



Luke 9:28, 30.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CENNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 660.

BOSTON, SATURDAY, JANUARY 7, 1854.

VOLUME XIII. NO. 1.

## The "Two Witnesses."

QUOTATIONS FROM EMINENT EXPOSITORS OF PROPHECY, WITH REMARKS BY MR. MILLER, IN OCT. 1840.

DEAR BRO. HIMES:—I send you a few extracts from some ancient authors on the subject of the "two witnesses." Please to give them a place in your new work, and you will oblige many.

1. I shall quote Dr. Thomas Goodwin, president of the Magdalen College, Oxford, who wrote an exposition of Revelation in A. D. 1639, more than two hundred years since. On Rev. 9:13, he remarks:

"By the tenth part of the city I understand some one tenth part of Europe. By earthquake here is meant a great concussion or shaking of states, politic, or ecclesiastical. By this earthquake's so falling out in a tenth part of the city, this tenth part of it is so shaken that it falls; that is, ceaseth to be a tenth part of the city, or to belong to its jurisdiction any longer. The effect of this earthquake, and fall of this tenth part of the city, is killing seven thousand of the names of men. Now, by men of name, in scripture, is meant men of title, office and dignity; these having killed the witnesses, themselves are to be killed, by being bereft of their names and titles, which are to be rooted out forever. Now which of these ten kingdoms (may be intended,) it is not hard to conjecture. The saints and churches of France, God has made a wonder unto me in all his proceedings towards them, first and last; and there would seem some great and special honor reserved for them, yet, at the last; for it is certain that the first light of the gospel, by the first and second angel's preaching, in Rev. 10, which laid the foundation of Antichrist's ruin, was out from among them, namely those of Lyons, and other places in France. And they bore and underwent the great heat of that morning of persecution, which was as great, if not greater, than any since. And so, as that kingdom had the first great stroke, so now it should have the honor of having the last great stroke in the ruin of Rome."

So much for Dr. Goodwin. And who has read the history of the French revolution, but will acknowledge that these extracts breathe a spirit of prophecy, literally fulfilled in about one hundred and fifty years afterward? I will next quote Dr. H. Moore. In his book, "Mystery of Iniquity contained in the kingdom of Antichrist," book 2, ch. 12, on Rev. 11:13, he observes:

"That an earthquake signifies political commotions and change of affairs, is obvious to any one; but that the city here mentioned should be understood not of a city of brick or stone, but a *polity*. For I conceive it is plain enough that this city is the very city mentioned in the eighth verse, which is called the great city, and this great city is the whore of Babylon, and the whore of Babylon is nothing but the body of the idolatrous clergy in the empire, who appertain to the seventh or last head of the beast, which is an head of blasphemy, as well as the six first, that is to say, an idolatrous head. Whence we may understand what is meant by these *seven thousand names of men*; for neither seven nor thousand signify any determinate number, but only the nature or property of these *names of men* that are said to be slain, namely, that they are *titles, dignities, offices or orders* of men belonging to the state of Christendom. As under the seventh head, that is become idolatrous and antichristian, and this number *seven* is multiplied into a *thousand*, it signifies a perfect nulling of all such *offices* and *orders* of men; for no men at all here are necessarily implied to be slain, but only all antichristian *offices* and *fraternities* to be dissolved and abrogated, and things to be reduced to the purity of the first four hundred years. For to *slay* by a diorismus, signifies nothing else but a causing a thing to *cease to be*. This, but little question, is the true meaning of this place. And the tenth part of the city will have a sense marvellously coincident therewith."

The above sentiment was published by Dr. Moore, A. D. 1663. In a little more than a hundred and thirty years afterwards it became a

matter of fact, instead of prophecy and opinion. No one need to be informed, that one of the ten kingdoms of western Rome, or of Papacy, France, abolished all titles and orders in one day or decree, in A. D. 1793 or 1794. I will now give you a few extracts from Rev. Peter Jurine, a minister of the French church at Rotterdam, taken from a work entitled "The Accomplishment of Scripture Prophecies, or the approaching Deliverance of the Church." This work was translated into English in the year 1687, more than one hundred and fifty years ago. He says, part 2, page 68:

"We shall see such admirable agreement between the events and the prophecies explained, that shall abundantly convince that what I am about to say is not simple conjecture."

Page 242, on Rev. 8:13, he says:

"There shall be an earthquake, that is, a great emotion and trouble in the world, and in the antichristian kingdom. In this emotion a tenth part of the city shall fall; that is, a tenth part of the antichristian kingdom shall be taken away from it. Now what is the tenth part of the city which shall fall? In my opinion we cannot doubt that it is France. This kingdom is the most considerable part or piece of the ten horns, or states which once made up the great Babylon city. *It fell*. This does not signify that the French monarchy shall be ruined; but it may be *humbled*; but in all appearance, *Providence does design for her afterwards a great elevation*. It is highly probable that God will not let go unpunished the horrible outrages which it acts at this day (of persecution.)"

"Afterward, it must build its greatness upon the ruins of the papal empire, and enrich itself with the spoils of those who shall take part with the Papacy. They who persecute the Protestants, know not where God is leading them; this is not the way by which he will lead France to the height of glory. If she comes thither, it is because she shall shortly change her road. Her greatness will be no damage to Protestant states; on the contrary, the Protestant states shall be enriched with the spoils of others, and be strengthened by the fall of Antichrist's empire. This tenth part of the city shall fall with respect to the Papacy; it shall break with Rome, and the Roman religion. One thing is certain, that the Babylonian empire shall perish through the refusal of obedience by the ten kings, who had given their power to the beast. The thing is already come to pass in part. The kingdoms of Sweden, Denmark, England, and the states of Germany, have withdrawn themselves from the jurisdiction of the Pope. They have spoiled the harlot of her riches. They have eaten her flesh, that is, seized on her benefices and revenues which she had in their countries. This must go on, and be finished as it is begun. *The kings who yet remain under the empire of Rome, must break with her, leave her solitary and desolate*. But who must begin this last revolt? It is most probable that France shall. Not Spain, which is as yet under the clergy, and plunged in superstition and under tyranny as much as ever. Not the emperor, who in temporals is subject to the Pope, and permits that in his states the archbishop of Strigonium should teach that the Pope can take away the imperial crown from him. It cannot be any country but France."

How can it be possible that this servant of God could, without a prophetic spirit, so exactly describe events more than a hundred years before they were literally fulfilled? I beg of you my brethren of the ministry, read this over again; compare it with the history of Europe for fifty years past. Why will you be so unbelieving?

Again, he says:

"Seeing that the tenth part of the city that must fall is France, this gives me some hopes that the death of the 'two witnesses' hath a particular relation to this kingdom. It is the street or place of this city, that is the most fair and eminent part of it. The witnesses must remain dead upon this street, and upon it they must be

raised again. And, as the death of the witnesses and their resurrection have a relation to the kingdom of France, it may well fall out that we are not far distant from the time."

On page 50, speaking of the time, he says, "that it will fall on the year 1785." On page 279, he says, "If I should be mistaken nine or ten years, — I do not think that any could justly treat me as a *false prophet*, and accuse me of rashness." In another place, he says:

"And in the earthquake were slain of men seven thousand; in the Greek it is *names* of men, not seven thousand men. I confess this seems somewhat mysterious; in other places we find not this phrase, *names of men*, but simply for *men*. Perhaps there is here a figure of grammar called *hypallage casus*, so that *names of men* are put for *men of name*, that is, of raised or considerable quality, be it on account of riches, dignity, or of learning. But I am more inclined to say, that here these words, *names of men* are put for *men of name*, and must be taken in their natural signification, and do intimate that the total reformation of France shall not be made with bloodshed; nothing shall be destroyed but *names*, such as the names of Monks, Carmelites, Augustines, Dominicans, Jacobins, Franciscans, Capuchins, Jesuites, Minimes, and an infinite company of others, whose number it is not easy to define, and which the Holy Ghost denotes by the number *seven*, which is the number of perfection, to signify that the order of monks and nuns shall perish forever. This is an institution so degenerated from its first original, that it is become the arm of Antichrist. These orders cannot perish one with another. These great events deserve to be distinguished from all others, for they will change the whole face of the world."

What can we think when we compare this prophecy, if you please to call it such, with the history of the French revolution, but that God in the fulfilment has given us indubitable proof that these servants of his, in their exposition of this passage, gathered the true and simple meaning of the Holy Spirit? They could not have written to support any particular theory, for neither do any of them appear to have any on this point. They wrote while it was yet a prophecy. They could have no national prejudice, for they were from different nations. Surely we must admire their harmony, and the power and goodness of God, in thus giving them knowledge of these events spoken of in this prophecy, so as to tell the manner, place, and time when these things should be fulfilled. Let me quote to you from Rev. John Willison, minister of Dundee, who published a number of sermons under the title of "The Balm of Gilead." In one of these, he says:

"Before Antichrist's fall, one of the ten kingdoms which supported the beast shall undergo a marvellous revolution." Rev. 11:13, "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven;" by which *tenth part* is to be understood one of the ten kingdoms into which the great city, Romish Babylon, was divided. This *many* take to be the kingdom of France, it being the *tenth* and last of the kingdoms, according to the rise, and that which gave Rome the denomination of the beast with ten horns, and also it being the only one of the ten that was never conquered since its rise. However unlikely this, and other prophesied events, may appear at the time, yet the almighty hand of the only wise God can soon bring them about when least expected."

These sermons were published in A. D. 1742, more than fifty years before the fulfilment of the prediction. Many other authors of great celebrity, who wrote many years before the French revolution, might be quoted, who all believed that the two witnesses would be slain in France, and that the names, titles, or orders of men would be abolished. And nearly all of them fixed the time between the years 1785 and 1795. I will give one more extract on this point, from

Dr. Gill, taken from a sermon on the answer to the question, "Watchman, what of the night?" published in A. D. 1748, almost one hundred years since. He says:

"If it should be asked, What time it is with us now? whereabouts we are? and what is yet to come of this night? as a faithful watchman, I will give you the best account I can. I take it, we are in the *Sardian* church state, in the last part of it, which brought on the Reformation, and represents that. We are in the decline of that state, and there are many things said of that church which agree with us, as that we have a name that we live, and are dead, &c. — It is a sort of twilight with us, between clear and dark, between day and night. As to what of the night is yet to come, or what will befall the churches, and will bring on the dismal night before us; — they are the slaying of the witnesses, and the universal spread of Popery all over Christendom; and the latter is the unavoidable consequence of the former. The slaying of the witnesses, which I understand not so much in a literal sense, or of a corporal death, though there may be many slain in this sense when it will be, but in a civil sense, with respect to their ministry being silenced by their enemies, and neglected by their friends; this is an affair that is not yet over; the witnesses have not yet finished their testimony; they are still prophesying, though in sackcloth or under some discouragements; whereas it will be, when they have finished their testimony, and at the close of the 1260 days or years of Antichrist's reign, that they will be killed. The ruin of Antichrist will immediately follow the rising and ascension of these witnesses; for at the same hour that they shall ascend, will be a great earthquake, or a revolution in the papal state; and the tenth part of the city, or of the Romish jurisdiction, shall fall; that is, one of its ten horns, kings or kingdoms belonging to it, and perhaps the kingdom of France is meant, and *seven thousand men of name* will be slain, and the rest be affrighted, and give glory to God; nothing of which has yet been done. From all of which it may be concluded, that the slaying of witnesses is yet to come, and will make the dismal part of that night we are entering into, and which will be accompanied with a universal spread of Popery: — but her 'plagues shall come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire.' Before the utter destruction of Antichrist, he shall go forth with great fury to destroy, and utterly to make away many; yea, he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain, or the mountain of delight, of holiness; and what place is there, in all the globe, to which this description so well answers as Great Britain? (I will answer, Italy.) This will be done before, and but a little before, his ruin; for it follows, 'yet he shall come to his end, and none shall help him.'"

These writers which I have quoted, and a number more which might be given with equal propriety, predicted, on the authority of the Bible, a grand and very important revolution in France, a change of ecclesiastical and civil polity, the introduction of a new system; fatal to Popery and tyranny, but friendly to the liberty, peace, and happiness of man. They foretold that this revolution should be effected, not in the ordinary course of things, nor by the ministry of the gospel, but by a peculiar dispensation of God; by a sudden convulsion, like an earthquake, attended with the destruction of names, titles, dignities, orders, and the humiliation of the French monarchy, falling from the support of Papacy. They foretold her subsequent exaltation, liberty of the nations, spread of the gospel, and the death and resurrection of the witnesses. They fixed the time between 1785 and 1795. Love, who wrote in 1651, prophesied that Babylon should begin to fall in 1790. Rev. Robert Fleming, minister of the Scots church in London, in a discourse on the rise and fall of Papacy, published in 1701, says, "The French monarchy will begin to be humbled as soon as 1794."



What can all this mean? Can you not see the signs of the times in all this? If not, your eyes are indeed closed that you cannot see, and your ears stopped that you will not hear; and in such an hour as ye think not, it will come upon you.

### The French Revolution.

BY DR. CROLY.

FRANCE, from the commencement of the Papal supremacy, had been the chief champion of the popedom; so early as the ninth century, had given it temporal dominion; and continued, through all ages, fully to merit the title of "Eldest Son of the Church." But France had received in turn the fatal legacy of persecution. From the time of the Albigenses, through the wars of the League, and the struggles of the Protestant Church, during the seventeenth century, closing with its ruin, by the revocation of the edict of Nantes, in 1685, the history of France was written on every page with the blood of the Reformed. Frequently contesting the personal claims of the popes to authority, but submissively bowing down to the doctrines, ceremonial, and principles of Rome, France was the most eager, restless, and ruthless of all the ministers of Papal vengeance.

In a moment all this submission was changed into the direst hostility. At the exact close of the prophetic period, in 1793, the 1260th year from the birth of the Papal supremacy, a power new to all eyes suddenly started up among nations: an Infidel Democracy! France, rending away her ancient robes of loyalty and laws, stood before mankind a spectacle of naked crime. And, as if to strike the lesson of ruin deeper into the minds of all, on the very eve of this overthrow, the French monarchy had been the most flourishing of continental Europe—the acknowledged leader in manners, arts, and arms—unrivalled in the brilliant frivolities which fill so large a space in the hearts of mankind—its language universal—its influence boundless—its polity the centre round which the European sovereignties perpetually revolved—its literature the fount from which all nations "in their golden urns drew light." Instantly, as if by a single blow of the divine wrath, the land was covered with civil slaughter. Every star in her glittering firmament was shaken from its sphere; her throne was crushed into dust; her church of forty thousand clergy was scattered, exiled, ruined; all the bonds and appliances which once compacted her with the general European commonwealth, were burst asunder, and cast aside for a conspiracy against mankind. Still there was to be a deeper celebration of the mystery of evil. The spirit which had filled and tortured every limb of France with rebellion to man, now put forth a fiercer malice, and blasphemed. Hostility was declared against all that bore the name of religion. By an act of which history, in all its depths and recesses of national guilt, had never found an example—a crime too blind for the blindest ages of barbarism, and too atrocious for the hottest "corruptions" of the pagan world, France, the leader of civilized Europe, publicly pronounced that there was no God. The decree was rapidly followed by every measure which could make the blasphemy practical and national. The municipality of Paris, the virtual government, proclaimed that as they had defiled earthly monarchy, "they would now dethrone the monarchy of heaven." On the 7th of November, 1793, Gobet, Bishop of Paris, attended by his vicars general, entered the hall of the legislature, tore off his ecclesiastical robes, and abjured Christianity, declaring that "the only religion thenceforth should be the religion of liberty, equality, and morality." His language was echoed with acclamation. A still more consummate blasphemy was to follow. Within a few days after, the municipality presented a veiled female to the assembly as the Goddess of Reason, with the fearful words, "There is no God; the worship of Reason shall exist in his stead." The assembly bowed before her and worshipped. She was then borne in triumph to the cathedral of Paris, placed on the high altar, and worshipped by the public authorities and the people. The name of the cathedral was thenceforth the Temple of Reason. Atheism was enthroned. Treason to the majesty of God had reached its height. No more gigantic insult could be hurled against heaven.

But persecution had still its work. All the churches of the republic were closed. All the rites of religion were forbidden. Baptism and the communion were to be administered no more. The seventh day was to be no longer sacred, but a tenth was substituted, and on that day a public orator was appointed to read a discourse on the wisdom of Atheism. The reign of the demon was now resistless. While Voltaire and Marat (infidelity and massacre personified) were raised to the honors of idolatry, the tombs of the kings, warriors, and statesmen of France were torn open, and the relics of men, whose names were a national glory, tossed about in the licentious sport of the populace. Immortality was publicly

pronounced a dream; and on the gates of the cemeteries was written, "Death is an eternal sleep!" In this general outburst of frenzy, all the forms and feelings of religion, true or false, were trodden under the feet of the multitude. The Scriptures, the lamps of the holy place, had fallen in the general fall of the temple. But they were not without their peculiar indignity. The copies of the Bible were publicly insulted; they were contemptuously burned in the havoc of the religious libraries. In Lyons, the capital of the south, where Protestantism had once erected her especial church, and where still a remnant worshipped in its ruins, an ass was actually made to drink the wine out of the communion cup, and was afterwards led in public procession through the streets, dragging the Bible at its heels. The example of these horrors stimulated the daring of infidelity in every part of the continent. France, always modelling the mind of Europe, now still more powerfully impressed her image, while every nation was beginning to glow with fires like her own. Recklessness, licentiousness, and blasphemy were the characters and credentials by which the leaders of overthrow, in every land, ostentatiously proceeded to make good their claims to French regeneration. The Scriptures, long lost to the people in the whole extent of Romish Christendom, were now still more decisively undone. No effort was made to reinstate them, by the Romish Church. Thus spake the prophecy, "They shall lie in the street of the great city."

### Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

827. EGBERT, king of England, united the seven kingdoms of the Saxon Heptarchy into one kingdom.

831. "Paschasius Radbert, the inventor of transubstantiation, published his treatise on that subject."—*Dowling's Hist. Popes*, p. 713.

844. Sergius II., on the death of Gregory, was chosen Pope.

"As the new pope was ordained as soon as elected, Lotharius, who had succeeded his father in the imperial dignity ever since the year 850, heard at the same time of his election and ordination; and highly provoked at his having been ordained before his election was examined and confirmed, according to custom, by him or his deputies, he despatched his eldest son Lewis, whom he had appointed king of the Lombards, with a powerful army into Italy, to take possession of his kingdom, and at the same time to examine the election of the pope, to chastise the Romans for their presumption, and order matters so as to prevent their encroaching for the future on the just rights of his crown. The young prince was attended by a great many bishops, and other persons of distinction, among whom was his uncle Drogo, Bishop of Metz; and, upon his entering the ecclesiastical state, he committed everywhere the most dreadful ravages, put great numbers of the inhabitants to the sword, burnt their habitations, and turned the whole country, through which he passed, into a desert. However, as he bent his march towards Rome, the Pope sent out all the judges and magistrates to meet him, while yet at the distance of nine miles from the city. He was received, when one mile from the gate, by all the Roman militia, by the nobility, and part of the clergy, and attended by them singing his praises, and by the people welcoming him with repeated acclamations, to the Vatican. There the Pope, with the rest of the clergy, waited his arrival on the top of the steps leading up to the church, which the king ascending, he embraced the pope, and taking hold of his right hand, they thus advanced together to the door of the church; but, when they were upon the point of entering the basilic, the pope, unexpectedly stopping, ordered all the doors to be shut; and then turning to the king, 'If you come,' said he, 'as a friend, and for the good of the state, and this church, I shall order the doors to be opened; if not, they shall not be opened by me, nor by my command.' The king, not a little surprised at the resolution of the pope, assured him that he was come with no evil intention, which he had no sooner done, than the doors were opened, and the king, entering the church with the pope, was conducted by him to the tomb of St. Peter, the clergy singing in the meantime, 'Blessed is he who cometh in the name of the Lord.' There thanks were returned, with great solemnity, to God, and his apostle, for the safe arrival of the king, who taking leave of the pope when prayers were ended, returned, attended by all the Roman nobility, to his camp. He had signified to the pope his desire of being crowned and anointed by him king of the Lombards, and that ceremony Sergius performed the following Sunday, the 15th of June, with the greatest pomp and magnificence."—*Bower*, v. 2, p. 215.

On this occasion the pope and people of Rome

took "the usual oath of allegiance to the emperor."—*Ib.* p. 216.

"In the latter end of the pontificate of Sergius, the Saracens, entering with a numerous fleet of small vessels the Tiber, landed at Rome, burnt the suburbs, plundered the churches of St. Peter and St. Paul without the walls, and retired, unmolested, with an immense booty, and a great number of captives."—*Ib.* p. 216.

847 (Jan. 27th.) Pope Sergius died, and before he was buried Leo IV. was chosen his successor.

855. On the death of Leo, Benedict III. was the next pope.

Between Leo and Benedict, is placed by those who believe such a pope ever existed, the pontificate of Joan, a woman. The story of such a pope was invented and believed before the reformation of Luther; but an examination of contemporaneous historians makes it evident that the story is apocryphal. As such it is generally disbelieved by Protestants.

856. Ignatius the Patriarch of Constantinople was deposed, and Photius, a layman, was elevated to his seat. This "occasioned great disturbance in the Eastern churches."

858. Nicholas succeeds to the papacy—the 104th Bishop of Rome.

"The ceremony of crowning the Pope was, it seems, first introduced at this time."—*Ib.* p. 229.

860. Photius, finding the churches of the East divided respecting his election, to get it confirmed applied to the pope—a solemn embassy being sent to Rome by the emperor for that purpose. The pope in writing to the emperor, complained of the deposition of Ignatius without his consent, and of the election of a layman. He refused to acknowledge Photius, and recommended to the emperor the worship of images, as agreeable to Scripture.—*Ib.* p. 232.

861. The pope's legates who were sent, with the above letter, to the emperor, were seized by his order, confined one hundred days, and then intimidated into an acknowledgment of Photius' ordination.

862. The pope protested against the acts of his legates, and refused to receive Photius.

863. The pope assembled a council at Rome, where "the following sentence was pronounced by the pope against Photius, with the unanimous consent of all the bishops who composed it:—Whereas Photius, raised from a secular and military occupation to the episcopal dignity, and ordained by Gregory, of Syracuse, long since condemned, has, in the life time of our brother Ignatius, patriarch of the holy church of Constantinople, intruded himself into his see, and entered the sheepfold not by the door, but like a thief and a robber; has communicated with those whom pope Benedict our predecessor had excommunicated and deposed; has presumed to assemble a council of his followers, all deposed and condemned, excommunicated and anathematized, and to condemn, anathematize, and depose, jointly with them, our fellow-minister, the patriarch Ignatius; has, in defiance of the law of nations, offered violence to the legates of the apostolic see, and forced them to act contrary to the orders they had received; has sent into exile the bishops who would not communicate with him, and appointed such only in their room as were partakers with him in his wickedness; has persecuted; and continues to persecute, with unheard of barbarity, the holy patriarch Ignatius, and all who stand up in defence of his innocence, and the laws of the Church; the said Photius guilty of these and such like enormities, is, by the authority of Almighty God, of the blessed princes of the apostles, Peter and Paul, of all the saints, of the six general councils, and the judgment which the Holy Ghost pronounces by us, divested of the priesthood, and all sacerdotal honors: so that if, after this decree (issued by the council with one consent, and dictated, as we believe, by the Holy Ghost) comes to his knowledge, he shall attempt to preside in the see of Constantinople, or shall in any ways disturb Ignatius in the government of the church committed to his care, or presume to perform any function of the sacred ministry, he shall never again be admitted to communion, but remain, with all who shall communicate with him, or support him, anathematized, and excluded from partaking of the body and blood of our Lord Jesus Christ, except at the point of death."—*Ib.* v. 2, p. 241.

This resulted in the breaking off of all "intercourse between Rome and Constantinople."—*Ib.* p. 258.

866. "Photius, now determined to keep no measures with the pope, proposed to the emperor Michael the assembling a council at Constantinople, in order to judge, depose, and excommunicate Nicholas with the same solemnity as he had judged, deposed, and excommunicated him in a council at Rome. To this proposal the emperor readily agreed; and a council accordingly met by his order, consisting of several bishops under the immediate jurisdiction of the see of Constantinople, and some obscure persons, who

called themselves the legates of the three other great sees, Alexandria, Antioch, and Jerusalem. Before this assembly accusers appeared, who arraigned Pope Nicholas of many crimes, and deploring his wickedness, applied to the holy oecumenical council for justice. Witnesses were likewise produced to attest what the accusers had laid to his charge. But Photius, pretending to take the pope's part, urged in his favor, that no man ought to be judged while he is absent. But his reasons being answered, as was agreed before-hand, by the bishops of his party, the pope was judged, was found guilty of innumerable crimes, was solemnly deposed as altogether unworthy of the episcopal dignity, and excommunicated, with all who should communicate with him."—*Ib.* 258.

867. Photius exhorted the Eastern bishops to join him against the pope; but at this crisis there "appeared in the East an unexpected change of affairs both in the church and state, the emperor Michael was murdered by his guards, either at the instigation of the friends of Basilus, or by a decree of the senate."—*Ib.* p. 260.

"Basilus, now sole master of the empire, ordered Photius the very next day to be confined in a monastery; and having sent for Ignatius, commanded silence upon his appearing before him, bestowed upon him the highest commendations, and restored him to his see, eleven years after he had been driven with violence from it."—*Ib.* 260.

867. The Emperor sent an account of these doings to the Pope, but before the arrival of the messenger Pope Nicholas died. Hadrian II. became the 105th Bishop of Rome.

868. The envoy of the Emperor delivered to Hadrian a copy of the acts of Photius against Nicholas. The Pope called a council, which condemned and burnt them.

869. The Pope sent legates into the East, for the assembling of a general council, and they were received by the Emperor Basilus with great consideration.

870. The general council excommunicated Photius. This partially healed the schism between the East and West.

871. The Emperor Basilus and the patriarch Ignatius wrote to the pope "entreating him to allow Paul, keeper of the charters of the Church of Constantinople, whom Photius had preferred to the episcopal dignity, to keep his rank, and restore Theodore metropolitan of Curia to his, as he had been ordained by Ignatius, and had suffered much in his cause before he could be brought to side with the usurper of his see. In answer to these letters the pope told the emperor and the patriarch, that it was not customary for the Roman pontiffs to act contrary to the decrees and ordinances of their predecessors, or to those of general councils, and he could not therefore grant them their request. In his letter to the emperor he reproached him with having entirely neglected the safety of the apostolic legates, who returning by sea without a convoy, had been taken by the pirates, had been stripped of everything they had, and used with the utmost barbarity, which, he says, never happened before to any legates of the holy see."—*Ib.* p. 282.

872. In the room of Hadrian was chosen John VIII. the 106th Bishop of Rome.

"Charles the Bold, grandson of Charlemagne, after a fierce contest with other descendants of Charlemagne, was crowned emperor at Rome on Christmas day, by Pope John VIII., who was rewarded by Charles with many costly presents. From this time, the pope claimed the right of confirming the election of the emperors."—*Dowling's Hist. Popes*, p. 713.

878. The Saracens, spared the Roman dukedom, for a yearly tribute of 25,000 mancusæ, which the pope agreed to pay them on condition that they committed no hostilities there. "The Saracens faithfully observed the articles of this treaty."—*Bower*, p. 287.

879. Ignatius died, and Photius, who had regained the favor of the emperor, was "suffered to seize on the patriarchal see of Constantinople the moment it became vacant."

On applying to the pope, to the surprise of the whole Church, he received Photius as his colleague, and absolved him from the excommunication which the preceding popes had subjected him to. In a full council he is restored by the pope's legates to his patriarchal dignity, and the eighth general council, that of 869 condemned.

880. When the pope learned that his legates had condemned a general council, he deposed them, "declared all they had done void and null, excommunicated all who should receive the late council held at Constantinople, or communicate with the usurper Photius."—*Ib.* p. 291.

882. Marinus was chosen pope. "He was scarce warm in the chair when he declared the acts of the late council of Constantinople void and null, excommunicated Photius, and anathematized all who should communicate with him, or acknowledge him for lawful patriarch; which



so provoked the Emperor Basilius, that he never owned him for lawful pope, alledging that he had been translated, contrary to the canons, from one see to another, and therefore was not canonically elected."—*ib.* p. 293.

884. Marinus was succeeded by pope Hadrian III.

"The Emperor Basilius, hearing of the promotion of Hadrian, left nothing unattempted to reconcile him with Photius, even offering to send a powerful fleet to assist him against the Saracens, provided he communicated with him, and acknowledged him for lawful patriarch. But finding him no less inflexible than his immediate predecessor, he wrote him a very sharp letter, charging him, as well as Marinus, whom he had succeeded, with pride, arrogance, and presumption, as if they sacrificed the peace and tranquillity of the Church to their own private views and the exaltation of their see."—*ib.* pp. 293, 294.

885. Stephen V. is chosen pope.

886. The Emperor Basilius died and was succeeded by his son Leo. The patriarch Photius was accused of having formed a design against the emperor, and was deposed and confined in a monastery.

888. The pope disapproved of the expulsion of Photius. The new emperor sent legates to Rome to reconcile the pope; but he died before their arrival.

891. Formosus became the 110th pope.

896. Boniface VI. was pope fifteen days.

896. Stephen VI. intruded himself into the papal see.

897. Pomanus succeeded Stephen, who was thrown into a dungeon and strangled.

898. Theodore II. was pope twenty days.

898. John IX. was elected pope.

"Stylian, who had all along adhered to the patriarch Ignatius, and had, on that account, been driven from his see, and most cruelly persecuted by Photius, wrote to John, begging he would allow him and the other bishops in the East, to communicate with those, whom Photius had ordained; which, he said, would restore the so long and so much wished for peace to the patriarchal church of Constantinople. The pope, in his answer, commended the metropolitan for his attachment to the holy Roman Church his mother, but at the same time declared, that he inviolably adhered, and ever would, to the decrees of his predecessors, excommunicating all, who communicated with those whom the usurper Photius had preferred to any rank whatever in the church; since none could communicate with them without owning them to have been lawfully ordained, and Photius who ordained them, to have been lawful patriarch. But Stylian, consulting the peace of the Church of Constantinople, did not acquiesce in the pope's answer, nor did the other bishops in the East. They all agreed among themselves not only to communicate with those whom Photius had ordained, but to leave them in the ranks to which he had preferred them. And thus was, at length, an end put to the schism, that had divided the Eastern churches for the space of near forty years."—*ib.* p. 303.

900. Benedict IV. becomes pope.

In entering on the tenth century, we enter, what Baronius calls "an iron age barren of all goodness, a leaden age abounding in all wickedness, a dark age, remarkable above all the rest, for the scarcity of writers and men of learning."—*Bar. ad. ann.* 900.

903. Leo V. was pope about two months, when he was driven from his see by Christopher, his successor.

904. Christopher in his turn was driven from the see, and Sergius III. became pope.

"He was," says Baronius, "the slave of every vice, and the most wicked of men."—*Bar. ad. ann.* 908.

"In these unhappy times lived, and, in a manner, reigned at Rome the celebrated Theodora and her two daughters Marozia and Theodora. They were of a senatorial family, and no less famous for their beauty, their wit and address, than infamous for the scandalous lives they led. Marozia cohabited with Adelbert, Marquis of Tuscany, who having seized on the castle Saint Angelo, delivered it up to her, and from thence she, her mother and her sister, supported by the marquis and his party, governed Rome without control, and disposed of the holy see to whom they pleased. Adelbert had a son by Marozia named Alberic, but she nevertheless prostituted herself to the pope, and his holiness had by her a son called John, whom we shall soon see raised to the papal chair, by the interest of his mother."—*Bower*, v. 2, pp. 306, 307.

911. Anastasius III. succeeded Sergius in the papal chair—the 120th Bishop of Rome.

914. Lando holds the popedom about six months.

914. John X. succeeds to the popedom.

917. The pope, in connection with the arms of the emperor, destroyed the Saracens in Italy. They had held possessions there since 876.

"This is the first pope that was ever seen at the head of an army."—*ib.* p. 311.

929. Leo VI. becomes pope.

929. Stephen VII. succeeds to the papal chair.

931. John XI., the son of Pope Sergius III. by Marozia (see A. D. 409) was intruded into the papal see.

933. Leo VII. succeeds John, who was confined, and died in prison.

939. Stephen VIII. succeeds Leo.

942. Marinus II. becomes pope.

946. Agapetus II. succeeds him.

956. John XII. intruded himself into the papal see.

"The first thing we find recorded of this pope is, his raising troops and marching in person, at the head of a considerable army, against Pandolph, prince of Capua, but upon what provocation, history does not inform us. Pandolph, finding his dominions thus unexpectedly invaded by the young pope, had recourse to Girulph, prince of Salerno, who readily joined him with all his forces, as he apprehended that the pope would next fall upon him. The two princes, taking the field with their joint forces, met the pope as he was advancing to Capua to lay siege to that place, and a battle thereupon ensuing, John's army was entirely defeated, and he himself narrowly escaped falling into the hands of the provoked princes."—*ib.* p. 315.

962. The pope transferred the empire from the French to the Germans. Otho, king of Germany, was invited to Rome by the pope, and crowned emperor. At the request of the pope, the emperor promised to defend the Roman Church against all her enemies.—*ib.* p. 315.

The following is the oath of Otho on this occasion:—"I, king Otho, do make to the lord John, sovereign pontiff, promise and oath, by the Father, and the Son, and the Holy Ghost, and by this wood of the life-giving cross, and by these relics of the saints, that if I shall, with God's aid, arrive at Rome, I will with all my might exalt the holy Roman Church, and thee its ruler; and I shall never injure by my will, or my consent, or my counsel, or my persuasion, thy life, or thy members, or the honor which thou holdest; and that in all concerns that belong to thee or the Romans, I shall not make in Rome any decree or law without thy counsel; and I shall restore to thee whatever part of the land of St. Peter may come into my possession; and whoever is appointed by me over the kingdom of Italy, must swear to be thy ally in defending the land of St. Peter according to the best of his power. So help me God, and these God's holy gospels."—*Gosselin*, v. 2, p. 169.

963. "The emperor, in his turn, made the pope swear allegiance to him, and promise upon oath to lend no assistance to Berengarius or to Adelbert his son. But no sooner was Otho gone, than, forgetting his oath though taken upon the body of St. Peter, he began privately to correspond with Adelbert, who had taken refuge among the Saracens; and he at last openly declared for him, and admitted him, with all his followers, into Rome."—*Bower*, v. 2, p. 316.

The emperor "marched with his whole army against the pope and his new ally. But they no sooner heard of his march, than despairing of being able to withstand so great a force, they plundered the church of St. Peter, and fled, carrying along with them all the wealth they found there. The emperor entered Rome at the head of his army, was received by the clergy, the nobility, and the people, as their deliverer, with the greatest demonstrations of joy, and, attended by them, to the castle of St. Paul, which his friends had surprised before the flight of the pope, and prepared for his reception."—*ib.* p. 317.

Leo VIII. was chosen in place of the deposed pope.

964. When the emperor had retired from Rome, the deposed pope John originated a conspiracy against Leo, who was obliged to flee from the city. John took possession of the see, and called a council which condemned that which had deposed him, and deposed Leo. John was soon after murdered; but instead of restoring Leo, the Romans chose one Benedict as John's successor. The emperor, Otho, immediately marched to Rome, and called a council, which deposed Benedict and restored Leo, who died the next year.

965. John XIII., on the death of Leo, was appointed pope by the emperor Otho.

"The new pope was scarce warm in the chair, when the Roman nobility, provoked at his haughty behavior, and the power he assumed over them, entered into a combination against him, and being assisted by the prefect and by one named Rotfred, a leading man in the city, drove him from Rome and obliged him to take refuge in Capua."—*ib.* p. 321.

The Romans, hearing that the emperor was marching an army against them, restored the pope.

972. Benedict VI. was ordained pope.

"One Cincius, having formed a strong party by exclaiming against the emperor as a tyrant, by putting the Romans in mind of the late executions, and exhorting them to recover their former liberty, attacked unexpectedly the Lateran palace, and seizing on the pope, who he knew would oppose him, dragged him to prison, and after keeping him some time confined in the castle of St. Angelo, caused him to be strangled."

"Upon the death of Benedict VI. one Franco, deacon of the Roman church, was raised by the party of Cincius to the see. But the Tuscan party declaring against him, he left Rome soon after his intrusion, and carrying with him the treasure of St. Peter fled to Constantinople. It was at his instigation, and to make place for him, that Cincius ordered Benedict to be murdered. He is styled by Gerbert, 'of all monsters of wickedness the most wicked.'"—*ib.* p. 324.

974. Donus II. succeeded Benedict as pope.

975. Benedict VII. succeeded on the death of Donus.

984. John XIV. succeeded on the death of Benedict.

Franco died suddenly, before the end of the year, and one John was elected, but died before being consecrated. John XV. was then elected and ordained pope.

985. "Franco, hearing that Otho was dead, left Constantinople, and returning to Rome soon after the election of John, was received with great joy by those of his party, and even encouraged to resume the pontifical dignity, and drive John from the see. This he readily undertook, and his party prevailing, he seized on pope John, confined him in the castle of St. Angelo, and there either starved him to death, or despatched him with poison."—*ib.* p. 325.

"In the life of this pope we meet with the first instance of a solemn canonization. For by him was solemnly canonized, or sainted, Ulderic, bishop of Augusta, at the request of Liutulf, his successor in that see. On that occasion the pope assembled a council in the Lateran palace; and when the bishops were all met, Liutulf rising up, begged leave of the assembly to read to them the book which he held in his hand, containing, he said, an authentic account of the life and miracles of the venerable Ulderic. They readily agreed to his request; and when he had done, the pope, after consulting the bishops, declared with their approbation, that Ulderic might thenceforth be worshipped and invoked as a saint reigning with Christ in heaven."—*ib.* p. 326.

996. Gregory V., a nephew of the emperor, was nominated by Otho, on the death of John, and was chosen pope by the Romans.

997. "Crescentius, having formed a strong party under color of redeeming the city from the bondage it groaned under, and restoring the Romans to the liberty they enjoyed under their own princes, drove Gregory from his see, plundered the Lateran palace, and began, as consul and prince of the republic, titles his followers bestowed on him, to act as sovereign of Rome."—*ib.* p. 329.

Crescentius declared the Roman see vacant, and made one Philagathes pope, who took the name of John XVI.

998. The emperor, hearing of the expulsion of the pope, marched to Rome. "John betook himself to flight, but falling into the hands of some of the pope's friends, they deprived him of his sight, cut off his nose, and tore out his tongue." Crescentius was put to death, John was excommunicated, and Gregory restored.—*ib.* p. 330.

999. Silvester II. succeeded, on the death of Gregory, to the papacy.

1000. The pope is said to have sent to St. Stephen I. king of Hungary, "the famous crown, with which his successors are crowned to this day, and to have bestowed upon him, at the same time, the title of king, and appointed him his perpetual legate, with full power to dispose of all ecclesiastical preferments at his pleasure, and to have, as legate of the apostolic see, the cross carried before him, as a reward justly due to his apostolic labors in converting his subjects to the Christian faith."—*ib.* p. 332.

1003. John XVII. succeeded Silvester, and was the 140th Bishop of Rome. He lived but about five months, and was succeeded by John XVIII.

Of this pope, "it is said in his epitaph, that he reunited the Eastern and Western churches, and happily put an end, we know not by what means, to the schism that subsisted between them."—*ib.* p. 334.

1009. Sergius IV. became pope.

1012. Benedict VIII. succeeded, on the death of Sergius, to the vacant see. He was soon driven from it by one Gregory, but was restored by the king of Germany.

1024. John XIX. is chosen pope.

1025. "The emperor Basilius, and the patri-

arch of Constantinople, sent a solemn embassy to Rome, to obtain of the pope his consent, that the patriarch of the imperial city should style himself Universal Bishop of the East, as the patriarch of Rome was styled Universal Bishop of the whole world."—*ib.* p. 337.

"The pope, finding he could not gratify the emperor and the patriarch without disobliging those, who had nothing so much at heart as the honor and dignity of his see, dismissed the ambassadors, telling them, that the title of Universal Bishop became none but the successors of St. Peter in the apostolic see, and that none but his successors should wear it."—*ib.* p. 338.

1033. Benedict IX. became pope on the death of John.

1037. "The Romans, shocked at his debaucheries, and the wicked life he publicly led, drove him soon after from the see. He fled to the emperor, who espousing his cause, marched straight to Rome, as he was then in Lombardy, and, entering the city without opposition, restored the pope."—*ib.* p. 340.

1044. The pope was again driven from Rome, and Silvester III. placed in the chair. He, in turn, at the end of three months, was driven out, and the pope restored.

1045. Pope Benedict, finding himself an object of public contempt, sold the popedom to John, arch priest of the Roman Church. "John, without any previous election, took possession of the chair he had purchased, under the name of Gregory VI."

1046. Henry III. king of Germany proceeded to Rome, and called a council which deposed Gregory, Silvester, and Benedict. Clement II. was then chosen pope.

1047. The papal see being vacant by the death of Clement, Damasus II. was appointed pope by the emperor.

1048. On the death of Damasus, the Romans applied to the emperor to name a new pope. He convened an assembly of the lords and bishops of Germany, who made choice of Leo IX. This bishop at first declined, but being importuned, he submitted the question to the Romans, who confirmed his election.

### Uniformity not Unity.

MEKE denominational uniformity is not Christian unity. It is a favorite project with many in the present day to single out some sect—usually their own—and then say to themselves, "If we could only get all the world to join us, there would be unity." And so possessed they are with the notion that the unity of the Church consists in conformity to them, that many of them have determined to know nothing among men save their church, (meaning their own community) and conformity thereto. Their union is separation from non-canonical Christians; and could they but make one font, one surplice, and one service book for all, they are persuaded the Church would be one. In place of unity of spirit, they labor for unity of costume. They cannot understand a united family which does not wear a regimented uniform. We on the other hand, have seen an uniformity where there was nothing but the form. The Church of the middle ages was united; just as the sleepers in the vault are united in the tranquillity of death. It was like listening at the door of a sepulchre: Hush! for all is peace within. Enter, and all is uniform—uniformly dead—black frieze and rottenness—a sepulchre of souls. The Church of the early centuries was united, as scorpions are united when one glass receiver holds them and leaves them room to fret about, and strike their stings into one another. There was uniformity, but not unity, for the world did not believe. The world saw it and was hardened; the world saw it and blasphemed. To preserve the unity of the Church they excommunicated or burned alive those who thought or believed for themselves; till faith had well-nigh perished from the earth. The Church became so Catholic, that there was no place found for the gospel. The union of coercion, or the union which as the first term of communion takes away your right of private judgment, is not the union contemplated by Him, the first law of whose kingdom is love, and the first gift of whose Spirit is light.

Again, for the sake of unity it is not needful to surrender an iota of the truth, or yield one conscientious conviction, so long as it remains conscientious. It is very common with those who misunderstand the matter, to say, "Come now, you and I do not think exactly alike; perhaps we are both right, and it is likely we are both wrong. But it is a point of no moment; what would you say to throw it overboard altogether, and give ourselves no more concern about it?" To which, in many cases, it might be a very just answer: "You may intend this for liberality, but to me it sounds like latitudinarianism. I believe that I found this truth in the Bible; and if so, it is one of the truths of God. I dare not cast it overboard; and I shall be very sorry if having it on board deprive me of your



company. If it be so offensive to you that you must needs sail in a separate ship, I hope we shall not hoist hostile flags. But as neither of us holds it vital, might we not agree to differ regarding it; and as we grow in knowledge and in grace, may we not hope that the Lord will reveal even this unto us? Wherever souls are joined to the Lord Jesus, and his image is visible upon them, there is actual unity of the most important kind. Were this actual unity more frequently made the foundation of a practical unity, there would soon be more doctrinal unity among Christians. But it is an unhallowed mode of procuring practical unity to purchase it at the price of truth. As a compromise of error cannot lead to unity, "so truth in love" will breed no schism.



## The Advent Herald.

BOSTON, JANUARY 7, 1854.

This readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH. CHAPTER XXXI.

Woe to them that go down to Egypt for help; and stay on horses, And trust in chariots, because they are many; and in horsemen, because they are very strong; But they look not unto the Holy One of Israel, neither seek the Lord.—v. 1.

The subject of the preceding chapter is continued in this. The prophet repeats the woe denounced in Isa. 30:1, 2, on those who trust in the help of Egypt. While Hezekiah and a portion of the nation so turned to the Lord as to secure the destruction of the Assyrians, it is probable that a portion of the Jews notwithstanding the prophet's admonitions, still felt more confidence in the help of Egypt than in God; and hence the re-utterance of the woe, which would be inflicted on them, but not on the whole nation.

To "stay," on horses, is a metaphor expressive of confidence in them. To "look unto," and to "seek" the Lord, are put by substitution for analogous acts of the mind, in reposing their trust in God.

Yet He also is wise, and will bring evil, and will not call back his words: But will arise against the house of the evil-doers, and against the help of them that work iniquity.—v. 2.

The Lord is the one to whom wisdom is here ascribed. Because of his wisdom, he was not to be deceived by them, and was fully able to devise means for the accomplishment of all his purposes.

"Bring," and "call back," are metaphors, and illustrative of the Lord's causing to be fulfilled the evil predicted; and his refusal to revoke the sentence against them. "House," by a metonymy is put for its occupants. And by substitution, the Lord's "arising" against them,—the attitude preparatory to taking vengeance, is put for his setting in operation the agencies for their punishment.

Now the Egyptians are men, and not God; And their horses flesh, and not spirit: When the Lord shall stretch out his hand, both he that helpeth shall fall, And he that is holpen shall fall down, and they all shall fall together.—v. 3.

The Egyptians being only "men," and their horses only "flesh," their help would be nothing in comparison with that of the angels of the Lord. (Psa. 103:20) "that excel in strength, that do his commandments, hearkening unto the voice of his word." Therefore they are easily discomfited.

"When the Lord shall stretch out his hand,"—the attitude for the infliction of punishment—is a substitution for his arrangement of the acts of his providence for the accomplishment of that object. "He that helpeth," is Egypt, and he that is holpen "were the Jews who sought their aid. Isaiah predicted (20:4) that the Assyrians should "lead away the Egyptians prisoners;" and in 2 Kings 18:13 we read, that "in the fourteenth year of Hezekiah, did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them."

Their "falling down," the prostration of the body, is put by substitution for their discomfiture.

For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, When a multitude of shepherds is called forth against him, He will not be afraid of their voice, nor abase himself for the noise of them: So shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem; Defending also he will deliver it; and passing over he will preserve it.—vs. 4, 5.

By these expressive similes, is illustrated the

certainty of the Divine protection, and the defeat of the Assyrians. The lion, when intent on his prey cannot be intimidated nor deterred from his purpose. Homer in his *Iliad* (xiii. 299) illustrates Sarpedon's attack on the Greeks:

"As some fierce lion on the mountains bred, Stung with keen hunger, searches for his prey, Springs o'er the fences, and o'erleaps the fold: For though the shepherds and the watchful dogs On every side defend the woolly flock; Yet his undaunted soul disdains to fly Till he hath seized his prey."

The simile of the lion illustrates the destruction of the Assyrians; that of the birds, the defence of Jerusalem. The bird flies at once to the protection of its young, hovers over its nest, and defends it till the last moment. Said the Saviour to Jerusalem, Matt. 23:27—"How often would I have gathered thy children together even as a bird gathereth her brood under her wings, and ye would not!"

His "passing over and preserving" Jerusalem, when he destroys the Assyrians, is illustrated by Ex. 12:23—"For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

Turn ye unto him from whom the children of Israel have deeply revolted.

For in that day every man shall cast away his idols of silver, and his idols of gold,

Which your own hands have made unto you for a sin.—vs. 6, 7.

The command to turn unto the Lord represents them as walking in a path that leads away from him, and is a substitution for the analogous act of the mind which recognizes his sovereignty, and conforms to his requirements.

The casting away of their idols, &c., was doubtless a literal act. When the people saw the sovereignty of Jehovah thus signally vindicated, their idols would be despised by them, and would be destroyed as recorded in 2 Chron. 31:1.

Then shall the Assyrian fall with the sword, not of a mighty man; And the sword, not of a mean man, shall devour him: But he shall flee from the sword, And his young men shall be discomfited.—v. 8.

"Assyrian" by a synecdoche, is here put for the Assyrians. His "fall with a sword," is a substitution for his discomfiture by the judgments of the Almighty. "Devour," applied to the action of a sword, is a "metaphor" expressive of its destructive effects. His fleeing from the sword, is put for the flight of the remnant of the enemy from before the Lord's judgments, when 185,000 of their number should have been slain.

And he shall pass over to his strong hold for fear, And his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and his furnace in Jerusalem.—v. 9.

After his discomfiture, (2 Kings 19:36) "Sennacherib king of Assyria departed, and went and returned and dwelt at Nineveh"—his strong hold.

An "Ensign," is the banner under which an army rallies. Here it is evidently a substitution for the visible display of God's judgments, by which he defended Jerusalem. "Whose fire" in Zion, may refer to the fire on the altar of burnt-offering. The use of the term "furnace" is somewhat obscure in this connection. It may be a substitution for the place where the Assyrian had lost the flower of his army, escaping himself as from the fire of a furnace into which he had been cast.

CHAPTER XXXII.  
Behold, a king shall reign in righteousness, And princes shall rule in judgment.—v. 1.

Commentators are not agreed whether the first verses of this chapter refer to Hezekiah, or to the happier times under the Messiah. The 6th and 7th verses indicate a period anterior to the regeneration; and the preceding verses may not be inapplicable to the time of Hezekiah; but the language is more expressive of the times of the Messiah.

Ahaz, the predecessor of Hezekiah, (2 Chron. 28:19) "made Judah naked, and transgressed sore against the Lord." Manasseh, also, who succeeded Hezekiah, was a very wicked prince, (2 Kings 21:6) and "wrought much wickedness in the sight of the Lord, to provoke him to anger." Hezekiah, intervening between those kings was of a very different character, and the text is not inappropriate to him. He (2 Kings 18:3-7) "did that which was right in the sight of the Lord, according to all that David his father did. He removed the high places and brake the images, and cut down the groves. . . . He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments which the Lord commanded Moses. And the Lord was with him; and he prospered whithersoever he went forth."

Under such a king, the princes to whom the administration of justice was assigned, would be likely to administer it equitably.

And a man shall be as an hiding-place from the wind, And a covert from the tempest; As rivers of water in a dry place, As the shadow of a great rock in a weary land.—v. 2.

If this prophecy is applicable to Hezekiah, the similes in this text must illustrate the Lord's favor which he secured to the nation, and the warding off from Judah the slaughter and captivity which Sennacherib purposed to bring upon them.

When the Assyrians came against Judah, (2 Kings 19:14) "Hezekiah went up into the house of the Lord, and spread it before the Lord." Vs. 20-34—"Then Isaiah the son of Amoz, sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. . . . He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord." Hezekiah said to his people, (2 Chron. 32:7, 8) "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him. With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested upon the words of Hezekiah king of Judah." V. 21—"And the Lord sent an angel which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria"—185,000 in a single night.

Thus Hezekiah proved as a refuge from the tempest Sennacherib thought to inflict on Judah. Had they been carried into captivity, they would have pursued a long and weary journey, often suffering from thirst, and coveting some refreshing shade from the rays of the burning sun; put being spared, they abode by their own rivers and streams of water, and needed no protecting rock to overshadow them—the king being to them in place of such.

In Eastern countries, the shadow of a rock furnished a most cooling and refreshing shade. An ancient poet said:

"When Sirius rages, and their aching head, Parched skin, and feeble knees refreshment need; Then to the rock's projected shade retire."—Hesiod, li. 206.

And the eyes of them that see shall not be dim, And the ears of them that hear shall bearken. The heart also of the rash shall understand knowledge, And the tongue of the stammerers shall be ready to speak plainly.—vs. 3, 4.

The opposite of this, is used to illustrate a stupid and careless people, (Jer. 5:21) "which have eyes, and see not; which have ears, and hear not." By those who see, Mr. Barnes understands the seers or prophets,—those who saw visions or had revelations from God. Their ability to see clearly, and the act of listening, are put by substitution for clear views of truth on the part of teachers, and a consideration of the instruction given, on the part of those taught.

The "rash," or as in the margin, "the hasty," arrive at conclusions precipitately; they are therefore liable to error; but, judiciously instructed, they would form correct opinions,—"heart" by a metonymy, being put for the mind which was supposed to be located there.

By a substitution, defective powers of speech, are put for indistinct and confused views of truth, which they are unable to express intelligibly. Under proper teachers, they obtain clear views of truth, and become able to express themselves coherently and to the point.

### THE NEW YEAR.

We have reached another mile-stone in the journey of life—a periodical way-mark which may not be passed over without eliciting serious thought. It is customary on occasions like this, for the conductors of the press to congratulate their readers that they have entered upon another year, and to wish them all manner of joy. It is not, however, certain that this is so much a season for indiscriminate congratulation, as it is for solemn and serious reflection.

With those who look forward to length of days, a year is no inconsiderable portion of one's lifetime. About thirty years are estimated as the average of our probationary period. Those who pass twice that length of time, are advanced in years, and far on the down hill of life. The age of forty is past its meridian, and soon after that our sun declines in the western horizon, and the dusks of evening begin to gather around us. The great majority, however, pass away, in the small hours of the morning, and comparatively few become bowed down by the weight of time. The lapse of a year, therefore, may not pass by unnoticed. It is so much cut off from one's probationary period; and we are advanced thus much towards the epoch when we shall be called to account for the manner in which we have spent each passing moment.

Those who have passed from death to life, who

have embraced the offers of free pardon extended to them in the gospel, who have turned from idols to serve the living and true God and to wait for his Son from heaven; they are subjects of congratulation. A year that separated between them and the year of the redeemed has been taken away. The time that barred them from their inheritance has been so much shortened. The period that must be passed over before their coronation day, has been thus much lessened; and they are one year nearer the consummation of all their hopes. Why then should they not shout and sing at the rapid flight of time! They may well note these way marks, exultantly count the years as they pass, and rejoice that they are so much nearer the haven of rest. Like the wearied mariner, who has been long sea-tossed and looking for land, they may hail with rapture the evidence that they are nearing the country whither they are bound.—But what shall we say to those who are foreigners to the commonwealth of Israel, who are without God and without hope in the world, and strangers to the covenant of his promise? Dark and dismal must be the future to them. No sun illumines their pathway; and the stars of their night emit no glimmering rays of light. The passing of each year brings them so much nearer the thick darkness. They have wasted so much of the period granted them in which to prepare for the future. Instead of improving those moments to propitiate the anger of an offended God, they have worse than wasted them, and become more hardened and indifferent, and thus less likely to comply with the terms of the gospel. Therefore, dear reader, we need to know whether you and we are advanced so much nearer the portals of weal or of woe, before we can know whether to be congratulated, or commiserated, on the ushering in of another year.

How swiftly has the year, whose obsequies we are called on to commemorate, fled past us. But yesterday as it were, we entered upon it, and now it is numbered with the past. Its moments have gone to testify respecting the use which we have, each one, made of them—to swell the sum of our guilt, or to add to the joy of our future. How much have we done that had better been left undone; and how much has been neglected that should have been performed!

Regrets, alas! will never recall the past; and the only way in which past remissness can be remedied, is by increased diligence and faithfulness in the future.

As we enter on the duties of a new year, it is fitting that we review the past, and see wherein past defects may be remedied; and then commence with more ardent and persevering efforts to perform the duties devolving on each one of us respectively.

As we pass the threshold of another annual cycle, who can tell what a year may bring forth? No one can predict what it will not. All admit that we are verging towards an unprecedented crisis in human affairs, and that a new dispensation is about to dawn upon us. Respecting its nature, men differ; but all unite in predicting a near future, of which the past has been but preparatory. That "there is a good time coming," the mere politician does not doubt; the infidel philanthropist receives it as a cardinal article of his belief; and with the Christian, it is a matter of faith. All the fulfilled predictions of the past indicate the present, as the time when we are authorized to look for the crowning consummation of all prophetic declarations.

The great majority of believers in inspiration teach, that we are now living under the sixth seal, and the sixth vial; that the seventh trumpet is just about to sound; that those forms of government are now existing, and have been for more than twelve centuries, that were symbolized by the toes of the image, and by the horns of the beast; that the times of the Gentiles, during which Jerusalem was to be trodden under foot, and the predicted duration of the vision, at the close of which the sanctuary is to be cleansed, must be near their termination; that the Church has long since passed her wilderness state; that the witnesses no longer testify in sackcloth; that the saints of the Most High are now freed from the dominion of the man of sin; that the harlot is unseated from her rule of the beast; that the mystic Babylon has fallen from its position as the arbiter of the religious world, and reigneth no longer over the kings of the earth; that the symbolic Euphrates on which it was situated, which contributed to its support and defence, is being dried up, like its prototype of old, by the diversion of its symbolic waters into other channels that the way of the kings of the east may be prepared; that the antagonistic forces, which are to encounter in the great battle of Armageddon, are being gathered; that the period of Satan's binding is about being commenced; and that the kingdom of God is about to be established.



—differing only in the nature of that kingdom, and of the events by which it is to be ushered in.

With the popular view—that the kingdom is the result of the conversion of the nations through the agency of human instrumentality—its commencement must be comparatively distant; for no means could be sufficiently multiplied and made so effectual as to bring about such a result in five or ten years; and from present appearances, it would require ages on ages to accomplish it. But with what we consider the scriptural view, there is no such apparent necessity for delay. While we know not how much delay God may purpose for the accomplishment of the number of his elect—for the long-suffering of God is salvation—the fact that no such necessity is apparent, in connection with the testimony of the prophecies that culminate to about this point of time, and the suddenness with which the Saviour will appear in the clouds of heaven, preclude the possibility of knowing that any year will not bring the consummation of all things; and therefore believers in the premillennial advent are necessitated to constant watchfulness and continued expectation—"waiting for the coming of our Lord Jesus Christ"—"looking for and hasting unto the coming of the day of God"—hoping "to the end for the grace that is to be brought unto you at the revelation of Jesus Christ," who "shall judge the quick and the dead at his appearing and kingdom."

Therefore, without presuming a knowledge of what was wisely hidden even from angels, and was reserved within the Father's own power; and yet "knowing the time that now it is high time to awake out of sleep," we would enter upon this year as the day in which our eyes may be permitted to "see the King in his beauty," and to behold the land that was once "very far off." How glorious the hope! How cheering the prospect!

The hope of the coming of Christ has animated the saints of all ages. For near 6000 years, has the whole creation groaned and travailed in pain together until now; and during all that time has the earnest expectation of the creature waited for the manifestation of the sons of God—waited to "be delivered from the bondage of corruption into the glorious liberty of the children of God." Co-eval with the malediction which consigned man to the bondage of the curse, was the promise made that the Seed of the woman should in due time bruise the serpent's head; and all along down the descent of the stream of time has the course of man been lighted by the promises of His coming—given at first in almost doubtful phraseology; but variously repeated, in oft multiplied assurances keeping alive the faith and the hope of God's tried and tempted ones, until now we can behold the unmistakable dawns of the rising of the Sun of righteousness.

On the birth of Cain, Eve thought it possible that he was the promised seed, and rejoiced in the hope of the "man from the Lord." "Enoch, also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints." The "father of the faithful," while looking for a better country, even an heavenly, and desiring the evidence whereby he might know that he should inherit it, was confirmed in his hopes by the oath and covenant of Jehovah; for, "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it with an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." The man of Uz was cheered, amid his manifold misfortunes by the assurance that his Redeemer should "stand at the latter day upon the earth," whom he should behold with his own eyes in his resurrection body. The sweet singer of Israel attuned his harp anew when he sang of the Lord: "For he cometh, for he cometh to judge the earth." Isaiah was permitted most clearly to unfold the glorious future, and to assure the believers of his day that their eyes should see the King in his beauty,—that they should behold the land that was then "very far off." Daniel was permitted to unroll the scroll of prophecy, to mark off the order and succession of kingdoms, and to record for future generations their periods, which should intervene before the establishment of the kingdom under the whole heaven. To the Seer of Patmos it was granted to record anew the symbols of the future; with the assurance that "the time is at hand," accompanied by a blessing to him "that readeth, and they that hear the words of this prophecy, and keep those things that are written therein." And the Saviour himself has condescended to visit this earth in mercy, and given the assurance of his return.

With these oft repeated testimonies, the Church has been cheered throughout her pilgrimage state. While individuals have "had trial of cruel mock-

ings, and scourgings, yea, moreover of bonds and imprisonment," they have endured as seeing Him who is invisible. "They were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caverns of the earth. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be perfect." And should Christians living on the eve of the consummation, be any, the less confident and ardent in their love for Christ's appearing? The souls of them that were slain for the word of God, and for the testimony which they held, long since cried, "How long?" And, "He which testifieth these things, saith, Surely I come quickly." We may not therefore say, "My Lord delayeth his coming," but with our lamps trimmed and burning, and our loins girded, we should look this year, and all years in expectation of the summons—taking the only safe position, "To-day, and to-day, and to-day," till he comes: and then, should this, bring "the year of the redeemed," it will be hailed as the most glorious epoch that waiting Christians ever greeted.

#### NEW WORK.

"Old Sights with New Eyes. By a Yankee. With an Introduction by Robert Baird, D. D. New York: M. W. Dodd, Publisher, Brick church chapel, opposite the City Hall." 1854.

This is a work of 372 pages, which was published originally in the columns of the *Herald*, in a series of articles entitled, "Sketches of Travel." Our readers read them at the time with interest, and therefore know the style and character of the work. Its accuracy of the descriptions of various places, is confirmed by the testimony of Dr. Baird, who has himself been over all the ground described, and is therefore qualified to speak of the merits of the work. The following is Dr. Baird's "Introduction:"

"This interesting volume is from the pen of a young New England clergyman, whose modesty constrains him to send it forth into the world without the author's name. Whether he has acted wisely or unwisely in so doing, is a question about which opinions may be divided."

"To those who desire to read well written and appropriate notices of the places of chief interest in 'Old Europe,' this volume may be recommended without reserve. The style is pure and beautiful, and the descriptions of places and things are exact, concise, and highly interesting. It is manifest that the work is the production of a well cultivated and superior mind. It is altogether the most readable and instructive book of travels, embracing the same field, which the subscriber has seen for a long time. None but the most important places and objects are made to occupy the attention of the reader; and these are always spoken of in the fewest words possible, so that the interest is well sustained from the beginning to the end of the volume."

"The discrimination with which the author treats of the various objects of art which he saw, displays no ordinary cultivation of judgment and taste. In this respect, the book before us reminds one of 'Matthews' Diary of an Invalid,' a book of surpassing interest, even yet, on the best works of art to be seen in Italy."

"Familiar as he is with every step of the tour which the author made, from the time he reached the old world until he quit it, the subscriber may claim some degree of competency to speak of the merits of this book. What opinion he entertains respecting it, the reader, after perusing the preceding paragraphs, can be at no loss to divine. And we hardly need say that we take great pleasure in being made the medium of introducing it to the reading public of this country."

"Most unhesitatingly and confidently can we recommend it to all those who desire to acquire clear and correct opinions in respect to the prominent objects of interest in the chief cities of the most civilized countries of the old world. None can read it without pleasure and profit."

"MONTGOMERY'S PICTORIAL TIMES."—On Saturday, 31st December, will be published, price 3 cents, a weekly illustrated newspaper, entitled, "Montgomery's Pictorial Times."

It is the intention of the proprietor to present a combination of literary and artistic elements, such as has never before been offered to the public in newspaper literature.

No pains will be spared to render the mechanical execution of this periodical superior to all past and existing American or European publications of a similar character.

It will be illustrated by Darley, Dopler, Bellow, Kensett, and other eminent American artists; while arrangements have been entered into with

Gilbert, Gavarni, and other European artists of distinction, to supply the department devoted to foreign objects and events of such current interest as shall be deemed important enough to deserve the attention of the American people.

Besides ordinary illustrations there will be given, every week, social, humorous, and satirical designs, on topics eminently national and characteristic.

The Literary Department of the *Pictorial Times* will be found replete with a variety of instructive and interesting material, among which the following will be specially prominent:

*Descriptions of various Countries*, according as they occupy a prominent position in the public mind, with accompanying illustrations of the scenery, and engravings explanatory of the manners and customs of the inhabitants, collected from original sources, and commencing, naturally, at present, with Turkey, Russia, and China.

*Original Tales, Narratives, and Essays* of a social and practical tendency, contributed by the first writers of the day, and illustrated by eminent artists; thus supplying that element of literary interest so essential to the completeness of a family paper.

*The History of Revolutions*, and other remarkable events, in a condensed but graphic form, and profusely illustrated. Biographies of eminent characters, with beautifully engraved portraits.

Recognizing judicious public satire as a powerful means for the exposure of abuses, and the promotion of social progress, a portion of the *Pictorial Times* will be devoted to pungent articles on the current events of the day; preserving always that high moral tone and earnestness of purpose, without which the most brilliant satire would be ineffectual.

The *Pictorial Times* will also contain columns of scientific matter, to interest and instruct the young, with explanatory diagrams.

*Occupation for the Needle*, with a variety of elegant and useful patterns: the most recent Parisian fashions, &c.

It will be perceived from the above Prospectus that *Montgomery's Pictorial Times* will combine a number and variety of attractive elements which are not to be found in any existing illustrated paper. It will present as much humorous matter and illustration as the London "Punch;" its news columns will be full and authentic, and posted up to the latest possible dates; while through the means of special correspondents in different countries, it will furnish much intelligence not obtainable elsewhere. The department of original fiction and essay will render it an object of permanent interest to families. As a critical Journal it will aim at special completeness. Lively and reliable notices of New Publications, Music, the Drama, and the Fine Arts will be given on all occasions, while in every case it will be the study of the editors to render such reviews readable as well as impartial. The portions devoted to miscellaneous matter, instructive and practical, will, it is trusted, be found acceptable to the utilitarian and the student.

TERMS.—\$1.50 per annum; 4 copies, \$5; clubs of 20, \$1 each, and one to getter up. Postage 6 1-4 cents per quarter.

ALEXANDER MONTGOMERY, 17 Spruce-st., N. Y.

THE EMPEROR OF RUSSIA VS. PROTESTANTISM.—A correspondent of the *New York Times*, for two years a resident in Europe, says:—"As soon as Russia has gained the power it seeks in Turkey over the Greek Church, all those missionaries will be served as those of Scotland were, who were driven from the shore of the Black Sea about two years ago. They will have no place in Turkey or Greece. This has been the grand business of Nicholas for some years. He has converted hundreds of thousands of Lutherans and others over whom Russia has stretched her government in late years, at the point of the bayonet, driving such as he could without resistance into his Greek Church, and such as would not confess, into his prisons. The rapid increase of the evangelical and American view of Christianity in the Greek and Armenian Churches in Turkey is giving alarm to the Autocrat."

"ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the numbers of the Hebrew text vindicated." By S. Bliss. Published at this office.

(From the *Congregationalist*.)

"The object of this work, is to arrange the Chronology of Scripture events, so that the subject may be easily studied. In the language of the preface 'an original feature of this analysis is the presenting in full, and in chronological order, the words of inspiration, which have a bearing on the time of the events and predictions therein recorded.' The work bears evidence of much labor, and may be used with much profit by the student of the Bible."

(From *Lord's Literary and Theological Journal*.)

"This brief epitome of the Chronology of the Scriptures, furnishes a large amount of useful information in respect to the times of the persons and occurrences that are mentioned in the Bible."

#### MY JOURNAL.

##### LABORS IN ILLINOIS.

Nov. 4th.—Commenced a course of lectures in Rockford. The Congregational house (east side of the river) was generously opened to us, in which I gave three discourses, on the evenings of the 4th, 5th, and the 6th. In the afternoon of the

6th I gave a discourse in the E. M. church, to a large audience. In the A. M. of the same day, I gave one in the city hall. In all, five lectures. The weather was stormy, and the streets, almost impassable on account of prairie mud; notwithstanding we had good attendance both of those who were favorable to the doctrine and of others who were inquiring respecting its truth. I could not remain longer, although desired to do so, with the hope of good results. I trust brother Chapman will visit them soon. We have some very firm and kind friends there that would co-operate with him. I think but few of the clergy are favorable to the doctrine. Most of them teach the people that the world is to be converted. And this evidently suits the community best, for they are swallowed up in speculation, and overcharged in the business of this world. In too many instances it is to be feared both people and priest, in this Western country, are seeking more earnestly for an earthly than a heavenly inheritance. But some welcome the good news of the Saviour's soon return, and "desire a heavenly country," notwithstanding they even now possess an earthly paradise here.

On my arrival at Rockford, a man calling himself "E. Church," introduced himself to me as an Adventist. In a conversation with him, I found for some reason he was disposed to speak disparagingly of Elder S. Chapman. I told him I knew "Elder C.," and I could give no credit to his charges or insinuations. He replied that "Elder C." was not the man he was when I knew him in the East. I told him I could tell better when I should see him and his friends, and I did not wish to hear more on the subject. He replied that "Elder C." had published him in the *Herald*, of Oct. 8th, and he wanted redress. I promised him that he should have it when I saw Elder C. and the church at Paine's Point.

While at R., brother J. Cummings, late of Centre county, Pa., was introduced to me, and aided me in my meetings there. He appears to be a promising young man. I was much gratified with his truly Christian deportment.

Nov. 7th.—Brother H. Green called for me and conveyed me to his house in Kishwaka, nine miles distant, through sleet and snow from above, and mud beneath. We had a tedious ride over the bleak prairie; but on my arrival I soon forgot the tediousness of the way, while welcomed to the hospitalities of brother G. and his excellent family. But more especially on account of meeting here my old tried friend and fellow-laborer, Elder S. Chapman. Our greetings were hearty and mutual. Two brothers and fellow-laborers never experienced greater joy in meeting after years of separation and toil in different portions of our Master's vineyard. Since we last met in Homer, N. Y., God had shown us both "great and sore troubles," in which we had mutual sympathy. But God had sustained us, and spared us to meet once more. We praised God together for his goodness.

The general health of brother C. is good, and if anything, he looks younger and better than when I last saw him, notwithstanding his abundant labors and trials. He will now be my companion in travel for some time, in visiting his fields of labor in this state.

This evening (Nov. 7th) I gave a lecture in Kishwaka, to fifty or more who came through the storm and darkness to hear. We had a good season, and I hope a profitable one. This is one of brother C.'s fields of labors, where about twenty-five were united in the faith, and commended to the care of Elder R., of Washington Grove, who favored the doctrine at the time. He has since wavered on some points, and the little flock have not prospered as they otherwise would have done. A few however are left who I hope will be faithful to the end.

Nov. 8th.—Brother G. took us to Killbuck, eight miles east. We put up with brother Stocking, where we received every attention. Several members of the family are believers. We had a good audience in the evening although it was cold, wet, and unpleasant. Brother C. has gathered a good company of Adventists in this place. We called upon a number of families. I also called on Elder Lyons, the Christian minister, and had a pleasant and I hope a profitable interview. Here brother Cummings joined us again.

Nov. 9th.—Went to Pennsylvania settlement, and put up with brother J. Eychaner, a relative of brother Chapman and a believer. I gave a discourse in the evening to a large audience, who gave the best attention. A short time before bro. C. was mobbed at this place, but "Caesar's" men had given the young gentlemen a call which produced a good effect upon them. All was quiet. But few Adventists here, but there is an "open door."

Nov. 10th.—Went to the Burgh, twelve miles, where I gave a discourse to a full house, consisting of Adventists and other denominations. Had un-



broken attention for nearly two hours, while I discoursed on the first and second Advents.

At the close, brother O. Chany took me to his house in White Rock, where the conference was to be held. I was received by him and his family and made most welcome to his hospitality. God has given him a heart and the means to do much for the Advent cause. Having no chapel, he took out the partition of a new house he is erecting, and opened a spacious room for the meeting of the conference.

Nov. 11th.—The conference commenced, and continued over the Sabbath. I gave eight discourses in all. On Saturday and Sunday we had crowded audiences, who heard with the most profound attention. Brethren Chapman and Cummings rendered me every assistance. A noble company of Adventists greeted me with warm affection, and the greetings were mutual. We had heard of each other, but now the mountains and valleys, lakes and rivers, which had divided us hitherto, had been crossed, a distance of near two thousand miles, and we stood face to face, and pressed the hand in fellowship, friendship, and love, with tears of joy and gratitude.

Our conference closed in triumph. The Adventists were strengthened, and some unbelievers embraced the faith. The cause is rising and prospering in all this region, and is in the hands of judicious and trustworthy men.

Nov. 14th.—I reserved for rest, but I found it in preaching an ordination sermon at Paine's Point, and assisting in the consecration of brother J. Cummings to the ministry, and brethren O. Chany and H. Wood to the office of deacons, to constitute the officers of the Jefferson Grove church of Adventists. The services were held at the house of brother J. King, and was crowded. I have not witnessed a more solemn scene in this Western world. Elder Cummings has been unanimously elected pastor of the church, and though yet young he is true to the cause, and will no doubt prove a faithful and affectionate shepherd of the flock. The church is yet young—it is not one year since its organization. It numbers about eighty members. Some of these have experience and age, combined with wisdom. But most of them are converts, many of them heads of families. It is a strong church, and will no doubt live and prosper, to prove a blessing to this whole region. One year ago there was but one family of Adventists in this vicinity, that of brother Joshua King, who took the *Herald*, from which he got what preaching he had. He invited brother Chapman to visit this region. He came, and the result is the conversion and gathering of several hundred living and devoted Advent believers in Ogle, Lee and Winnebago counties. "What hath God wrought!"

Nov. 15th.—Met at 4 p. m. with the church at Paine's Point. Three members were received, after which I brought the case of E. Church, (whom I met at Rockford,) before the church. Brother S. Chapman charged him with uniting with others in a conspiracy to destroy his reputation, and "sow discord" among the brethren. The specified charges were all brought before the church in order. Witnesses were cited, who testified to each point, and fully sustained each charge; whereupon the hand of fellowship was withdrawn from him. Advent churches elsewhere will no doubt be visited by him, and if so, they can have information of his character and course by applying to S. Blackman, Esq., the secretary of the Jefferson Grove church. I have met with some remarkable cases of depravity, in my connection with society, and this has added another to the number. After brother Chapman had built up a prosperous church, this man came as a stranger (from Dixon), and sought first, sympathy, then for membership and recommendation. On the first opportunity he joined with brother C.'s enemies to break him down!! Our churches cannot be too careful who they receive, especially in the absence of the faithful pastors. I gave a lecture in the evening to a full house.

Nov. 16th.—Went to Watertown, and gave a discourse in the house of brother J. Robinson. Full house and much interest. I spoke on the "trials" of the Christian pilgrim. Brother Chapman followed me, with many others. It was a time of good cheer among the pilgrims who had just passed through a deep trial.

Nov. 17th.—Preached in Jefferson Grove. The house was crowded. I spoke on the "New Heavens and New Earth." It was received with much interest and approbation. Most of the audience had heard brother Chapman on this and kindred subjects, so that they were ready to receive the truth. They in common with all Adventists, believe the kingdom to be near at hand.

We put up with brother Atkinson, by whom we were cordially received, and our wants were bountifully supplied. It was in the log house of this

brother that the Jefferson Grove church was organized by brother Chapman, about a year ago, consisting of twenty-six, and now upwards of eighty members.

Nov. 18th.—In company with bro. Cummings, went to Rockford, twenty miles, to get a box of books from Boston. We arrived too late to get out a notice for an evening meeting, and being at leisure, I took the opportunity to hear Mr. John Hawkins, on the "Maine Law." It was an able defence of this most righteous law. He remarked that in Wisconsin, Illinois, and elsewhere in the West, he had found the drunkards and rum-sellers very generally in favor of the law! Many drunkards had said to him that the passage of the law was their only hope. While spirit was set before them, they would not be able to refrain from it. I find public sentiment in favor of the law, and think the whole West will ultimately go for it.

## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

BRO. BLISS:—I noticed in the *Herald* of Dec. 24th, a question propounded by H. J. of West Boscawen, "How can Russia be called the king, or kingdom of the North, when the word reads, 'Tidings out of the East and North shall trouble him?'"

The answer to this apparently honest inquirer after truth, could of course afford him no light. As the editor says, "It is a question I am unable to answer." I therefore wish to put him and all others who may study the Bible without any idea of the geographical points alluded to in the text, on the track, so they may not be obliged to ask such hard questions any more. Please buy a copy of S. Bliss's *Geography*. You will there learn that the Russian Possessions lie in the north of America, north of Europe, and north of Asia. Also, that St. Petersburg, the capital of Russia, lies north of Egypt. Then open to Dan. 11th chapter, and find that "the king of the North" has gone "into Egypt" by conquest, and if Russia is the kingdom of the North, and the king should hear unpleasant news from Russia by the meddling of his neighbors about home, from Europe, it would be "tidings from the North," and should he hear that things were going hard with his armies engaged with the Circassians, or from East India, where he is now plotting to trouble the British East India Company, it would be tidings out of the East. I. C. WELLCOME.

BRO. HINES:—I noticed in the last *Herald* a question asked by H. J., viz., "How can Russia be called the king or kingdom of the North, when the word says, 'Tidings out of the East and North shall trouble him.'" Now let the king of the North be who he may, he it is that is troubled by tidings out of the East and North. I think this perfectly plain when we understand where he is, when he is troubled by these tidings. It is to be remembered, he has left the North, and has come like a whirlwind against a certain power, and passed over and entered the glorious land, and when he arrives at a certain point, tidings from the countries he has left will trouble him. Then will he go forth with great fury, &c., (in our opinion,) with the intention of speedily accomplishing his designs there, that he may attend to those things which trouble him at the East and North. From these considerations we are left to the conclusion that Russia is the king, or kingdom of the North. His work has already commenced, and we are expecting not long hence he will plant the tabernacles of his palace between the seas, in the glorious holy mountain; yet he shall come to his end and none shall help him. And at that time shall Michael stand up. The Lord help us to be in a waiting position for this event. E. PIKE.

## THE 1260 DAYS.

BRO. BLISS:—Several of your subscribers request the publication of the article on 1260 days, enclosed, in the *Herald*. EDWIN BURNHAM.

BRETHREN OF THE HERALD:—As there is much inquiring at the present time, on the termination of the prophetic numbers, and various are the views entertained of their termination, no doubt the

brethren want all the evidence that can be produced; that they may arrive at correct conclusions on this subject.

I take the liberty to present some evidence which I deem important at the present time, that the 1260 days must have ended prior to 1793.

Much perplexity has arisen in the minds of many, where to fix the beginning or ending of the 1260 and 1290 days, of Daniel and John. It is agreed upon by all, that they cover the tribulation of the Church. Some are confident that they terminate A. D. 1779, while others do not feel warranted in removing the landmarks which were erected in 1843, although the event then looked for has not been realized.\* But they cannot allow the days to have ended prior to 1798-1801, for in their minds there has no event occurred prior to this time which so fully answers the prophecy as in 1798-1801, and Justinian's decree in 533, by which the Pope was constituted the effective corrector of heretics.

Now all agree that the treading under foot of the holy city, forty-two months, (Rev. 11:2,) the two witnesses prophesying, clothed in sackcloth 1260 days, (11:13,) the woman remaining in the wilderness 1260 days, (12:7,) the beast which spake blasphemous words, and has power to continue forty-two months, (13:5,) all apply to the tribulation of the Church, and end at the same point of time.†

The two witnesses are brought to view as prophesying 1260 years, clothed in sackcloth, and when they have finished their testimony. When is it finished? Not until the days have ended, all must admit, (Rev. 11:7,) and when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war with them, and shall overcome and kill them.

I have examined four translations of the New Testament, and they all agree with the common English version that the witnesses prophesied until the days ended before war was made on them, which resulted in their death. The language will not allow any other construction. They would not have prophesied whilst they were dead, (Rev. 11:12,) "And after three days and a half, the spirit of life, from God entered into them, and they stood upon their feet; and great fear fell upon them that saw them." Here we have three years and a half of time which they were dead. Now if we can find at what point of time in history this prophecy was fulfilled, we shall have a sure monument, this side of which we are not allowed to look for the ending of the 1260 years, but must look for the fulfilment prior to this time. There probably has been no prophecy fulfilled during this dispensation, on which there is such agreement among Adventists and even those who wrote prior to its fulfilment, as on this, that it was fulfilled by the French government in 1793. It would seem hardly necessary to refer to facts of its fulfilment here, as many of the brethren are so familiar with the circumstances; but to have these facts fresh before the mind of all, I will make some extracts from brethren Miller and Storrs' works, published in 1843. (See vols. 1 and 12 *Advent Library*.)

[We found that we could not give this article entire in this number, without dividing it; and as we had already designed to re-publish the letter of Mr. Miller here referred to, we have given it on the first page of this paper, entitled "The Two Witnesses." The quotations here omitted, and which were somewhat abbreviated in this article, are there given in full. As they were written long before the occurrence of the events to which they refer, the surprising fulfilment of their opinions by subsequent history, entitles their predictions to great consideration. We trust that all will give

\* As no connection was supposed to exist between the 1260 years and other prophetic periods—no common epoch being assigned for their commencement—the failure of 1843 did not at all affect the accuracy of the dates at which they were begun and ended.—ED. HEN.

† All agree that these periods are all of the same duration; but not that they are synchronous in their commencement and termination. As seventy years were fulfilled in the service of Judah to the king of Babylon, from B. C. 605 to B. C. 535; so was the same period fulfilled between the destruction of the temple in B. C. 587, and its restoration in B. C. 517. In Matt. 1:12, 17, the going away into Babylon is reckoned from B. C. 597; and Ezekiel 1:2, dates from the same epoch, which would make the seventy years end in B. C. 537. As there are different dates where the beginning and end of that may be placed, so are there different epochs to which the different periods of 1260 years may be assigned. From the date of Justinian's decree in A. D. 533, to the death of the witnesses in 1793, was just 1260 years. And also was there the same period from 538, when Vigilius was seated in the papedom in Rome by the arms of Justinian, to 1798, when the Pope was unseated thence by the arms of Napoleon. The former we assign to the period for the witnesses; and the latter for the supremacy of the Papacy.—ED. HEN.

a careful reading to that article in this connection.—ED.]

So much for Father Miller. I will now quote from Geo. Storrs on this subject:

"In 1793, the decree passed the French assembly, suppressing the Bible. Just three years afterward, a resolution was introduced into the assembly, going to supersede the decree, and giving toleration to the Scriptures, that resolution lay on the table six months, when it was taken up and passed without a dissenting vote. Then in just three years and a half, the Scriptures 'stood upon their feet and great fear fell upon them that saw them.' Nothing but the appalling result of the rejection of the Bible, would have induced France to take its hands off the witnesses."—ED.

I will now introduce an extract on the French revolution, from Dr. Croly, a minister of the Church of England:

[This will be found on the second page, in an article entitled "The French Revolution."—ED.]

"Now let me ask my reader, have we made a right application of this portion of the word of the Lord? If so, where are we now in prophetic history? Mark, the tremendous scenes in France close up the second woe, (v. 14th.) 'The second woe is past,' that is, the second woe trumpet, which was the sixth trumpet in the series. If we are correct in the interpretation of this chapter, we are past the sixth trumpet and second woe! What follows? 'Behold,' mark it—be not deceived—O, hear!—see—listen all ye ends of the earth!—Behold the third woe [the last,] cometh quickly.'"

Thus much I have taken from Storrs' work. I have had to abridge the extracts so much that the sense is lost to a great extent.\* From the foregoing quotations, we find that the witnesses were killed—slain in 1793; consequently, we are not allowed to apply the terminus of the 1260th day so late as 1798-1801, but are compelled to look for their fulfilment prior to 1793, † and here we can reasonably infer from the expression we have in the prophecy, that after they were ended, that war was made on them some years before they were killed, and this influence which resulted in their death, had arrived at the height in 1789 that the revolution broke out which resulted in the overthrow of the government.

Now about all will agree that the events of 1779, 1780, and 1798-1801, are the only points to which we can look for the termination of the 1260 days, for the events which occurred between these dates were not of such importance as will warrant our receiving them, as a point to meet their fulfilment.‡ I must confess that within the circle of 519 and 1779, we have the fullest assurance to place the 1260 years, for in the year 519, we find the Emperor Justin did enforce the demands of the Church, which required all men to subscribe to its creed, or be subject to have their substance and lives sacrificed, § and this demand was executed by the civil arm, until 1770, when the Emperor of Austria did prohibit the Church (or the Pope, its head,) from compelling men to subscribe to its creed, but dissenters were allowed the freedom of their own opinions, and from that point down to the present time, there has been no law by which this demand has been allowed.¶

The Church is not now in the hands of the little horn. The Lord is at hand, and in a few months I believe we shall witness the events the Church has so long looked and prayed for.

Never did I see the hand of God more fully manifested in any movement, than I do in this "midnight cry," and may we all be willing to come under its divine influence, that we may be prepared to hail the approach of our Saviour and Lord, to

\* We have given them in another column without abridgment, that the reader might get their full sense.—ED.

† No we are to look for that fulfilment in 1793—that being just 1260 years from the decree of Justinian in 533, for which see our Chronological Table.—ED.

‡ Not all so agree—the events of 1793, being of the very nature, and at the very time to fulfil it.—ED.

§ Not so much as from 376 to 398. Justin's edicts were dated in 518. In 520 he took ground against persecution and bloodshed; in 521 he joined his subjects against the Pope; and in 525 he restored to the Arians their churches.

But in 533 Justinian subjected all the churches of the East to the Pope, in 538 placed him in possession of Rome, and from that to 542 issued his famous "edicts." (See "Chro. Table" for all these dates.—ED.)

¶ This cannot be, for the Empress of Austria did not die till 1780. She had introduced her reforms four years before; and it was not till 1781 that her son and successor issued his edict that favored the Protestants. But this affected only his empire, and had no effect in France, Spain, Italy, Portugal, &c. &c. &c., as will be shown in the "Chronological Table." Those incarcerated in the cells of the Inquisition in Italy and Spain, were hardly allowed the freedom of their own opinions.—ED.



enter with him into the marriage supper, is the prayer of your unworthy brother,\*

HENRY V. DAVIS.

New Bedford, (Mass.), Dec. 5th.

#### LETTER FROM I. ADRIAN.

BROTHER BLISS:—In your remarks appended to my reply to "Berean," you say, "We believe there has been no impeachment of motives in our COLUMN." Well I may be mistaken, to err is human, but will you be so good as to explain the following remarks. Now three original kingdoms are discarded in that scheme because as the editor of the *Herald* pointedly said it would be fatal to their theory. Again, because it suited their purpose better. Is scheme a proper word to use in connection with this subject, is our hope of seeing Christ next year, a PLAN, a CONTRIVANCE. If a CONTRIVANCE, in what light shall I view those who are advocating it? Are they dishonest or fools? I would like a little light on the above! [1.]

2. I will very patiently wait for the proof.

3. I am apprised of that, and I promise when that position is sustained by proof, that I will prove the existence of two more by the same author so we will have 12 instead of TEN, at one and the same time.

4. I want you to tell me who says that the Lombards left GERMANY, removing their seat of government into the EMPIRE of Rome before 529. I cannot find the statement in Grotius. I know he says they come into the Empire, and so they went out AGAIN, if I have not FORGOTTEN. Some light is wanted on this QUESTION. [2.] Simply because they made inroads into the territory does not prove them a kingdom in the EMPIRE, any more than it proves that the UNITED STATES have gone to Mexico because they have established themselves in a portion of her territory. [3.]

5. I thank you for the correction, but remark that I conversed with two of our Brethren in the Ministry at the time I wrote that paragraph, and told them I had it wrong. A friend reading for me when I copied it, did not notice the marked words and interline and I was careless in copying. Yet the mistake makes no difference in the argument—they were not CATHOLIC.

6, 7. I do not see the point to be sustained by referring to Theodoric's petition to ZENO for leave to go against Odoacer, did he ever do the like before, please read the first 6 pages of Gibbon vol. 4, you will see why he referred the matter to ZENO. Now I ask you to be explicit; do you mean to say that Theodoric plucked up HERULI for ZENO, and that therefore ZENO is the LITTLE HORN and so admit that the Bizantium kingdom is the Little Horn. [4.] Zeno if I am not mistaken was a Eutychian at heart, and condemned by the Catholics even after death. THE LITTLE HORN WAS NOT YET BROTHER. [5.]

8. I will appeal to all who have read my article to say, if I complained about your correction of mistakes, and I do feel that it is unkind, to say the least, to misrepresent me in this way. HAVE YOU DONE BY ME AS YOU WOULD BE DONE BY, also in holding up my mistake about the Goths being Pagans as though I was IGNORANT, but your readers were not. [6.] The Lord give you wisdom to know and grace to do his will. [7.] I wish also to add that I believe the Saviour is at the door and I feel prepared to give the best evidence of the FACT, to all that wish to hear. [8.] I. ADRIAN.

Winchester Centre, Dec. 21st, 1853.

#### REMARKS.

1. We doubt whether "Berean" used the word "scheme" in any bad sense. It never occurred to us that it could give offence, till it was here pointed out; and we should much marvel, if any precise philologist should object to it.

Our English word "scheme" is from a Greek root which signifies "to have or hold." Its simple and primary meaning is, "a plan, a combination of things connected and adjusted by design—a system."—Webster. Attenbury, when reverently referring to the plan of the divine government, said: "We shall never be able to give ourselves a satisfactory account of the divine conduct, without forming such a *scheme* of things as shall take in time and eternity." His forming such a *scheme*, by which to understand the divine plan, would not argue improper motives on his part; nor would it to *systematize* the epochs and location of kingdoms, and historical events, in order to determine the rise of the little horn. We see no cause for sensitiveness on this point, but "Berean" will oblige us by avoiding any use of the term, in future, in connection with the 'timists, in our columns. We must so deal with them that they shall have no cause of complaint. With history, chronology, and

\* This last wish and thought should be the prayer of every Christian. We all profess to be actuated by such a desire.—Ed.

reason on our side, there is no necessity for our resorting to any petty artifice to gain sympathy, or to divert from the point at issue; but we will fortify our own scheme with the most substantial and undeniable facts—a kind of logic that is irresistible to those competent to weigh arguments.

2. This will be found in our "Chronological Table," under A. D. 453, in our reply to "F. H. B.," and in "Berean's" "Reply" to you.

3. Our remarks had no reference to a removal of territory into the empire, but of people.

4. The point is this. The timists say that the little horn came up previous to 533, because in that year the Vandal, one of the first ten divisions of the empire, was plucked up by Belisarius, the deputy, or general of the eastern emperor. Our reply is, that on that argument, it must have come up before 493, because in that year the Heruli, the first plucked up of Rome's primary decem-regal powers, were conquered by Theodoric,—first soliciting permission and acting as the deputy of the emperor. It is on their *new* premises, that the argument is based. We understand the Papacy to be the little horn. We shall soon present our views in full on this point, unless anticipated by "Berean," who we understand is writing on it.

5. This is also a mistake. Zeno was the head of the Catholic party in opposition to Basiliscus the head of the Eutychians. Zeno's subsequent quarrel with the Pope, was independent of articles of faith, and had respect simply to an act of ordination. The facts are given in our "Chronological Table" from A. D. 474 to 491.

6. All we said of the Goths was: "A mistake. They were not Pagans; they called themselves Christians, but were Arians (see 'Chronological Table' under 493);" and, "When a thing is stated as a fact—like that the Goths were Pagans—our readers expect of us a correction." Thus we called it simply "a mistake," and corrected it in the most unexceptional manner. We did not hold it up as the result of dishonesty, ignorance, infatuation, or carelessness; but simply pointed out its inaccuracy and corrected it. We trust that we have too much self-respect to hold up a person in a disgraceful position—unless convinced of his insincerity—whatever may be our opinion of the cause of his mistakes.

7. We are truly thankful for all sincere desires and prayers for our growth in wisdom and grace. We are sensible of our many imperfections, and feel the need of divine guidance. May a reciprocal blessing also be granted to all who desire our good.

8. It will be constantly borne in mind, by our readers, that the fact of the nearness of the Advent is not a question at issue in our columns. It has respect simply to a point of specific time. It cannot be so shifted as to involve the other. In that we trust that we all agree. We are on the eve of a new dispensation. The evidences of its nearness thicken around us. They are food for our faith and hope; but not for dogmatism. And we may not paralyze our efforts to present the evidences of the Lord's near coming, by a positiveness on specific dates, not sustained by history or chronology. Nor may we dissuade honest inquirers from investigating truth, by connecting it with what will turn their hearts away from it, or which may procure them only disappointment, and cause them to backslide. We think that truth is not thus subserved.—Ed.

PS. Our readers will expect of you evidence to sustain what you affirmed respecting Prof. Stuart's definition of the Hebrew of the word "midst," in Dan. 9:27, or a frank acknowledgment of your misapprehension of him. Should there be any doubt in your mind respecting his opinion, it may be removed by the following. Being written to by Silas Hawley in March 1844 for the true sense of the Hebrew, independent of any theory on the subject of the 70 weeks, Prof. Stuart replied:

"The Heb. word *gheh-tzee*, in Dan. 9:27 and elsewhere, is a word about which no reasonable doubt can exist, to one well acquainted with Hebrew etymology. It comes from the verb *gheh-tzah*, which properly signifies *to divide*, to *sunder*; and which, for the most part, is applied to *sundering into two parts*. Hence *gheh-tzee* means the part *sundered—the half, or the middle of a thing*, just as the context may demand. There can be no rational doubt, that *the half, or the middle part*, of the week, or rather of the heptade, is the true version in Dan. 9:27."—*Proph. Enquirer*, v. 1, p. 12.

#### LETTER FROM D. T. TAYLOR.

BRO. BLISS:—According to my published appointment, I visited West Randolph on the 11th inst., and in the course of eight days gave eleven lectures to large and very attentive audiences. The Christian church in that place have ever received me cordially and with numerous others of other denominations, are lovers and expectants of Christ's speedy and pre-millennial appearing. The entire

community are again aroused on this subject and the deep solemnity and falling tears witnessed in the meetings bespoke the effect of the truth we endeavored earnestly to proclaim. Believers were quickened and a number of others resolved to live better lives. Things are ripe for a general revival in Randolph, and I trust the people and ministry may have it. God bless them all.

On the 19th I visited brother C. B. Turner at East Randolph. He is still in deep affliction, with his cherished prospects for usefulness in this world blasted by insidious disease. The doctors report his left lung nearly sound, but the right one in a morbid state from tubercles. He is also reduced from an attack of fever and ague, and other diseases. He does not sit up much, and was able to converse with me only in a low whisper. He is dreading the cold winter, and wishes it were possible for him to spend it together with the critical months of March and April among the islands of Pennsylvania. I hope if he lives and is able to go that the churches of God among whom he has labored in the days of his strength will see to it, that now in the hours of mortal weakness and dependency he does not lack for means. Brethren, though you may have assisted him much, I take the liberty of saying that brother T. still wants your assistance, sympathies, and prayers. His faith in Christ is strong, but it was sad to look upon blasted hope, and withering talent, and we both wept at meeting and parting. Truly death is an enemy. Hasten thou morn of the resurrection!

D. T. TAYLOR.

Waterbury, (Vt.), Dec. 22d, 1853.

#### Hope's Command.

WEARY wanderer, pause confiding,  
When rest offers in the transient homes of earth:  
Struggle onward. Calmly buffet  
Storms that chill, or breathing flames of furnace  
hearth;

All resource husband until duty claimeth,  
Then effort spare not, for "a rest remaineth."

Sea-worn voyager, bask in sunshine,  
When a Sabbath casts its oil o'er yielding waves;  
Grasp with strong hand helm and halyard,  
When a tempest through night's lengthened darkness  
raves,

Bide thy watch, faithful to the CHART that's  
given,

And "morn" shall triumph in a brilliant  
even.

Christian soldier, to thee even;  
Sabbath sometimes offers respite from the strife;—  
Sleep in harness, grasping weapons;  
Subtle foe man ever plot against thy life;  
When war is o'er, thy "Captain of salvation"  
Will share with thee a glorious coronation.

E. P. GORR.

#### Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Lowell, Mass., Dec. 16th, FRANK, infant child of F. H. and Hannah C. Berick, aged nine months. The affliction of the bereaved parents has been rendered doubly painful by the severe and protracted sufferings of the child while laboring, for two months, under one of the most distressing maladies incident to human nature, (dropsy on the brain,) so that it was a relief to see the little sufferer fall asleep in the arms of Him who will bring again all the lovely innocents "from the land of the enemy;" and place them in that heavenly country where the inhabitants will be "the seed of the blessed of the Lord, and their offspring with them." J. MERRIAM.

Lowell, (Mass.), Dec. 19th, 1853.

DIED, in Homer, Dec. 19th, of consumption, JOHN OSBORN, aged about 72. Brother Osborn has long been one that adorned his profession of Christianity, and I think was the first to embrace the Advent faith in Homer, of which he gave his dying testimony, and that it is the only hope which the Bible presents. The advent of Christ, the first resurrection, and the new heavens and earth were themes that he delighted to dwell upon during his long confinement. His death was peaceful, and he sleeps in Jesus; resting from his labors, waiting for the promised time to come, when mortal shall put on immortality, and in angelic beauty and glory, live in more noble strains, the praises of redeeming grace and dying love.

Homer, Dec. 21st, 1853.

J. L. CLAPP.

DIED, in Windsor, Vt., Nov. 17th, brother H. W. MOORE, aged 56 years. He had been sick about one year with that wasting disease consumption, which he bore with patience and resignation, being strong in the faith of the soon coming of Him who will destroy death, and him that has the power of death, that is the devil; and that his tarry in the grave would be short. Soon he should awake in the likeness of his Saviour and be satisfied. Soon he should see the salvation of Abraham,

Isaac and Jacob, the prophets and apostles of the Lamb, and all the saints of every nation, take possession of the new heavens and new earth, and join with them in singing, "Worthy is the Lamb that was slain, and has redeemed us to God by his blood," which caused him joy unspeakable and full of glory. He has left a wife and two children to mourn this irreparable loss, but they all three entertain a strong hope that they shall soon meet their beloved one at the first resurrection, and shout victory over death and the grave. Elder Moses Kidder preached an excellent discourse on the occasion to a large assembly of mourning friends, from Rev. 14:13. MOSES TEWKSBURY.

Hartland, Dec. 22d, 1853.

#### New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo  
Price, in plain binding, \$1.00  
Postage, when sent by mail, if pre-paid, 20 cts.

"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*, from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3, 30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

A NEW TRACT ON THE "TIME OF THE ADVENT."—This tract is now ready. It contains resolutions of the General Conference of Adventists at Salem, and also of Canada East on the question of time, together with an article on knowing the time, and the duty of watchfulness. A very important tract for circulation at this time. \$1.50 per hundred, two cts. single. Send in your orders without delay. Let it be circulated.

TRACTS FOR THE TIMES—No. 3.—"The Glory of God Filling the Earth." By J. M. Orrock. Published in connection with the Second Advent Conference in Canada East. This work may be had of Dr. R. Hutchinson, Waterloo, C. E., or at this office. Price, \$1.50 per hundred.

"THE ETERNAL HOME."—We have received from brother Litch a thousand copies, without covers, of these tracts, (thirty-six pages) which we will send by mail postage paid—100 copies for \$3; 30 for \$1, or 4 cts. single copy.



#### AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much gripping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langour and Loss of Appetite, Lethargy, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Hemorrhoids, Scrophulous and Scabby, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Puffiness of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

#### Ayer's Cherry Pectoral.

For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Coughs, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use, throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNET, Boston, and by all Druggists everywhere. [d. 10-6m.]



## Contents of this No.

MISCELLANEOUS	Fitch's Monument	8
The Two Witnesses	EDITORIAL	9
The French Revolution	Letter from L. G. Wellcome	6
Chronological Table of Events	The 1260 Days	6
connected with the Papacy	Letter from L. Adams	6
Uniformity not Unity	New Work	6
Foreign News	Hope's Command (poetry)	7
EDITORIAL	OBITUARY	7
The Prophecy of Isaiah	Frank Berick	7
The New Year	John Osborn	7
My Journal	H. W. Moore	7

## ADVENT HERALD.

BOSTON, JANUARY 7, 1854.

## THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—the near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.
2. Judicious selections, from the best authors extant, of an instructive and practical nature.
3. A well-selected summary of foreign and domestic intelligence, and

4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief—

I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of Christ at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly." "The second was in past, and behold the third was cometh quickly" Rev. 11: 14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

## Fitch's Monument.

In looking over the *Herald* of Aug. 6th, I noticed a piece in regard to brother Fitch's monument. I wish to say, that I deem it a great privilege to cast in my mite, in common with my dear brethren and sisters, to aid in defraying the expense of it. Let that sacred spot, where rest the remains of our much beloved brother Fitch, be distinctly marked, that he may speak from the tomb while time lasts, of the hope that he proclaimed with so much fervor and animation when alive.

E. N.

Coloma (Cal.), Oct. 24th, 1853.

NOTE.—It will be seen that only a part of this sum is yet raised. The above letter from sister Nichols contained a donation, which which will be forwarded to the treasurer of the fund. If any others wish to give, they now have an opportunity. The whole amount could have been made up in large sums before this, but the design in receiving small sums was to give all who felt disposed an opportunity to contribute. It is hoped, that all who wish to aid in this object, will send in their offerings at once.

I have at length obtained the papers and letters of brother Fitch, in order to prepare a memoir for publication. In consulting these papers, my heart has been stirred within me. They have brought past scenes to remembrance, and filled my heart with joy and gladness. The subject of them will speak again by them to the church and the world, if God shall permit us to prepare and publish them. Any friends having letters of brother Fitch, will confer a favor by sending them to us.

A MASTER PIECE OUT-DONE.—We have lately supposed Ayer's Cherry Pectoral was the *ultima* *thule* in its line, and that nothing had been or would be invented which could surpass it in fine points of excellence as a medicine. But we are confidently assured by those competent to judge on the subject, that Dr. Ayer's new pills excel in high medicinal artistry even that widely celebrated embodiment of his skill. He has succeeded in making them not only pleasant to take, but powerful to cure the large class of complaints which require a purgative remedy.—*Lancaster Argus*, Ky.

In making up the *Herald* last week, the printer inadvertently placed a portion of brother Robinson's letter in an article of brother Alling's. The first eight lines of the first column on page 423 should be inserted between the 7th and 8th lines of the letter from Brewerton.

## FOREIGN NEWS.



BUCHAREST letters of the 5th announce the *de facto* suspension of hostilities on the Danube. We have but few more particulars in regard to the naval battle at Sinope. The defeat was known at Constantinople, and created great excitement. Further than this, we have no Turkish accounts. The English and French ambassadors at Constantinople were urged to despatch the combined fleets into the Black Sea, but they had an audience of the Sultan, at which it was resolved not to send the whole fleets at once, but four frigates, to obtain more precise information. It was currently reported in Paris on the 16th, that the allied fleets had been ordered to enter the Black Sea.

We have accounts from Vienna of a battle at Akalsik, in which the Turks were defeated, with a loss of 4000 men. Another Vienna despatch says:

"Advices from Odessa state that the Russians defeated the Turks at Agur, in the Caucasus, and got possession of their baggage. Two Russian steamers were cruising near Varna, to cut off the Turkish reinforcements."

A despatch from St. Petersburg says:—"News has been received here that Prince Orbelian encountered 30,000 Turks who had passed the Arpat-chai, near Alexandropol, and after a sharp engagement drove them back. They were retreating on the 14th November. It is also said that, in another direction, General Brummer charged 7000 Turks with the bayonet, and completely routed them, taking a cannon, two standards, and part of the Turkish train and ammunition."

These are all Russian stories.

A letter from Constantinople, dated Dec. 1st, has the following:—"I have just learned that at the end of last month a Turkish brig-of-war, which had been driven by contrary weather to the Serpent's Island, between the Sulina mouth of the Danube and Odessa, where the main force of the Russian fleet happened to be, was attacked by them, and, after sustaining a fierce combat, was finally sunk, and every soul lost. Three steamers of the Turkish squadron came in contact with a large Russian force in the Black Sea. A severe engagement ensued. Two of the steamers succeeded in making their escape: the third, an Egyptian, was blown up by the captain, who refused to surrender.

The Turkish steamers, with arms and ammunition for the Caucasus, safely returned to Constantinople on the 29th of November. They landed their cargoes in safety. An engagement took place on their way, to the east of Abaca, between these steamers and a Russian frigate and a brig, but the latter withdrew in a very dismantled state to the roadstead of Sobound.

An English and a French steamer have gone to Constantinople. Two others were to follow, with a French Admiral on board, sailing in company with a Turkish fleet.

The Circassians were moving down from their fastnesses.

The reports of the Turkish loss at Akalsik are thought to be great exaggerations.

It was reported that, at Cheftikin, a Russian naval division, 6000 troops on board, was repulsed with great loss. One steamer was knocked to pieces, a frigate dismantled, and the Russian loss reported at 1500.

The naval division of ten powerful steamers, under a Turkish pasha, left the Bosphorus on the afternoon of the 2d.

The entire Turkish fleet is under orders to enter the Black Sea.

A Paris letter of Dec. 14th, states that a cabinet courier had just been despatched to Constantinople, with orders not to rest either night or day until he reached his destination.

The London *Times* has the following in regard to the Sinope battle:—"The immediate result of the destruction of the Turkish squadron at Sinope, when the intelligence of that event reached Constantinople, seems to have been that the Ambassadors were called upon to take decided measures, and that they did accordingly despatch two steamers of each nation with joint instructions into the Black Sea. The entry of the combined fleets was expected to take place within a few days. We are still left to conjecture what was the precise amount and character of the Turkish naval force destroyed at Sinope. The excitement produced in Constantinople by the news precludes the idea that it was a mere convoy of transports or the hulks in that port, and it is described by the Turks as 'a flotilla.'

Yet, it does not appear that more than two or three Turkish frigates were on that station at the time.

"It is remarkable, too, that with the exception of Osman Pasha's own ship, which foundered on the passage to Sebastopol, no mention is made of any captures. All the other vessels are stated to have been destroyed, and it is added that 'the carnage was frightful.' If it should turn out that six ships of the line directed their fire on transports crowded with troops, and wholly incapable of defence, and thus slaughtered these unfortunate wretches, whom it would have been easy to take prisoners of war, the Russians would stand convicted of an act of singular atrocity, and the victory of which they boast would cover them with disgrace. The news of the battle was brought to Constantinople on the 3d, by a Turkish steamer, which succeeded in effecting its escape. According to her report, the Russians began the attack by an attempt to cut out the Turkish flotilla with the boats of Admiral Nachimoff's squadron: but, not having accomplished this operation, they brought the line of battle ships into action.

"The Turkish vessels, it is also stated, were unable to return the fire with much effect, and the Russians suffered principally from the fire of a battery recently constructed for the protection of the harbor. This account would seem to confirm our impression that the vessels attacked were chiefly transports, wholly unable to fight an action with line-of-battle ships; but whether they were chased at sea and pursued into the harbor, or whether they were attacked when at anchor there, still remains to be seen. It appears that the Russians terminated the engagement by burning the vessels they had not already sunk by their fire."

On the same subject, the *News* says:—"The more closely the tale of the naval victory at Sinope is scrutinized, the more apparent does it become that in the Russian version of it there must be a *suppressio veri*. It must be obvious to every one acquainted with naval operations that six line-of-battle ships would never put to sea alone. Such a number of first rates could not be accompanied by less than four frigates, three or four steamers, and a corvette or two to convey despatches. Altogether these late Russian reports of battles fought and won on the Black Sea and in Georgia, have a most suspicious appearance. Both Russia and Turkey are negotiating for loans, and the exchanges of Western Europe require to be managed."

## TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

## Appointments, &amp;c.

WILL hold protracted meetings at the following places, each commencing on Thursday, at 6 o'clock P. M., and holding over the Sabbath, viz.: At Woodstock, Vt., Jan. 15th; Caldwell's Manor, Jan. 22d; Isle Laumet, Jan. 29th; Champlain, Feb. 5th. Brethren west of Champlain wishing me to visit them, will address me at Champlain, N. Y., until Feb. 8th.—I. ADRIAN.

LEVI DUDLEY will preach in East Main Jan. 10th; Chataugay, 11th, in the Webb schoolhouse; North Edenburg, 12th; Odietown, (stone schoolhouse), Sabbath, 15th; Swanton Falls, 18th; Samsonville, 19th; Richmond Mills, 20th; Montgomery, 22d; Fairfield, 23d; Essex, 24th; Burlington, 25th; Colchester, 26th; George, 27th; Swanton Falls, 29th.

THERE will be a conference at Windsor, Me., (in the Methodist meeting-house) to commence Thursday, Jan. 19th, and continue over the Sabbath. Brethren Burnham and Berick will preach.—S. K. PARTRIDGE.

I EXPECT to attend a meeting at Hill, N. H., to commence Wednesday evening, Jan. 25th, and continue over the Sabbath. Brother D. Churchill is expected to attend. The meeting is to be held in the Congregational meeting-house.—T. M. PEARLE.

EDWIN BURNHAM will preach at North Whitefield, (Turner's Hill), Wednesday evening, Jan. 18th.

The second Sabbath in January I expect to hold a meeting at the Baptist meeting-house in Danbury, N. H.—T. M. PEARLE.

## POST-OFFICE ADDRESSES.

Elder JAMES BATTERSBY—Fort Smith, Ark.

## DELINQUENTS.

The Postmaster at Wilmet Flat writes us that the *Herald*, sent to J. A. HAZEN, of that place, is refused by him. He owes ..... 5 81

## FITCH'S MONUMENT.

Cost of Monument ..... 75 00  
Total received ..... 40 00

HERALD TO THE POOR.—M. Butman ..... 1 00

## BUSINESS NOTES.

R. Mattoon, \$2.50.—It pays the G. to No. 96, and Herald to 694. We know of no book of the name you wish for, and so credit on Herald. Fractional bills are illegal in this state, but we pass it to some one from your state.

J. Perrin, \$4.20.—For book and to No. 690.

W. Wood.—Sent you bundle to P. C. & Co.'s 31st—were in time.

O. Rockwell.—Sent bundle the 31st by Cheney & Co.

J. Bullock.—Have sent book. We credit \$1 to J. K. to 685 for the dollar sent, but not received.

J. C. Merrick.—The Y. G. is paid to No. 84.

## MONTHLY REPORT OF SUBSCRIBERS.

Stops in December, 1853	62
New subscribers during the same time	80
Net gain	18
Whole number of stops during the year 1853	601
new subs.	658
Net gain	57
Net gain in 1852	3
Total	60

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY  
AT NO. 8 CHARDON STREET, BOSTON  
(Nearly opposite the Revere House.)  
BY JOSHUA V. HIMES.

TERMS.—\$1 per semi-annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA. SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefor \$5 a year, or \$2.50 for six months.

## Agents.

ALBANY, N. Y.—W. Nicholls, 185 Lydus-street.  
AUBURN, N. Y.—Wm. Ingmire.  
BACON, Hancock county, Ill.—Wm. S. Moore.  
BEPHRA, N. Y.—John Powell.  
CAROT, (Lower Branch), Vt.—Dr. M. P. Wallace.  
CINCINNATI, O.—Joseph Wilson.  
DANVILLE, C. E.—G. Ranges.  
DENHAM, C. E.—D. W. Sornberger.  
DUNHAM, C. E.—J. M. Orrock.  
DERRY LINE, Vt.—S. Foster.  
DETROIT, Mich.—Luzerne Armstrong.  
EDDINGTON, Me.—Thomas Smith.  
HALLLOWELL, Me.—L. C. Wellcome.  
HARTFORD, Ct.—Aaron Clapp.  
HOKER, N. Y.—J. L. Clapp.  
KYTE RIVER, Ogle county, Ill.—Wm. R. Hone.  
LOCKPORT, N. Y.—R. W. Beck.  
LOWELL, Mass.—J. C. Downing.  
LOW HAMPTON, N. Y.—D. Rosworth.  
MILWAUKEE, Wis.—Dr. Horatio G. Vunk.  
NEWBURYPORT, Mass.—Dea. J. Pearson, sr., Water-street.  
NEW YORK CITY.—Wm. Tracy, 246 Broome-street.  
PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.  
PORTLAND, Me.—Wm. Pettengill.  
PROVIDENCE, R. I.—A. Pierce.  
ROCHESTER, N. Y.—Wm. Bushy, 215 Exchange-street.  
ROCH and READY, Hancock county, Ill.—Larkin Scott.  
SALEM, Mass.—Lemuel Ocker.  
SHARONA GROVE, De Kalb county, Ill.—Elder N. W. Spencer.  
SHOSKAUK, De Kalb county, Ill.—Wells A. Fay.  
SHEBOYGAN FALLS, Wis.—William Trubridge.  
TORONTO, C. W.—D. Campbell.  
WATERLOO, Shefford, C. E.—Hutchinson, M. D.  
WEST ALBANY, Vt.—Benjamin Webb.  
WHITE ROCK, Ogle county, Ill.—Elder John Cummings, jr.  
WORCESTER, Mass.—J. J. Bigelow.  
R. ROBERTSON, Esq., No. 89 Grange Road, Bermondsey, London, is our agent for England, Ireland, and Scotland.

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 659 was the closing number of 1853; No. 686 to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

L. Case, 645—54 cts. due; A. Brock, 680; Jane Smith, 685; W. Yearley, 690; A. Hurd, 664; H. Burdard, 685; W. Smith, 671; J. Capping, 677; M. A. Starr, 685; J. Tollyar, 685; M. Jackson, 685; B. Jennings, 679; M. E. Eaton, 685; C. Snell, 685; G. R. Barber, 685; the \$1 was received and credited at the time; E. Hathaway, 675; D. T. Ingalls, 500—\$3.81 due; M. Widdorp, 677; T. Statton, 685; P. Weeks, 685; G. Murphy, 685; E. Eliot, 690; L. H. Shipman, 685; and \$9 on acct. Amos Smith, 684; F. B. Morgan, on acct.; Luther Jackson, 716; Thomas W. Stanley, 685; J. Winner, 685; Jane Manslin, 685; J. B. Payne, 684; J. C. Cori, 678; Jacob Bullock, 650; J. Wise, 632—\$1 due; L. Edwards, 717, and 25 cts. for G.; W. G. Ruggles, 659; T. Lanier, 685; J. Graham, 659; L. Scott, 685; Elder D. B. Winslow, 665; J. Holden, 685; M. Barber, 659; A. Mace, 685; M. Tewksbury, 664; J. Boyden, 659; A. Collins, 685; N. Woodman, 659; J. F. Bean, 685; A. F. Smith, (cred. \$2.) 659; C. Smith, 664; W. Weeks, 664; Miles Hemmway, 664; Wm. Clark, 671; J. Corpron, 681; C. Woodbury, 606; E. Keeler, 678; W. M. Boyes, 685; Jane Elliott, 632—\$1 due; J. Holt, 685; R. W. Middaugh, 595—\$2.54 due; P. Howard, 650; O. Rockwell, 685; and \$1 for tracts; Mrs. R. Graves, 711; N. Hunter, 685; W. White, 704; J. Leach, 685; G. H. Gould, 656; J. Fosd, 685; E. Flint, 659; S. Grannis, tracts; H. Winchell, 685; S. Judson, 659; E. Churchill, 685; Mrs. M. Walling, 690; W. W. Comar, 604; Elder J. Tucker, 664; J. C. Merrick, 659; J. W. South, 685; A. P. Nichols, 694; G. Cutting, 659; E. White, 632—28 cents due; M. J. Sargent, 690; J. A. Packard, (\$1 cred. in June to 658) 685; C. E. Follensbee, 659; J. S. Stone, 659; D. Barber, 685; J. V. Gordon, 690; Thos. Timplin, 685; Wm. Gutta, 685—sent tracts; H. D. Law, 685; L. F. Thompson, 659; Lucy G. Ford, 685; Abigail Baker, 659; W. T. Nason, 685—each \$1.

J. R. Delano, 638—\$1 cts. due; Ira Hodgkin, 720; H. S. Burdard, 716; D. W. C. Cronk, 711; H. Sage, 664; D. Eaton, 638—81 cts. due; J. Fairbanks, 690; R. Van Kleck, 705; J. Johnson, 726; B. Colby, 671; Elder J. Harvey, 685; J. K. Billington, 671; I. Anrew, jr., 690; E. La Marsh, 703; O. Hatch, 711; C. Brown, 711; M. M. Christie, 696; R. Schellhouse, (cred. \$3.) 695; M. M. George, 659; C. Twombly, 671; A. B. Lumbard, 664; Mrs. E. Edson, 659; E. Pike, 677 and G.; J. Martin, 664; R. Stubbs, 685; E. Stubbs, 685; S. P. Smith, 685; J. T. Perry, 711; J. V. Billington, 786; A. Colby, 703; J. Jewell, 736; A. Turnbull, 685; B. H. Cushman, 664; M. Butman, 711; S. K. Partridge, 651; B. Dwelly, 699; E. C. Swain, 685; E. Ford, 696; B. Keith, 718; W. Bushy, on acct.; Mrs. J. Green, 711; A. Town, 718; J. Austin, 696; G. A. Hooper, 716; H. Sturdevant, 690; James Battersby, 711; Dr. M. Helm, (two copies), 677; C. Burnop, 716; P. Hoyt, 685; T. Cardmill, 718; H. A. Parsons, 690; K. A. Huot, 711; A. Pollard, 711; A. Town, 680; E. M. Haggart, 664; Thos. Hazleton, 690; A. Wright, 664; H. Thurber, 711; A. Houghton, 716; H. Newton, 675, and 50 cts. for Y. G.—each \$2.

A. Tucker, 663; J. Norton, cr. 37 on G. to No. 90, and balance on Herald to 706—Don't know when the book will be out; B. Emery, 664; N. R. Kidd, r. 723, and two copies of G.; N. Norton, 638—81 cts. due; O. R. Fassett, on acct.; S. A. Beers, 716; J. Hall, 536; E. Smith, 711, and book; W. Webster, jr., 663, and tract; J. B. Burgess, 690; J. H. Piper, 689, and G.—each \$3.

J. Patten, 716; G. Wise, 716—each \$4. R. Chowan, 672—\$1.50, and 25 on G. B. Goddard, 659—\$1.75. J. C. Downing, 625—25 cts. A. Manson, 583—\$1.12—\$2.92 due. I. C. Wellcome, on acct.—\$10. Mrs. John Mayo, 659—\$1.32. Elder J. Cummings, jr., on acct.—\$5. M. L. Bruch, (two copies), 811 and tracts—\$6. S. Rose, 661—\$1.12. D. Werts, 661—\$1.12. N. L. Collins, 659—78 cts. D. Green, for G. (two copies), 99—50 cts.





J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 661.

BOSTON, SATURDAY, JANUARY 14, 1854.

VOLUME XIII. NO. 2.

## Martyrdom of Jean Calas.

(Continued from the Herald of Dec. 31st.)  
THE PROCESSION.

At noon Calas mounted the fatal car, saluting with head and hand the crowd which pressed around the prison. Two or three cries of "death," at some distance, found no echo. His appearance had been sufficient to change the remains of hatred in all hearts into respect and pity. When the procession began to move, he threw a last look at the gloomy building where he left all that he had loved in the world. This look completed the subjugation of the crowd. "Courage!" cried a voice, "they shall live."

"God grant it!" he said; but they are not more innocent than I!"

On their way to the place of execution, both he and the priests were questioned every moment by the crowd.

"Did you confess?" they cried.

"No!"

"Are you going to confess?"

"What would you have me confess?"

And the questioner was silent, either cast down or relieved, according as he had hoped or feared to find him guilty.

Farther on, the same questions were put to the priests. They shook their heads.

"And do you think he will confess?"

They raised their eyes to heaven. "His secret is between his God and himself," they seemed to say. But their thoughts went farther. They began to feel convinced that they were about to witness the execution of an innocent man.

And so they questioned him no more. They murmured with trembling voices, their prayers for the dying. They repeated to him, and repeated in French, moreover, passages from the Psalms. Calas listened and prayed; but while he bowed himself humbly before his God, he did not for a moment cease to show, in the eyes of the crowd, the assurance of a just man and the pride of the oppressed.

At the *amende honorable*, he refused, as Rochette had done, to repeat what was read to him. Like Rochette, he knelt only to ask pardon of God, declaring that he had no forgiveness to ask from men.

### THE WHITE CURTAIN.

The procession advanced. In every street the silence became more profound, and the crowd more gloomy and motionless.

When they reached the place, sobs were heard on every side.

When Calas appeared upon the scaffold, and cast around him, over the crowd, a glance still calmer than that with which he had left the prison, then if this immense assembly had been permitted to decide upon the fate of him whom they had come to see expire, there would have been but one voice, one cry, and he would have been carried back in triumph to his children, free.

But the executioners had already taken possession of him. They extended him upon the floor, which was formed of solid rafters, and tied him by his feet and hands to massive rings arranged in the form of a cross.

He had easily recognized the window with its white curtain, where Rabaut, his pastor, was to be. He could see it as he lay upon his horrid couch.

The priests knelt at the two corners of the scaffold and prayed. The executioner took the bar of iron. The crowd undulated. Some turned away their heads, others covered their faces. None wished to see the first blow.

But they heard it presently, followed by a cry of agony; then a second, then a third blow, but followed by no sound. The patient became accustomed to the iron bar—the spectators to see it rise and fall.

At the first blow, the first cry, the curtain was half opened. Calas perceived his friend, and beside him an open Bible. Rabaut pointed with one hand to the book, with the other to heaven. At the last blow, the white curtain again closed.

And now came a moment more agonizing than

the blows with the iron bar; it was when the executioner came to move and gather up these shattered limbs, to carry them, mangled, to their last couch of anguish.

But the executioner, more humane than the judges, had thought of a method of easing this terrible operation. A sheet which rested beneath the body of Calas, permitted him to be carried, extended as he was, to the wheel. An expression of acutest agony was upon his countenance, but this sign of compassion had not escaped him. He acknowledged it by a movement of his head, and forgetting his crushed and broken bones, he seemed to strive to extend his hand to the executioner.

One thought had not left his mind. Should he still be able to see the window with the white curtain? Should he be permitted to expire gazing upon it? He looked. It was at his right hand, and still nearer than before.

### TWO HOURS OF AGONY.

It struck one. He must exist, then, for two hours longer. The two priests drew near; Father Bourges wept. He felt all the doubts which remained in his mind, disappear before the firmness of the martyr. He gazed at him in silence. What should he say to him? what consolations, what exhortations offer? He would reject Catholic exhortations; those purely Christian he would undoubtedly receive with joy, but would not this be an admission on the part of the priest, that he gave up all idea of offering him any others, and that a dying man could after all, do without them? Father Bourges had not, like Bridaine, a mind elevated enough to enable him to put aside this inevitable struggle between the Christian and the priest. He was alarmed to feel himself so near believing in the salvation of an obstinate heretic, and feared to confirm him in these holy expectations of which it was his strict duty to deprive him. And yet, convinced of his innocence, a witness of his resignation, what could he do, if he spoke to him, but point him to the heaven awaiting him? Accordingly, he was silent and wept.

Calas, thanks to the perfect immobility of his position, suffered less than at first. He could not see the window constantly, for fatigue forced him to let his head fall back, "his face upward," as the sentence directed; but his features were again calm; he prayed.

Twice had Father Caldagues again addressed him, and twice had Father Bourges been obliged to moderate the importunate zeal of his colleague. Caldagues was one of those priests who believe in the Church more than in God, in the pardons of the Church more than those of God. He asked Calas neither to abjure nor to repent; if he confessed,—no matter what,—that was all that was necessary. But Calas made no reply; he continued to pray. He confessed to Him who is so great that he knows all; and so mighty that he can pardon all.

But from time to time the most agonizing pain interrupted his prayer. His features became contracted, and his eyes wild. The body exercised its last rights over the soul, and the soul murmured that it could not yet be free.

Once he cried, consumed by a burning fever, his eyes glazed and staring:

"What time is it?"

"My brother," said Father Bourges, "you have begun so well, do not give way now. Yes, it is long,—terribly long,—but eternity is far longer,—and eternity draws near,—it will soon be opened to you. In a few hours, shall you remember a little more or a little less suffering? No. Do you ask what time it is. It is the time to pray,—the time to offer to God—if you are innocent—"

"Still if?" said Calas, with a reproachful look.

"No, not if," resumed the priest. "It is time to offer to God, since you are innocent, your sufferings,—to cast yourself into his arms—"

He stopped, as if alarmed at what he had just said. A heretic received into the arms of God! Was not the very thought itself a heresy?

"Go on," said Calas, "your words do me good."

But he cast down his eyes and was silent. He was again the priest.

"Yes," resumed Calas, "they do me good. I asked what time it was, did I not? I scarcely recollect—I suffered so much. But I was wrong,—I was wrong,—it was a murmur. God will forgive me. O God, thy Son prayed that the bitter cup might pass from him. But I did not pray—I murmured. Ah! I am punished. I asked the hour. I hear it now."

Two o'clock struck from the tower of a neighboring church.

"I hear it know," he continued, "I thought I had but a little while yet to suffer. An hour yet,—a whole hour! But it is in reality but an hour since I was placed here?"

"Scarcely an hour," said the priest.

And as he spoke, two o'clock sounded from another church.

"Again!" exclaimed Calas. "Well, I thank thee, O God! There are many now in their graves, who would have been glad to be warned hour by hour of the approach of their death. I thank thee, O God! But enable me at least to consecrate to thee that hour which thou dost still grant me on earth. Let not pain take entire possession of it, and bewilder me, and I shall feel that this time, which my fellow men give me from cruelty, thou givest me from mercy."

Thus spoke and prayed Calas; and from that moment, whether his sufferings were really less acute, or whether he had no more strength with which to struggle against them, his repose was not again disturbed. Sometimes he was silent, and his gaze was fixed upon the heavens; sometimes, with his eyes closed, he murmured long and fervent prayers; and then, turning his head towards the window, he united his thoughts and petitions with those whose eyes he knew to be fixed upon him.

"Well my brother," said the priest at length, "is your sacrifice now complete? Is your resignation entire and absolute?"

"I hope it is," was the reply; "I would willingly be assured of it."

"You may be,"

"How?"

"Suppose you were suddenly told that you must remain here two hours longer, what would you do?"

Calas reflected a moment.

"I would submit," he replied.

"Entirely?"

"Yes,—entirely."

"It is well, my brother. Thus God would have you feel. This trial has brought forth its fruits. It is now about to end."

It was near its close, in fact. The fire was lighted, and Calas felt the cord move, which was around his neck.

Then he turned towards the window. The curtain moved. A hand, of which the fingers alone were visible, prepared to draw it aside.

But suddenly the ladder leading to the scaffold creaked, a hasty step was heard. Calas half turned. It was the sheriff, pale, beside himself, absolutely terrifying. He sprang towards the wheel, thrust aside the priests, and, with a voice of thunder, cried—

"Unhappy wretch! the fire is prepared,—a few moments more, and your body will be reduced to ashes! In the name of God, who is to judge thee, confess, confess!"

The eyes of the dying man sought the spot where his heart was.

At the same moment, the cord was tightened about his neck. A few seconds, and he was no more.

But the curtain had been half opened, and he had again seen his pastor, with one hand on his Bible, and the other pointing to heaven.

The Priest and Huguenot.

## An Illustration of Faith.

DURING the fire in the city a dwelling house was consumed, in which a young woman came near losing her life. She was sleeping in the attic. All the lower parts of the house were on

fire before she was awakened. From her room a dormer-window opened towards the street. Soon the flames burst into her room. She ran to the window, and shrieked for help. Though many people were in the street, there was no ladder that would reach her. At length a bed was procured and four stout men seized it, one at each corner, and stood under the window. They told her to drop upon the bed, and they would save her. In the mean time the flames had driven the young woman out of the window, and she was clinging to the window-sill. The men below cry out to her to drop, and they will catch her. She fears, but they declare that they can hold her. She concludes to trust them, and the next moment is safe.

The sinner is in imminent danger of perishing. Says the Psalmist: "Surely thou didst set them in slippery places; thou castedst them down into destruction. How are they brought to desolation, as in a moment." God says of the wicked, "Their foot shall slide in due time." And again when they cry, "Peace and safety, sudden destruction cometh upon them." While the impenitent sinner is thus hanging over perdition, Christ invites him to trust in him and be saved. The awakened sinner feels himself to be in a most perilous situation. He sees that he has broken God's law, and is under condemnation, and is liable, every moment to fall into hell. Like the young woman, whose case is above described, the sinner cries for help, "Lord save, or I perish." He is told, "Believe on the Lord Jesus Christ; and thou shalt be saved." He is assured that Christ can "save to the uttermost all who come unto God by him." He is told to venture on him, to venture wholly. He hesitates. He feels that his sins are too great to be pardoned. He is assured that Christ saves all who come to him. "Him that cometh unto me, I will in nowise cast out." Feeling his situation to be growing worse and worse, and seeing no other way of salvation, he drops into his hands, saying, "If I perish, I perish."

"I can but perish if I go;  
I am resolved to try:  
For if I stay away, I know  
I must forever die."

New York Observer.

## The Grace of God Illustrated.

A CLERGYMAN once represented the conduct of awakened sinners towards God's offers of gratuitous salvation thus:

A benevolent and rich man had a very poor neighbor, to whom he sent this message, "I wish to make you the gift of a farm."

The poor man was pleased with the idea of having a farm, but was too proud to receive it as a gift. So he thought of the matter much and anxiously. His desire to have a home of his own was daily growing stronger, but his pride was great. At length he determined to visit him who had made the offer. But a strange delusion about this time seized him, for he imagined that he had a bag of gold. So he came with his bag, and said to the rich man, "I have received your message, and have come to see you. I wish to own the farm, but I wish to pay for it. I will give you a bag of gold for it."

"Let us see your gold," said the owner of the farm.

The poor man opened his bag and looked, and his countenance was changed, and he said, "Sir, I thought it was gold, but I am sorry to say it is but silver; I will give you my bag of silver for your farm."

"Look again; I do not think it is even silver," was the solemn but kind reply.

The poor man looked, and as he beheld, his eyes were further opened, and he said, "How have I been deceived! It is no silver, but only copper. Will you sell me your farm for my bag of copper? You may have it all."

"Look again," was the only reply.

The poor man looked; tears stood in his eyes; his delusion seemed to be gone; and he said, "Alas! I am undone. It is not even copper. It is but ashes. How poor I am! I wish to own



that farm, but I have nothing to pay. Will you give me the farm?"

The rich man replied, "Yes; that was my first and only offer. Will you accept it on such terms?"

With humility, but with eagerness, the poor man said, "Yes; and a thousand blessings on you for your kindness."

The fable is easily applied. Mather has well expressed the difference between grace and merit, in few words. "God was a God to Adam before he fell; but to be a God to sinners, this is grace. He was a God to Adam in innocency, by virtue of the covenant of works; but he is not a God to any sinner, but in the way of free grace."

Dr. Plumer.

### Anti-Papistical Catechism.

Q. WHAT is the Popish doctrine with respect to the personal treatment of Protestants?

A. A very convenient one, and of universal application. "Heretics, when *strong*, are to be committed to God; when *weak*, to the executioner!"

Q. Is the name of "heretics" applied to English Protestants?

A. Yes; as appears by the following note on John 14:28, in the Bible published in Ireland in 1816 under the sanction of the Romish bishops of that country,—"Protestants are heretics and schismatics, the bane and disease of the time."

Q. What is the comment of Maldonius (whose book is a standard at Maynooth,) on Matt. 13:29?

A. He says: "There are some who abuse this place by trying to prove that heretics are not to be punished or put to death. First, indeed, it does not refer *only* to heretics, but men who are children of the devil, as opposed to children of the kingdom, among whom heretics are the *chief species*, but not the only kind. Therefore, they who deny that heretics ought to be put to death, ought much rather to deny that thieves, much rather than murderers, ought to be put to death, for heretics are so much the more pernicious than thieves and murderers, as it is a greater crime to steal and slay the souls of men than their bodies. When, therefore, there is no danger that the wheat be rooted out along with them, what need is there to wait for the harvest, they are quickly to be plucked up; they are *quickly to be burned!*"

Q. About the meaning of such language there cannot surely be two opinions; but do not Popish bishops solemnly abjure such intolerant principles?

A. They do; but the assurances and even oaths of men who have over and over again been proved to have made the most solemn asseverations in direct contravention of the truth, ought to have no weight with those whom they deem it a duty, as it is also their interest, to deceive. This doctrine of the utter extermination of heretics, is taught by authorized teachers and professors to every student for the priesthood in Ireland.

Q. What evidence have we of this?

A. That of converted priests and students, backed by the corroborative and uncontrovertible proof afforded by the class books of the State endowed college of Maynooth, sets of which have, with much pains and expense, been collected by the Rev. Robert McGhee, of Dublin, and presented to the Universities of Oxford, Cambridge, and Dublin.

Q. What have you to say as to the effects of this teaching?

A. That it has made apostate Rome "drunk with the blood of the saints" in all ages. Let us look at some of the acts recorded in history. It slaughtered 1,000,000 Albigenses and Waldenses. 900,000 by the Jesuits in 30 years. 150,000 by the Inquisition in 30 years. [This tribunal has been in operation 600 years, and is calculated to have drained Spain alone of 1,000,000 lives.] 150,000 in the Irish massacre in 1641. 400,000 in the massacre of St. Bartholomew. 36,000 by the Duke of Alva in the Netherlands. To say nothing of individual burnings, assassinations, hangings, murders on the rack and in dungeons, and such like processes for exterminating heretics.

Q. But is it not considered extremely illiberal to allude to these horrors of olden times, while the Romanists of the present day repudiate the practice of persecution?

A. Bearing in mind their two great maxims, "No faith with heretics," and "heretics, when strong, are to be committed to God; when weak, to the executioner," I should attach no weight whatever to the most solemn assurances that a Romanist could utter, while the sentences before quoted, and a vast mass of similar import, are authoritatively taught in their colleges, or even allowed to stand in their class books. We must not forget that John Huss was inveigled by means of a "safe conduct."

Q. Have there been recent cases of blood being shed at the dictates of Rome?

A. It is no uncommon occurrence in Ireland, for a Bible reader to be denounced by a priest from the altar, and his life to be taken within a

few days, and sometimes hours. A liberal writer (Ingles) has stated that "in no country of Europe, no, not even in Spain, is Popery so intensely anti-Protestant as in Ireland." Should Cardinal Wiseman succeed in retaining his footing in this country, we may shortly hear him announce (according to the third canon of the fourth Lateran Council,) that "secular powers are to be admonished to exterminate all heretics;" and that if the Queen "shall neglect to cleanse her country of this heretical filth, she shall be bound by the chain of excommunication; and if she shall scorn to make satisfaction, it shall be signified to the Supreme Pontiff that he may declare her vassals to be absolved from their fidelity!"

(Continued from our last.)

### Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

1053. THE pope held a council in Rome. "It was, probably, in this council, that the pope condemned the opinion of the Greeks, teaching, that the eucharist ought to be administered with leavened bread, which alone they pretended to be true bread, and therefore censured the Roman Church, as deviating from the practice, introduced by our Saviour himself, in solemnizing that sacrament with unleavened bread."—Bower, v. 2, p. 353.

The Normans having gained some advantages in Italy, the pope raised an army and marched against them in person. He was taken prisoner, but was treated by the Normans with great kindness, and was reconciled with them.

The pope received a very respectful letter from the Emperor Constantine Monomachus, wherein he expressed a great desire to see the ancient, but long interrupted union restored between the sees of Constantinople and Rome."—*Ib.* p. 357.

1054. The pope in return, sent legates into the East, to effect a reconciliation, and they were well received by the emperor. The patriarch was not so well disposed, and would not confer with them, nor even see them. The legates in revenge excommunicated "all who should thenceforth receive the sacrament administered by any Greek who found fault with the sacrifice or mass of the Latins."—*Ib.* p. 359.

1055. Before the return of the legates, Leo died, and Victor II. became the 150th Bishop of Rome.

1057. On the death of Victor, Stephen IX. became pope.

1058. Benedict X., by bribery, was elected pope on the death of Stephen. He was soon deposed, and Nicholas II. chosen in his room.

1061. "The death of Nicholas was attended with great disturbances, the whole city being divided into two powerful and irreconcilable factions about the choice of a new pope. The one, headed by Hildebrand, was for choosing a pope, as Henry was a minor, without consulting him, and thus excluding him from having any share in the election, which belonged, as he pretended, to the clergy and people of Rome alone. With him were almost all the cardinals, and the far greater part of the clergy, thinking the minority of the king too favorable an opportunity of shaking off the yoke to be let pass unimproved. On the other hand the counts of Tusculum and Galera, and with them most of the Roman nobility, determined to maintain the just rights of the king, protested against the iniquitous proceedings of Hildebrand and those of his party."—*Ib.* p. 370.

The cardinals elected Alexander II. The Empress Agnes, regarding this election as an encroachment on the rights of her son, refused to confirm it, and called a council which annulled it, and chose Cadolus, who marched an army against Rome, but was defeated and Alexander established.—*Ib.* p. 371.

1073. "Alexander being dead, Hildebrand, who was then archdeacon of the Roman Church, and held in the highest esteem by the clergy and people of Rome, appointed a three days' fast to be kept before they should proceed to the election of a new pope. But while they were performing the obsequies of Alexander in the Lateran church the day after his death, that is, on the 22d of April of the present year, the people all at once cried out with one voice, 'Hildebrand is pope, St. Peter has chosen him;' and seizing him, placed him by force upon the pontifical throne."—*Ib.* p. 377.

He took the title of Gregory VII.

1074. "As Michael Ducas, emperor of the East, had written to Gregory, congratulating him upon his promotion, the pope was thereby encouraged to attempt a reconciliation between the two churches; and with that view he sent Dominic, patriarch of Grado, as his legate to Constantinople. And that is all we know of that legation. But from a letter of the pope to the emperor, it appears that he had formed a design of going, in person, into the East, at the head of an army, to relieve the Christians most miserably oppressed by the Saracens, who had over-

run all Asia, and threatened Constantinople itself."—*Ib.* p. 380.

1075. Pope Gregory wrote a long letter to Henry, king of Germany, complaining of his disobedience to the decrees of the holy see, &c., and exhorting a correction of his errors.

The king in return called a council at Worms, which declared the pope to be deposed. A council was called of the bishops of Lombardy at Pavia, which confirmed the doings of the council of Worms.

1076. The pope then excommunicated the king and the king's adherents.

1077. The king humbled himself before the pope and begged for absolution. He was "required to divest himself of all ensigns of royalty, to put on, in their stead, a coarse woollen tunic, and to wait barefooted in that garb, in the month of January, . . . three whole days, fasting from morning to night, and imploring the mercy of God and the pope;" and thus obtained absolution.—*Ib.* p. 390.

Henry not abiding by the terms of his agreement, the pope directed the nobles and bishops of Germany to elect a new king, and Rudolph, duke of Suabia was chosen.

1078. Rudolph was at first defeated by Henry; and then Henry, in turn, was defeated by Rudolph.

1079. Rudolph and Henry submit their differences to the judgment of a council assembled at Rome.

1080. Henry was deposed and excommunicated anew, and the crown conferred to Rudolph. Henry then called a council of bishops who deposed the pope. Rudolph was killed this year, in a battle near Mersburg on the 15th of June—Henry being left master of the field.

1081. The pope called a council at Rome, and again excommunicated and deposed Henry, with all his adherents. Henry marched an army into Italy. In the meantime the Saxons, encouraged by the pope, chose Count Herman, a native of Lorraine, in the room of Rudolph, and he was anointed king.

1084. Henry besieged and took Rome—the pope retiring to the castle of St. Angelo—and consecrated Guibert pope, who crowns Henry emperor.

By the aid of the Lombards, Pope Gregory was restored, when he again excommunicated the emperor, Guibert the anti-pope, and all who adhered to the one or the other. The Romans were now so incensed against Pope Gregory, that he retired from the city to Salerno, and the Romans declared for the emperor.

1085 (May 25th). Pope Gregory died at Salerno. "He was the first pope that claimed the power of deposing princes, of absolving their subjects from their oaths of allegiance, and disposing, as sovereign lord over the whole earth, of empires, kingdoms, and states at his pleasure. That such a power was vested in the bishops of Rome was unknown to the world, nay, and to those bishops themselves, till the time of this pope; that is, for the space of near eleven hundred years. Hence the opinion ascertaining that power in the pope has, from its author, been branded not only by Protestant, but by many Roman Catholic writers, with the name of the Hildebrandine heresy. And truly no heresy, perhaps, ever was broached more repugnant to the example set by our Saviour to his Church, to the doctrine taught by his apostles, by the fathers, nay, by the popes themselves, and to the practice of the Church in all preceding ages."—*Ib.* p. 402.

1086. In the place of Gregory, Victor III. is elected pope.

1088. On the death of Victor, Urban II. was chosen pope.

1089. "Urban assembled a council at Rome, said to have consisted of one hundred and fifteen bishops; and by that council Guibert was excommunicated, and with him the emperor, and all who adhered to the one or the other. Thus were all the bishops of Germany but five, cut off from the communion of the Church."—*Ib.* p. 414.

The pope not thinking himself safe in Rome, retired from the city; and the friends of the emperor "recalled Guibert, and put him again in possession of his see."

1095. The council of Clermont was held. "By this council the expedition for the recovery of the Holy Land, known by the name of the 'crusade,' was set on foot, and it is, on account of the encouragement it gave to that wild, chimerical, and destructive undertaking, the most famous of all the councils that were held to the present time. The infidels had, as has been observed above, made themselves, in a few years, masters of above one half of the Eastern Empire, had subdued both Cilicia, Syria, Isauria, Lycia, Pisidia, Lycaonia, Cappadocia, Galatia, the one and the other Pontus, Bithynia, with part of Asia Minor, and wanted only shipping to attack the imperial city itself. By them the churches and monasteries were plundered and burnt, the priests and monks either inhumanly

massacred or condemned to perpetual slavery, and the pilgrims, who came to visit the holy sepulchre, exposed to the same cruel treatment. Alexius Comnenus, at this time emperor of Constantinople, sent ambassadors, as has been said, to the council of Placentia, to lay before that assembly the deplorable condition which the Christian religion was reduced to in the East, and implore their assistance. The pope had already been informed of the calamities the Christians suffered under the yoke of those barbarians, and most earnestly pressed to relieve them by the famous hermit, Peter."—*Ib.* pp. 419, 420.

1096. "The crusaders set out in vast numbers from France, Italy, and Germany, on their march into the East. The first horde, as we may call it, consisting of near three hundred thousand men, marched off in three distinct bodies, the one commanded by Peter the Hermit, the chief promoter of this expedition, the other by a monk named Godescald, and the third by 'Gaulterius sine habere,' as he is called by the contemporary writers, that is 'moneyless Gaulter.' As the end of this holy undertaking was to extirpate the enemies of Christ and the Christian religion, the crusaders, looking upon the Jews in that light, began with them, and in passing through Germany, where great numbers of that nation resided, they inhumanly murdered them all without distinction of sex or age. We are told, that at Verdun, Spire, Worms, Cologne, and Mentz, these unhappy wretches, finding they could no otherwise avoid falling into the hands of their merciless enemies, barricaded themselves in their houses, and there killed one another; that the mothers cut the throats of their suckling infants; that husbands and fathers put to death their wives and children; and that none of them escaped the fury of the holy warriors, but such as abjured Judaism and embraced Christianity. As the crusaders burnt, plundered, and destroyed everything in the countries through which they passed, and even massacred the inhabitants for not starving themselves to support the soldiers of Christ with plenty of provisions, the people flew everywhere to arms in their own defence, and falling upon those freebooters, made such havoc of them, especially in Hungary and Bulgaria, that the Hermit, upon his arrival at Constantinople on the 1st of August of the present year, could scarce muster twenty thousand men. He was there joined by the other two bodies, that had got thither before him, but were greatly weakened, having suffered no less for the disorders they committed on their march than the body he commanded. They were kindly received by the Emperor Alexius, who ordered them to be supplied with all necessities; but he was against their crossing the Hellespont, the Turks being masters of the whole country beyond it, till they were reinforced by other bodies, which, he heard, were on their march to join them. The Hermit acquiesced; but his men, under no kind of discipline, began, in the meantime, to lay waste the neighboring country, to plunder and set on fire the houses and villas of the Greek lords, as if they were come to make war upon them, and enrich themselves with their spoils; nay, these soldiers of Christ, as they called themselves, regardless of all religion, and prompted by the love of booty, which alone had induced most of them to engage in this undertaking, even stripped the churches of the lead, with which they were covered, and sold it to the Greeks themselves. In short, there was no evil which they did not commit, '*non cessabant agere omnia mala*,' says an anonymous writer, who lived at this time, approved of the expedition, and was no friend to the Greeks. This behavior made the emperor change his mind; and glad to get rid of such troublesome guests, he supplied them with shipping to cross the Hellespont, little caring what became of them. Being landed on the other side the Hellespont, they directed their march, in two bodies, or columns, towards Nice in Asia Minor, the one commanded by Raymond, a German lord, and the other by the Hermit. The body under Raymond was attacked by the Turks, at a castle called Exceregoros; and they were all cut in pieces with their general, on St. Michael's day. The other body fared no better; the Turks fell upon them at a place called Cinitot, not far from Nice, and not one of them outlived the slaughter of that day besides their general, who had the good luck to make his escape, and return alone to Constantinople, where he was looked upon as a madman. At Cinitot, 'Gaulter sine habere,' who commanded under the Hermit as his lieutenant-general, was killed, with several other persons of distinction. The Hermit had, according to the anonymous historian, resigned the command of the army before that unhappy affair, finding that his men would no longer obey his commands, and was, fortunately for him, returned to Constantinople. Such was the fate of the first army of the crusaders."—*Ib.* pp. 421, 422.

1097. "Another army, consisting of better disciplined troops, and commanded by more experienced officers, took different routes into the



East. . . Raimund led near a hundred thousand men; Godfrey of Bouillon seventy thousand foot and ten thousand horse; Boamond seven thousand horse completely armed, with some infantry; and the other princes had all large bodies under their command, inasmuch that this second army was far more numerous than the first. The Emperor Alexius, though greatly alarmed at the arrival of such vast armies in his dominions, ordered them to be plentifully supplied with provisions, and markets to be erected for that purpose in all the places through which they passed. He even sent interpreters, who understood their different languages, to prevent any misunderstanding between them and the natives. But the insolence with which they behaved even to the emperor himself, can scarce be conceived."—*ib.* p. 425.

"The emperor, no less impatient to get rid of this than of the first army, lost no time in supplying them with shipping to cross the Hellespont into Asia Minor, and take the field against the Turks, masters of almost that whole province. They were found, upon a muster after their landing, to amount to a hundred thousand horse, and near five hundred thousand foot, including servants, victualers, priests, and women, whom those pious soldiers of Christ made no scruple, as the historian informs us, criminally to converse with. The Turks drew together all the forces they could muster, but were in two pitched battles defeated with the loss, as we are told, of two hundred thousand men, whereas there fell on the side of the Christians but thirteen thousand, among whom was Monteil, bishop of Puy in Auvergne, and the pope's legate. Encouraged with these two signal victories, they invested the city of Nice, and made themselves masters of that important place after a seven weeks' siege."—*ib.* p. 425, 426.

1098. The city of Antioch was taken by the crusaders.

1099. "They took the field again early in the spring; and having, not without great loss of men, reduced several strong-holds, they at last approached the city of Jerusalem, which was invested to the north by Robert duke of Normandy, and Robert earl of Flanders, and to the south by Raimund count of Thoulouse. The siege lasted five months, and the city was taken, in spite of the obstinate resistance of a numerous garrison, by escalade, on Friday the 15th of July, 1099. A soldier, named Letot, was the first who scaled the wall, and duke Godfrey of Bouillon the second. The Turks were all massacred, and while the streets were yet streaming with their blood, a solemn procession was made, to return thanks to the Almighty for the recovery of the holy city and the holy sepulchre. They spent eight days in devotion, and in massacres, and then proceeded to the election of a king of Jerusalem, when Godfrey of Bouillon was unanimously elected. He accepted the dignity, but rejected the diadem, declaring that he would not wear a crown of gold where his Lord had worn one of thorns."—*ib.* p. 426.

1099. Pope Urban dying, Paschal II. was chosen his successor.

1100. Guibert, who had assumed the name of Clement III., and being supported by the emperor, and the imperial party, died, after giving trouble to three popes, and maintaining the name of pope for the space of twenty years.

1105. Henry, son of the emperor, rebelled against his father, and deposed him, which act is approved by the pope.

1111. King Henry, went to Italy to be crowned emperor, which the pope declined to do except on certain conditions. The king then arrested the pope and placed him under a strong guard. The Romans attempted his rescue, but were repulsed with great slaughter on both sides. The king seeing the disposition of the Romans retired from the "city in the night, carrying with him the pope, the cardinals, and several of the Roman nobility. The king strove, on his march, to bring the pope to his terms; that is, to crown him without requiring him to give up investitures. But finding that he still refused to comply with these terms, he caused him to be stripped of his pontifical ornaments, and bound like a criminal. The cardinals, and such of the Roman nobility and clergy as were taken with the pope, met with no better treatment, and they were all bound and shut up in different prisons, in the neighborhood of mount Soracte, where the king first halted."—*ib.* p. 445.

The pope withstood for a time the promises and menaces of the king, but was at length forced to yield, was released and crowned the emperor.

1118. Gelaseus II. was elected pope on the death of Paschal.

The imperial party, "provoked beyond measure at their choosing a pope without the consent, or even the knowledge of the emperor, broke into the church of the monastery with a troop of armed men, while the cardinals and the rest of the clergy were performing the ceremony of adoration, and, falling upon the pope, beat him in a most barbarous manner till he was all over blood and ready to expire, and then dragged

him by the hair out of the church, as he was not able to stand, and ordered him to be carried to his house, where he confined him, in that condition, loaded with irons, to a dark dungeon. The cardinals and the clergy fared no better than the pope; many of them were dangerously wounded. Some were, after the most cruel usage, stripped of their garments, were left for dead, and thus only escaped death. In the mean time the opposite party, being informed of the inhuman treatment the new pope had met with, flew to arms, and surrounding in great numbers the house of Frangipani, with Peter, prefect of the great city, and others of the Roman nobility at their head, threatened to set fire to it, and put all in it, without distinction, to the sword, if he did not release the pope. Frangipani, not finding himself in a condition to withstand so superior a force, set the pope at liberty; and from his house he was carried in triumph to the Lateran, and there crowned with the usual solemnity."—*ib.* p. 453.

The emperor arriving unexpectedly at Rome, the pope fled from the city, to Gaeta. The emperor then caused Maurice Bourdin to be elected pope. When the emperor retired from the city, Gelaseus returned, but attempting to celebrate mass publicly, an assault was made on the church, and the pope retired to France, where he died the next year.—*ib.* p. 455.

1119. On the death of Gelaseus, Calixtus II. was elected pope—the 160th Bishop of Rome.

1120. Calixtus visited Rome, and was well received by the citizens. They delivered to him Bourdin, the anti-pope, who was treated with the utmost barbarity.

1124. Honorius II. succeeded Calixtus in the Papal see.

1130. Innocent II. succeeds Honorius as pope. He was clandestinely elected before the death of Honorius was publicly known. On the same day that he was consecrated, Peter, cardinal of St. Mary's, elected by the cardinals and bishops, was also consecrated under the name of Anacletus II., but is put down among the anti-popes. Anacletus was acknowledged in Rome, and Innocent was obliged to retire to France, where he was acknowledged as pope.—*ib.* p. 464.

1132. Innocent returned to Italy and spent the year in Lombardy.

1133. The king of the Lombards proceeded to Rome with an army, and put the pope in possession of the Lateran palace. In return, the pope crowns king Lotharius emperor. When the emperor withdrew from Rome, Innocent returned to Pisa, leaving Anacletus in possession of the castle of St. Angelo.—*ib.* p. 468.

1137. The emperor marched an army into Italy, and the pope, with 3000 horse made himself master of all the forts around Rome.

1138. Anacletus died, and Innocent returned to Rome. The supporters of Anacletus chose one Victor as pope; but after two months, he submitted to Innocent. "Thus ended the schism, and peace was everywhere restored to the church."—*ib.* p. 470.

1139. Pope Innocent having a difficulty with Roger, king of Apulia, marched an army against him, but was taken prisoner with several of his cardinals. The pope then made peace with the king on the terms the king proposed, and was restored to Rome.

1143. The Romans, "a little before the death of Innocent, shook off the yoke, and refusing to obey Innocent as their prince, restored the senate, created their own magistrates, and would obey no other; nay, they even invited and pressed Conrad to come and take possession of the capital of the empire, which the popes had no sort of right to. Conrad was rather inclined to espouse the cause of the pope against the rebellious Romans; but the war he was at that juncture engaged in prevented him from sending any troops into Italy. Roger, king of Sicily, had already ordered a body of troops to march to his assistance. But, in the mean time, Innocent, greatly affected with these disturbances, fell ill, and died on the 23d of September 1143."—*ib.* p. 474.

Celestine II. succeeded Innocent as pope.

1144. Celestine died, and Lucius II. was elected pope. "The Romans, persisting in the rebellion which they had begun in the time of Innocent, acknowledged Lucius as lawful pope, but would not own him for their sovereign; maintaining, that the clergy, from the highest to the lowest, ought to be satisfied with the tithes and the voluntary oblations of the faithful, and that to possess lordships, estates, or temporal dominions, was inconsistent with their profession."—*ib.* p. 476.

1145. To subdue the Romans, the pope "assembled a body of troops, put himself at their head, and marched to the capitol, while the senate were sitting there with their prince or patrician. His design was to drive them from thence with ignominy, and take possession of the place. But he met with a vigorous resistance from the Roman people, his troops were repulsed, and he,

in endeavoring to encourage them, was so grievously wounded with a stone, that he died a few days after. His death happened upon the 25th of February 1145."—*ib.* pp. 476, 477.

Eugenius III. was then elected pope. "The Romans flying to arms and declaring that they would not suffer him to be consecrated, until he resigned all temporal and contented himself with the spiritual dominion, he privately withdrew from Rome, in the night between the 1st and 2d of March, to a castle in that neighborhood called Monticelli, and from thence, the next day, to the famous Benedictine monastery of Farfa in Sabina, distant twenty-five miles from Rome. The cardinals followed him thither; and he was consecrated in the church of that monastery, on the 4th of March."—*ib.* p. 477.

1146. The pope, weary of his exile from Rome, "resolved to bring the Romans, at all events, back to their duty, and in order to do that, employ both his spiritual and temporal arms against them. He began with his spiritual, and thundered out with great solemnity the sentence of excommunication against Jordan, the patrician, and all who adhered to him. But the Romans paying no regard to his excommunications and anathemas, he entered into an alliance with the Tiburtines, their inveterate enemies, raised troops at Viterbo and in the few cities that had declared for him, and marching with them to Rome, reduced that city in a very short time to such straits that they were obliged to submit, and sue for peace."—*ib.* p. 478.

This tranquillity was short-lived. "The Romans, highly provoked against the Tiburtines, pressed the pope to pull down the strong walls of that city; and upon his refusing to comply with so unjust a demand, they began to make such warlike preparations, and proceeded to such threats against him, as made him resolve to quit Rome anew, and seek an asylum in France, as many of his predecessors had done, against the fury of his enemies in Italy; and he did so near the close of the year."—*ib.* p. 478.

1149. The pope, "having subdued the Romans with the assistance of Roger, king of Sicily, he returned to Rome."—*ib.* p. 481.

1150. The pope was again forced to leave Rome—"the Romans being stirred up against him by Arnold of Brescia then in Rome. At his instigation they seized on all the revenues, discharged the prefect and other magistrates whom the pope had appointed, and put others in their room, maintaining, that as the apostles had no lordships, no temporal dominions, their successors ought to have none. The pope therefore leaving Rome abruptly, retired to Campania, and continued there till the year 1152."—*ib.* p. 481.

1152. "In the latter end of the present year, he was, by virtue of an agreement between him and the Romans, allowed to return to Rome. But what were the articles of that agreement history does not inform us."—*ib.* p. 483.

1153. Eugenius dying Anastasius IV. was enthroned in the papal chair.

1154. Anastasius dying, he was succeeded by Hadrian IV. Not having formed a connection with any of the Christian princes, "the Romans, thereby encouraged to revolt anew, refused to acknowledge him for their lawful sovereign, nay, and sent some of the chief men of their party to let him know, that it was his province to administer the sacraments, to ordain priests and bishops, and exercise other spiritual and ecclesiastical functions; but as to the temporal power, it was lodged in the Roman senate, and they were determined to recover it at all events, to shake off the yoke which they had so long groaned under, and reinstate themselves in their ancient privileges and liberties, which had been so unjustly invaded by his predecessors. They therefore advised him to part voluntarily with his ill-gotten power, lest they should be obliged to proceed to violence."—*ib.* p. 488.

"The pope, not thinking himself safe in Rome, retired to the Leonine city."—*ib.* p. 488.

1155. The Romans submit to the pope as their sovereign, and he returns to that city.

1156. The pope quarrelled with the king of Sicily, some of whose subjects rebelling, the pope went to Benevento and put himself at their head. "At last the king appeared, with his whole army, before the place, and investing it on all sides, began to batter the walls night and day with such violence, that the pope, sensible that they could not hold out much longer, and despairing of relief, thought it advisable to capitulate. He therefore sent three cardinal priests to the king's camp to sue for peace."—*ib.* 493.

### Papal Pedlars.

The Romish Church is at her old business, of peddling "Indulgences." It seems, that the Pope has put his infallible eye, (where he longs to place his cloven foot,) upon the fair heritage, where our happy lot is cast. He longs to look upon this great republic, as a province of his universal see, crouching in abject allegiance to

his blasphemous authority. In order to bring about such a state of things, he has commenced a barter trade with his subjects, and offers to hire the faithful to pray for the conversion of the people of the United States, agreeing to "pay them off" with "Indulgences." The people of this country need no better illustration of the true character and spirit of popery, than is to be found, in this single demonstration, of her proselyting zeal.

What ideas must the pope have of prayer, to seriously entertain the thought, that the blessing of heaven is to be secured in answer to petitions which men and women are persuaded to make, through the tempting influence of the rewards of iniquity? What should we think of the wit or the worth of the managers of a temperance society, who should, as a measure for promoting the temperance cause, seriously propose to the members of their association, to repeat a dozen times a day, for a month, the temperance pledge, in certain public bar-rooms, and as a reward for their fidelity, promise them liberty to drink as much as they pleased the remainder of the year? The temperance cause, with such advocates in the field, would soon find itself in the gutter, locked in the embrace of its pseudo friends.

Can any Christian man conceive of a grosser insult to that God who "will not look upon sin with the least allowance," than the deliberate proposal of securing a blessing from Him, in answer to prayers which men have been induced to make, by the promise that they shall be rewarded, with an "indulgence," which shall permit them to commit all sorts of venial sins, for an *hundred days*? Do such people verily believe that God is omniscient; that he is indeed the "searcher of hearts,"—and "will bring every secret thing into judgment?" The idea that an immortal soul is to purchase the right of enjoying the forbidden pleasure of sin, and paying for that privilege in prayer to God for the conversion of the United States, may surely be classed among the blasphemously ridiculous. What must an untutored heathen think of the absolute licentiousness of a religion, which could tolerate, much less propose, such soul degrading dogmas as this? If this country is not converted to Romanism until it is in answer to such prayers, then we think the United States bids fair to remain for the present distinguished for a Protestant faith, and religious liberty.

The following is the account of this famous prayer, which is taken from the *N. Y. Times*:

"The authorities of the Roman Catholic Church have just issued the following, designed to organize a Prayer Association for the conversion of all who are out of the communion of the Church in the United States:

"By a Rescript, dated Sept. 5, 1852, our Holy Father, Pius IX., at the instance of the National Council of Baltimore, sanctions by the grant of indulgences, the institution of a society whose members shall especially pray for the conversion of all who are out of the Church in the United States.

"Almighty and Eternal God, who savest all and wilt have none to perish, have regard to those souls who are led astray by the deceits of the devil, that rejecting all errors, the hearts of those who may err may be converted, and may return to the unity of Thy truth, through Christ our Lord. Amen."

"Those who cannot receive the above prayer may obtain the same indulgence by saying daily, in its stead, the Our Father, Hail Mary, and Glory be to the Father, three times, with the same intention.

"1. A Plenary Indulgence on receiving the Easter communion to all the members who shall daily recite, in any language, the above prayer.

"2. A Plenary Indulgence in the hour of death, on condition of receiving the Holy Eucharist, after confessing their sins with true sorrow, or, if they cannot receive it, on their invoking the name of Jesus with their lips, or at least in their hearts.

"3. An indulgence of a hundred days every time the members recite the above prayer."

### Value of one Leaf.

THERE WAS once a caravan crossing, I think, the north of India, and numbering in its company a goodly and devout missionary. As it passed along, a poor old man was overcome by the heat and labors of the journey, and sinking down, was left to perish on the road. The missionary saw him, and kneeling down at his side, when the rest had passed along, whispered into his ear, "Brother, what is your hope?" The dying man raised himself a little to reply, and with great effort succeeded in answering, "The blood of Jesus Christ cleanseth from all sin;" and immediately expired with the effort.

The missionary was greatly astonished at the answer; and in the calm and peaceful appearance of the man, he felt assured he had died in Christ. "How, or where," he thought, "could this man, seemingly a heathen, have got this hope?" As he thought of it, he observed a piece of paper grasped tightly in the hand of



the corpse, which he succeeded in getting out. What do you suppose was his surprise and delight, when he found it a single leaf of the Bible, containing the first chapter of the first Epistle of John, in which these words occur. On that page the man had found the gospel.



## The Advent Herald.

BOSTON, JANUARY 14, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—the near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.

2. Judicious selections, from the best authors extant, of an instructive and practical nature.

3. A well-selected summary of foreign and domestic intelligence, and

4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,—

I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of Christ at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly;"—"The second woe is past; and behold the third woe cometh quickly!"—Rev. 11: 14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

### THE PROPHECY OF ISAIAH.

#### CHAPTER XXXII.

This vile person shall be no more called liberal,  
Nor the churl said to be bountiful.—v. 5.

Men are sometimes reputed for virtues which they do not possess. This is not the case when they are justly appreciated.

The "vile person," is, literally, a fool; and Bishop Lowth renders this:

"The fool shall no more be called honorable,  
And the uggard shall no more be called liberal."

Dr. Clarke defines the Hebrew of the vile person to be "the pampered, fattened, brainless fellow, who eats to live, and lives to eat; who will scarcely part with anything, and that which he does give he gives with an evil eye and a grudging heart." Such a person "shall not have the style and title of a prince bestowed upon him." For so, says William Lowth, "the words in the original import." He adds: "Under a prince that loves and honors virtue, unworthy persons shall not be advanced to degrees of honor and dignity."

The "churl," is an avaricious man who starves himself in the midst of plenty. He begrudges from his ample stores the expenditures needful for his own comfort. In this respect he differs from the vile person, who seeks self-gratification. Under a proper administration such persons would be esteemed according to their actual merits.

The "vile person," and the "churl," are put, by the use of the synecdoche, for those classes of persons.

For the vile person will speak villany,  
And his heart will work iniquity, to practise hypocrisy,  
And to utter error against the Lord,  
To make empty the soul of the hungry,  
And he will cause the drink of the thirsty to fail.—v. 6.

While a fool signifies without understanding, it is also applied to the knavish and dishonest. Men will act out their true characters; and thus furnish the means for an estimate of their worth.

"The vile person will speak villany," Bishop Lowth renders it: "The fool will still utter folly"

—a proverbial saying which he finds expressed in Euripides in the same words.

As all characters develop themselves, there is no necessity for estimating the fool as an honorable person; and to do so, in the face of the evidence of his meanness, is hypocrisy. A virtuous monarch would exclude them from his counsels.

Of the figures in this text, "vile person" is used by a synecdoche for vile persons; "villany" by a metonymy, is put for words which are of a villainous nature; and by the same figure, "heart," formerly supposed to be the seat of the intellect, is put for the mind of the vile person,—by which he plans the iniquitous measures that he carries into effect. "To make empty the soul," is a metaphor, illustrative of their being deprived of nourishment. This being done by speaking error against the Lord, it shows that it is spiritual nourishment that is withheld from "the hungry"—which term is a substitution for the lovers of truth. The drink of the thirsty, is also put by substitution, for the truth that is withheld from those who anxiously seek for it. By speaking error against the Lord, the vile person misleads those who put confidence in him; and instead of the pleasure anticipated in the reception of truth, they find themselves disappointed and dispirited.

By speaking villany, justice also is perverted and the poor are defrauded; so that they are literally deprived of food and drink.

The instruments also of the churl are evil:  
He deviseth wicked devices to destroy the poor with lying words,  
Even when the needy speaketh right.  
But the liberal deviseth liberal things;  
And by liberal things shall he stand.—vs. 7, 8.

"Instruments," are a substitution for the means which the churl uses for the accomplishment of his purposes. The churl adopts evil and crafty measures. By false representations, the needy are deprived of their just rights. The liberal minded, on the contrary, devises only noble and generous means to gain his purposes; and by so doing he is established, (as in the mar. reading)—"stand," being a substitution for the confirmation of his hopes and happiness.

This is an apostrophe to the women of Judea, in view of impending calamity. The relief obtained by Hezekiah from the invasion of Sennacherib, was not to be a permanent one. Under subsequent and wicked princes, the nation would be led into sin, which would make it necessary to send them into captivity. And it is in view of that, that the women of Judea are addressed.

"Rise up," and "give ear," are directions to assume the attitude of attention, and by substitution they are put for attention itself. "Hear," by the same figure, is put for the consideration which should be given to the words of the prophet.

Those addressed are represented as being indifferent and careless respecting God and his judgments. And the prophet would arouse them, by a presentation of approaching evils.

Many days and years shall ye be troubled, ye careless women:  
For the vintage shall fail, the gathering shall not come.—v. 10.

The marginal reading of this is, "Days above a year;" and such is a literal rendering of the Hebrew. This period is evidently in contrast with some previous time of trouble of a year's duration—probably the invasion of Sennacherib: "In the fourteenth year of Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah." (2 Kings 18:13.) In the next year God promised Hezekiah to deliver him "out of the hand of the king of Assyria," and to add to his days "fifteen years." (2 Kings 20:6.) As Hezekiah lived but twenty-nine years in all, this last must have been in his fifteenth year. During the period of Sennacherib's invasion, the terror of Judah must have been great, till they were relieved by the destruction which the angel wrought in the Assyrian army. But, unlike that, which was of so short continuance, they were to be troubled "days above a year"—i. e., for a much longer period than that.

The culture of the vine, was a prominent branch of industry in Judea, and a failure of the vintage was necessarily attended with much distress. The gathering, was the harvest; and its not coming, is a metaphor to illustrate that there would be no harvest. This would be because of the captivity to which the nation was to be subjected.

Tremble, ye women that are at ease;  
Be troubled, ye careless ones:  
Strip you, and make you bare,  
And gird sackcloth upon your loins.—v. 11.

They are here required to exchange their gay apparel for the habiliments of mourning. The exhortations of the prophet show that the women of those days, were peculiarly vain, luxurious and dissipated, and fond of ornaments, embroidery

and display; but the afflictions which were to come upon them would deprive them of all these, and array them in the meanest attire.

The direction to disrobe, and to array themselves in sackcloth, is put by substitution for the condition of mind indicated by such habiliments.—They are commanded to lay aside their careless indifference and to betake themselves to mourning and lamentation.

They shall lament for the teats,  
For the pleasant fields, for the fruitful vine.  
Upon the land of my people shall come up thorns and briers;  
Yea, upon all the houses of joy in the joyous city.—vs. 12, 13.

"They shall lament," says William Lowth, "is in the masculine gender, and therefore cannot be understood of the women mentioned in v. 11th," but of the nation at large. Deprived of their pleasant fields, fruitful vine, &c., they would lament for them—"teats" being a metaphor illustrative of the comforts which they would be deprived of.

Withdrawing the inhabitants from the country, the forsaken fields and dwellings, would naturally be overrun by weeds, briers and thorns.

Because the palaces shall be forsaken;  
The multitude of the city shall be left;  
The forts and towers shall be for dens for ever,  
A joy of wild asses, a pasture of flocks;  
Until the spirit be poured upon us from on high,  
And the wilderness be a fruitful field,  
And the fruitful field be counted for a forest.—vs. 14, 15.

From the palaces being deserted, it is evident that the multitude in the city was to be removed from it, so that "left" must be understood in that sense.

"Forts" and "towers" were their strong fortified places. Their becoming "dens" is a metaphor to illustrate that they were to be deserted for whatever might choose to take up their abode in them.

As there is, in the 15th verse a specified period when this desolation was to end, the phrase "for ever," must be used here in a limited sense, to express a long duration.

"Joy," is a metonymy for the cause of joy. The desolated fields were to become a pasture-ground, where wild asses would enjoy themselves, and flocks find pasturage.

The 15th verse marks the limit to which those desolations were to extend. The Saviour said, (Luke 21:24,) that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." When that period is accomplished, then follows "the times of refreshing," "from the presence of the Lord," spoken of in Acts 3:19-21; when "he shall send Jesus Christ which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Said the Psalmist (104:29, 30), "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

The changing of the wilderness into a fruitful field, and the fruitful field into a forest, was a proverbial saying, expressive of great changes which were to transpire. Used as a substitution, it illustrates the melting of the face of the present earth, and the creation of the new—introductory to Eden restored.

Then judgment shall dwell in the wilderness,  
And righteousness remain in the fruitful field.  
And the work of righteousness shall be peace:  
And the effect of righteousness, quietness and assurance for ever.—vs. 16, 17.

There is a metaphor in the use of the word "dwell," which illustrates the permanent abiding of judgment and righteousness, after the predicted change shall have been accomplished.

By the "work" of righteousness, is to be understood the effect of it—that which results from its operations. The redeemed of the Lord will have peace and quietness for ever. For thus saith the Lord, (Isa. 54:10-13,) "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy upon thee. O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

And my people shall dwell in a peaceable habitation,  
And in sure dwellings, and in quiet resting-places;  
When it shall hail, coming down on the forest;  
And the city shall be low in a low place.—vs. 18, 19.

For the people of God to dwell in peaceable habitations, sure dwellings, and quiet resting places, is a substitution for their perfect security against all opposing influences,—particularly at the time of the infliction of God's judgments on the wicked;

which is illustrated by the substitution of hail coming down on the forest, and the city's being in a low place, where it would be deluged by the descending storm.

Blessed are ye that sow beside all waters,  
That send forth thither the feet of the ox and the ass.—v. 20.

This illustration is taken from the manner of sowing rice—a grain that is cultivated in all the Eastern countries, and is said to furnish food for two-thirds of mankind. Says Sir John Chardin: "They sow it upon the water; and before sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, which go mid-leg deep; and this is the way they prepare the ground for sowing. As they sow the rice on the water, they transplant it on the water."

—Harmer's Observer.

The figure is a substitution for the condition of perfect security of God's people, and their freedom from all oppression, at the time of the predicted changes—"all waters," denoting the universality of their state of peace and quietness. As sowing beside all waters, implies that no hindrances exist to the labor of the husbandman anywhere; so in the regeneration, there will be nothing to hurt or destroy in all God's holy mountain.

It is not impossible that this text is designed to illustrate those whose conduct is such as God approves—whose employments are all harmless, honorable and legitimate, and who do the things which are right in his sight. If so, they are contrasted with the spoilers in the 1st verse of the chapter: while the latter are cursed, these are blessed.

### MY JOURNAL.

#### LABORS IN ILLINOIS.

Nov. 19th.—Returned from Rockford to White Rock, in a severe rain-storm, with an open carriage. We had a wet, cold time over the bleak prairie. Our appointment was in Oregon City this evening, but the darkness overtook us, and the storm increased with so much violence that we could get no further than White Rock, where we put up with brother O. Chany. Here we were refreshed, and started the next morning, (Nov. 19th,) through rain and mud, for Oregon, and arrived at noon. We found brother Chapman preaching to a full Court-house. He had also spoken the night before to a large audience. I was much rejoiced to find that the people had not been disappointed except in the speaker, but even in this they had lost nothing. I spoke in the afternoon and evening to as full and interesting audiences as I ever addressed. The clergymen, lawyers, and politicians were all out to hear, as there was no other meeting in the place on that day. We were strongly urged to continue longer, but this we could not do. The Lutheran minister made himself known to us, and expressed his faith in the preaching. The Methodist minister invited us to his house, and treated us with much kindness. So also did Mr. Light, Clerk of the Court. The Methodist minister did not agree with us in full, but said the temporal millennium could not be true. I think there are a number in Oregon who fully believe the Advent doctrine and will adhere to it. I trust I shall be pardoned for giving the following notice from the Oregon paper, by the editor, with whom I have no acquaintance:

ELD. HIMES.—"This gentleman preached two sermons in this place on last Sabbath. There is an earnest and beautiful plainness about his style which must always make his sermons particularly interesting. His exposition of some passages in the Bible, was, to many of his hearers here, not only new but very plausible. On the whole, it has not been our fortune to hear two better sermons, in many a long day, than those delivered by Mr. Himes in this place on Sunday last."

The citizens generally partook of this spirit of candor and interest.

The editor of the Dixon Telegraph, who did not hear me, got off the following notice:

"Bro. Himes, the Millerite, and publisher of the Advent Herald, Boston, is about delivering courses of lectures at Rockford and Oregon. As soon as a day is again definitely fixed upon, for the world's burning up, we shall take great pleasure in notifying our readers, in time for them to secure good seats, for a view of the interesting spectacle."

I was not able to visit Dixon, but hope to at a future time. Men who take no interest in the subject of the Second Advent, and do not inform themselves respecting the views and character of the Adventists, cannot be expected to speak with candor or justice. And men who can ridicule the Bible doctrine of the consummation, as given in 2 Pet. 3d chapter, can easily misrepresent and ridicule those who believe it. Such men ought to know that Adventists do not set days or years for the consummation, but look for it as near at hand, and "seeing they look for such things," endeavor to live watchful and sober lives, that they may be ready for it.



Nov. 22d.—In company with brother and sister Atkinson and brother Chapman, we rode thirty miles over a large prairie to Shabona Grove, De Kalb county. We laid our course, like the mariner on the ocean, for a given place. The open prairie is like a vast sea. At times we could see no settlement or sign of the habitation of man; as far as the eye could reach, east, west, north and south, a vast plain was spread at our feet, the sod of which had never been broken by man. At first, Shabona Grove appeared in the distance, then the houses, wheat and hay stacks, and soon we found ourselves within a mile of the direct course to brother Scott's house, with whom we were to stop. This was very good pilotage. Brother Scott and family received us very cordially; we took some refreshments, and then went to the meeting. We had good attendance, and an interesting meeting. Brother Chapman and many others spoke at the close of the sermon. We put up for the night with brother Cotton, where we received every attention. Elder Spensor, the pastor, called upon us, with whom we had a pleasing interview. He was formerly from Homer, N. Y. He now supplies the Advent church at Shabona and Somonauk, and is well received and useful. He has labored with his hands for his support thus far, but the brethren intend to aid and encourage him more in future, that he may give himself more fully to the work of the ministry of the Word.

Nov. 23d.—Visited several families, and preached again in the evening, which closed our labors here.

Nov. 24th.—Brother Fay, of Somonauk, took us to his house, eight miles, where we were to preach from the 25th to 27th. We received every attention here, and almost found ourselves in New England society. There is a flourishing and happy flock in this place, who are looking for speedy redemption. This church, as also the one at Shabona, were gathered by brother Chapman. They greeted him as children would a father after a long absence.

Nov. 25th.—Gave two discourses. The attendance was not large, but the meetings were attended by the divine blessing; four persons were deeply affected, and desired prayers. The church, also, shared in the reviving influence.

Nov. 26th.—Spoke twice, to larger audiences, and to good effect. The word was not spoken in vain.

Nov. 27th.—The Sabbath was an unpleasant day, but the house was crowded in every part. I gave two sermons of two hours each, to an audience that gave me unbroken attention from beginning to end. In such cases, I sometimes feel almost sorry that I cannot keep such a position, and spend a life in pouring out the glorious truths of the gospel to delighted throngs. But we must take the bitter with the sweet. At the close of the meeting we gave each other the parting hand. It required an effort to break away from this blessed and happy band of pilgrims. We parted, and took carriage for Shabona, on our way to the next appointment. Darkness overtook us on the prairie, and for a time we were "off soundings," for we could not tell where we were. Yet by perseverance we found our way to certain way-marks, that indicated our whereabouts, and that we were near home, which filled us with joy and hope. We were soon in our log shanty with brother Calvin, where there is more real happiness than is to be found in kings' palaces.

Nov. 28th.—Returned over the wide prairie to Paine's Point. We had a bad rain-storm, and were exposed in an open wagon. Stopped on the way at Jefferson Grove, and took supper with brother Hemstock, who with his family, and that of brother Atkinson, accompanied us through the storm to the Point, where we were to hold our farewell meeting with the brethren in this region. The rain poured down in torrents, and the wind swept across the prairie almost a hurricane. But notwithstanding about thirty came together. I gave an address on the Lord's Supper, when brother Chapman proceeded to administer the elements, assisted by brother Cummings, the new pastor; after the supper, we continued till near midnight, in addresses, prayers and songs, ready to depart in the morning, not expecting to meet again until the last trump shall sound. The season was edifying, solemn and affecting.

The church have resolved to build a chapel at Paine's Point, which will be the first Advent chapel erected in Illinois. Brother King has given the land and a liberal subscription. They only lack one hundred and fifty dollars of the sum required. All the brethren have been very liberal. They will soon raise the balance. Brother King is a pillar in the church, and is a firm, sound and judicious friend of the Advent cause. He will accept our thanks, with other brethren in that vicinity, for their kindness and hospitality to us.

### Attitude of Russia.

ALL accounts unite in representing the attitude of the Czar as firm, or even firmer, than ever; and he has with him the whole population of his immense domain. We have repeatedly presented facts to show one marked feature of this struggle, which has not been enough thought of—the zealous perseverance and masterly adroitness of Nicholas in making it a religious question—in arousing the religious enthusiasm of his population—in creating the belief that it is a holy war—a contest between the cross and the crescent. In this he has as usual been successful. By the aid of the clergy—by processions to the churches—by the appeals of the poets—the Russian population, serf and noble, soldier and prince, have come to regard themselves as destined to fight anew the battles of the orthodox faith.

Russia, with such a union, so far from yielding becomes more imperious. Immediately on receiving the last note of the Western powers, Nicholas ordered the expedition to go from Sebastopol, and thus the answer given to the demand for peace was the barbarities committed at Sinope. He is also increasing his army. All the troops on furlough are ordered to return to duty, which will swell his present force two hundred thousand veterans. On the receipt of the news of the action at Sinope, St. Petersburg was alive with rejoicing. On the 8th ult. there was a *Te Deum* of thanksgiving for the success of the Russian arms in the chapel of the Winter Palace, at which the emperor and empress, the different members of the imperial family, the members of the council of the empire, the senators, the ministers, and high dignitaries of the court, the generals of the army, and the admiral of St. Petersburg were present. On the same day a *Te Deum* was sung in all the churches of the capital, and a salute was fired by the fortress of St. Petersburg. In the evening the city was illuminated. On this occasion the *Journal de St. Petersburg* states—"The most pious Czar thanks the Lord of lords for the success of the Russian arms, which triumphed in the sacred combat for the orthodox faith."—*Boston Post*.

"THE THEOLOGICAL AND LITERARY JOURNAL.—Edited by David N. Lord. No. XXIII. New York: Published by Franklin Knight, 140 Nassau-street. 1834."

This number of the *Journal* has been received and contains the following valuable articles:

Art. 1.—*Hippolytus and his Age*.—The subjects treated in the work,—Chevalier Bunsen's aim is to confirm his philosophic theory of God and man.—His extravagant estimate of the German Critical and Historical method of investigation.—It is no such infallible guide to truth as he represents.—His philosophy is the pantheistic system of Schelling.—The religion, accordingly, which he cherishes and recommends, is a mere naturalism masked under Christian names.

Art. 2.—*The Rev. A. Barnes's Notes on Revelation* 20:4-6. By the Rev. H. Carleton.

Art. 3.—*The Doctrine of Atonement as taught in Isaiah 52d, 53d*. By the Rev. E. C. Wines, D. D.

Art. 4.—*Christ's Second Coming*.—It is to take place anterior to the Millennium.—It is to take place at the time of the destruction of the anti-christian powers.—That is foreshown in five symbolic visions.—It is foreshown in five language predictions.—It is to take place at the time of the resurrection of the holy dead, which is also to precede the millennium.—That is taught in several language prophecies.—It is foreshown, also, in several symbolic prophecies.

Art. 5.—*The Inspiration of the Sacred Scriptures*. By the Rev. J. W. Hall, D. D.

Art. 6.—*A Designation and Exposition of the Figures of Isaiah, chapters 25 and 26*.

Art. 7.—*Hengstenberg on the Song of Solomon*. By the Rev. John Forsyth, Jun., D. D.

Art. 8.—*The Fall of the Turkish Empire*.

Art. 9.—*Literary and Critical Notices*.—1. The *British Periodicals*.—2. Dr. Kitto's *Daily Bible Illustrations*.—3. Bryant's *Attractions of the World to Come*.

MINISTER'S CONFERENCE AT NEWBURYPORT.—This meeting was fully attended. Various matters pertaining to the interests of the cause were talked over, on which there was a general agreement. The question of the definite time of the Advent, as held by some, was considered, and was disavowed by every member of the conference. Having examined the evidence with care, they were unanimous in this decision. They still adhere to the position, as expressed by the general conference last year, that the "Saviour is nigh, even at the door," and that there is no light on chronology which now gives anything more definite. Arrangements were made to hold conferences, to stir up the churches to the work of revivals, and the conversion of souls.

The conference now consists of upwards of twenty of the most efficient and devoted pastors and teachers among us.

At HOME.—I shall be confined about home for the present, by duties in the office, and the church in this city. I shall be glad to hear from the friends abroad, on the state and prospects of the cause. I wish I could, by any means, stir up our correspondents to write more for the *Herald*, so as to give more interest to the correspondents' department.

We do not wish communications either in manner, doctrine, or spirit, inconsistent with the objects or usefulness of the *Herald*. There are fruitful themes, and a wide field for us to range, on topics of real usefulness and edification. Write then, that we may have a good store to select from, for a weekly report. We may not publish all communications sent, but only those which in our judgment will subserve the cause of Christ.

We shall give an article to correspondents next week, which we should be glad to have all writers for the *Herald* read with care.

THE *Yreka Herald* contains an account of a hanging affair which has recently taken place in Yreka. A Frenchman who had killed a citizen, was arrested and placed in confinement by the legal authorities. Some parties from Greenhorn Creek came over and took him from prison, gave him a Lynch trial, and hung him. The *Herald* thus describes the closing scene of the tragedy:

"The trembling victim was led to a tree hard by, where stood a gallows, which had heretofore been used to trice up butchered cattle—a fit place, truly, to consummate such a tragedy. Then he was placed on a horse, and the rope adjusted to the tree. The prisoner seeing that his doom was sealed, assisted them in adjusting the fatal cord to his neck. Some one cried out to tie his hands, and while some officious individual was accomplishing this object, the prisoner in some way lost his balance, and swung from the horse amid the wild savage yells of his executioners. There being no sudden force, the noose caught under the chin, and did not slip.

"The strangling victim, with a face full of agony, and eyes starting from their sockets, gazed wildly around upon the crowd beneath. The cries and yells that rent the air would have been becoming in hungry wolves or half-starved hyenas as they seize upon their prey. But all was not yet over. The rope refused to do its duty, and two or three persons caught hold of the quivering body of the dying man, and mercifully lent him additional weight to stop the current of life; while another person in the tree, with commendable perseverance, shook the rope with the same benevolent object."

To CORRESPONDENTS.—R. K.—"Eagle" is the correct rendering.

### ARRANGEMENT OF THE DAYS OF THE WEEK FOR THE YEAR 1854.

No. 1.	JAN.	FEB.	MARCH	APRIL	MAY	JUNE	JULY	AUG.	SEPT.	OCTOBER	NOV.	DEC.
1	1	1	1	1	1	1	1	1	1	1	1	1
2	2	2	2	2	2	2	2	2	2	2	2	2
3	3	3	3	3	3	3	3	3	3	3	3	3
4	4	4	4	4	4	4	4	4	4	4	4	4
5	5	5	5	5	5	5	5	5	5	5	5	5
6	6	6	6	6	6	6	6	6	6	6	6	6
7	7	7	7	7	7	7	7	7	7	7	7	7
8	8	8	8	8	8	8	8	8	8	8	8	8
9	9	9	9	9	9	9	9	9	9	9	9	9
10	10	10	10	10	10	10	10	10	10	10	10	10
11	11	11	11	11	11	11	11	11	11	11	11	11
12	12	12	12	12	12	12	12	12	12	12	12	12
13	13	13	13	13	13	13	13	13	13	13	13	13
14	14	14	14	14	14	14	14	14	14	14	14	14
15	15	15	15	15	15	15	15	15	15	15	15	15
16	16	16	16	16	16	16	16	16	16	16	16	16
17	17	17	17	17	17	17	17	17	17	17	17	17
18	18	18	18	18	18	18	18	18	18	18	18	18
19	19	19	19	19	19	19	19	19	19	19	19	19
20	20	20	20	20	20	20	20	20	20	20	20	20
21	21	21	21	21	21	21	21	21	21	21	21	21
22	22	22	22	22	22	22	22	22	22	22	22	22
23	23	23	23	23	23	23	23	23	23	23	23	23
24	24	24	24	24	24	24	24	24	24	24	24	24
25	25	25	25	25	25	25	25	25	25	25	25	25
26	26	26	26	26	26	26	26	26	26	26	26	26
27	27	27	27	27	27	27	27	27	27	27	27	27
28	28	28	28	28	28	28	28	28	28	28	28	28
29	29	29	29	29	29	29	29	29	29	29	29	29
30	30	30	30	30	30	30	30	30	30	30	30	30
31	31	31	31	31	31	31	31	31	31	31	31	31

ELECTION OF MAYOR.—We congratulate the friends of temperance abroad on the result of the election in Boston on Monday last. Dr. J. V. C. Smith was nominated by the people, and elected by a majority of 796 over all other candidates. The city government which licensed 1500 liquor shops in anticipation of the Maine law, so as to defeat its enforcement; which abolished the office of City Marshal, so as to get rid of the officer on whom devolved the duty of enforcing the law; and which has since refused to close up those holes of vice where iniquity abounds, is at an end. The new government comes in under favorable auspices, and we have reason to hope that something will now be done in accordance with the wishes of those who favor temperance, morality, and good order.

MARRIED, in Newfane, Dec. 8th, by Elder O. Stearns, Mr. FOSTER H. WHITAKER, to Miss CHARLOTTE E. DAVIS, both of Newfane, Vt.

### THE LITTLE HORN.

DAN. 7:8.—"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

—7:19, 20.—"Then I would know the truth of . . . the ten horns that were in his head, and of the other which came up, and before whom three fell: even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows."

—7:21, 22.—"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

—7:24.—" . . . The ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall subdue three kings."

—7:25.—"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time."

Protestant commentators generally agree that the rise of the little horn had its fulfillment in the *Papacy of Rome*. The time when, and the circumstances attending, in connection with the significant characteristics which mark the peculiarly distinctive qualities of this horn, leave no room to doubt its applicableness to that power.

1. It came up "among" the ten. 2. It arose "after" the ten. 3. "Before" this horn "three [of the ten] fell." 4. It is a "little horn." 5. It is "diverse" from the ten. 6. It is an ecclesiastical episcopal power. 7. It is a persecutor of the saints.

The expression, "there came up among them another little horn," determines the locality of this power. The Empire previous to the general irruption of the northern hordes became divided into two principal divisions, called *Eastern* and *Western Rome*. By those savage nations *Western Rome* was disrupted, and upon its territory arose ten independent governments. "Among them," thus planted on Rome's western division, "there came up" "another," an eleventh horn, which had at its rise, and has continued to occupy, the geographical seat of the *Papacy*.

The "little horn" not only came up "among" the ten, but it arose "after" them. This term evidently has reference to both manner and time. It germinates, and with great craftiness it gradually comes up unperceived by the others, till its impious design is accomplished, and it assumes its position among the ten as their spiritual ruler. The prophet has, at first, a view of only ten, for he says, "I considered the horns, and, behold, there came up among them another little horn"—"and another shall rise after them." He appears to be viewing with attention the appearance and actions of the "fourth beast" which was so "dreadful and terrible," and revolving in his mind what could be the meaning of the ten horns, when his attention was arrested by the appearance of "another" becoming visible, and then growing up to its place among the others.

It not only came up among and after, but in its uprising it eradicates, pushes out, or plucks "up by the roots," "three of the first." They are in the way of its growth, and as it increases in strength and power, it lifts or heaves out by the roots the number specified, as described in the prophet's language, "before whom three fell."

Notwithstanding its apparent eradicating strength as exhibited in its exterminating overthrow of three of the ten, still, it is declared to be small in size: it is a "little horn." The phrase, "there came up among them another little horn," can be turned from its true meaning by placing an undue emphasis on the word "another," so as to make it read



that the ten horns were *all* little horns, and this eleventh but "*another*" little horn. This cannot be its correct import because it would be contrary to *facts*, therefore it must be understood in a comparative sense: there came up among the ten another, a little horn. This constitutes one of the relative distinctions between this horn and the others as they appeared to Daniel upon the head of the fourth beast. Its size and look are contrasted; "a little horn," "whose look is more stout than his fellows."

This horn was *unlike* the ten in other important respects. They were common horns, such as usually grow upon the head of a beast. This was unnatural in its external appearance, as well as in its nature and properties: it had "eyes like the eyes of a man, and a mouth speaking great things." "By its eyes," says Sir Isaac Newton, "it was a seer; and by its mouth speaking great things and changing times and laws it was a prophet. A seer, [*Episcopos*], is a bishop in the literal sense of the word: and this church claims the universal bishopric." This is the distinguishing peculiarity of this "diverse" horn. The ten horns symbolize purely civil and military powers, whilst the leading and strongly marked characteristics of this one, identify it as a spiritual government: it rules by its overbearing, repressing, haughty "look," ["whose look was more stout than his fellows,"] and by its proud, arrogant and blasphemous pretensions, for he "spake very great things,"—it is an ecclesiastical episcopal power. This striking contrast between the ten and this little horn, should be remembered. The latter power exercising its assumed functions and prerogatives as Universal Bishop, not only claims to be above *all* temporal powers, but professes to be the head of the Church Catholic, [*i. e.*, universal,] and persecutes even to the death all who will not submit to its impious assumptions.

It is a remarkable fact, that the influence so long swayed over the minds of men, by the Papal government, has never arisen from its own physical energies, but from its peculiar policy and great cunning. It exalts itself above all earthly rulers, and deifies itself as a God to be worshipped. Pope Innocent III. wrote, "Christ hath set one man over the world: him whom he hath appointed his vicar on earth: and as to Christ is bent every knee in heaven, in earth, and under the earth, so shall obedience and service be paid to his vicar by all, that there be one fold and one shepherd." In the deposition of Queen Elizabeth the following words were used:—"Him alone [the Pope] hath God constituted prince over all nations, and over all kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant," &c.

The idea appears to be somewhat prevalent, that no government can answer to the symbol of a horn unless it possesses civil authority, which is not true. The primary signification of a horn as a symbol, is simply the emblem of strength or power, and also eminence, honor, and dignity, and may, with equal propriety be applied to nations or individuals; purely civil or purely ecclesiastical or complex governments.

BEREAN.

(To be continued.)

## THE DISCUSSION.

MR. EDITOR:—I would suggest a few thoughts and queries on the recent discussion. It has brought forth some things that have been somewhat new to me; and some difficulties have been involved in the question, tending to draw attention to the subject. All scripture will be profitable for us if rightly used. I will hint at a few things as they seem to come to mind, and the first is this:

How can the abomination of desolation of Matt. 24:15 take place subsequent to the opening of the sixth seal, and the gospel angel, as I take it for granted some suppose? 2. How are the righteous to suffer that tribulation in common with the wicked, whereas the former have express signs and warnings given them to escape those things. Our Lord said to his disciples in view of Jerusalem's siege, that "not a hair of their head should perish." He has also said to all, in view of the last scenes, "Watch and pray always, that ye may be accounted worthy to escape all these things, (not pass through them) and stand before the Son of man." And while he said these things to his disciples, he said of the common mass, "Thine enemies shall cast a trench about thee, and shall keep thee in on every side, and lay thee even to the ground, and thy children within thee."

I apprehend these and many other passages in relation to this subject, may give us to understand and reconcile the two tribulations, Dan. 12th and Matt. 24th. The first evidently had reference to the last scenes, from which God's people shall find deliverance, as they actually did from the siege of Jerusalem; and as they did too in the two instances of Sodom and the old world. So shall it

be, says our Lord, "at the end of this world." While the last were taken in a snare, the others were delivered. As a snare it is to come on *all* them that dwell on the face of the whole earth. It thus came on *all* the inhabitants of the old world after Noah was safe; and so on Sodom, after Lot left it. Thus I apprehend it will be in the days of the Son of man.

I infer from this, that the righteous have passed through the tribulation spoken of in Matt. 24:15. I have not as yet found any space of time more natural in which to place the shortened days of tribulation, (Matt. 24:22,) than immediately after the 1260 years of Papal persecution and martyrdom.

Again. The week of confirmation has been disconnected from the sixty-nine weeks, and carried forward to the closing of probation, and the sacrifice there mentioned made Christ's sacrifice. I think this a mistake. The sacrifice by Christ of offering up himself, was once for all. (See Heb. 9th.) The effect of this sacrifice is continued through probation; but the thing itself does not. If I were to separate the 70th week from the 69th, I would place it at the seven years war on Jerusalem, in the midst of which the Jewish sacrifice was taken away. (See Bishop Lloyd's *Table of Chronology on that year*, published by Mr. Marshal: Josephus, vol. 6, p. 79.)

It admits of some doubt where the 27th verse of Dan. 9th should be placed; it does indeed read very natural to apply it as above: in so doing it would leave the 2300 days unbroken, and perhaps relieve the difficulty of proportioning the two parts. Some however would suppose, that time had already settled that difficulty. But I have been of the opinion for some years, that the seventy weeks are to be dated from Nehemiah's commission to restore and build Jerusalem. The correspondence of the two parts of scripture, and both corresponding with the facts in the case, are my reasons for this belief. Admitting this to be so, and in carrying forward the seventieth week to Vespasian and Titus, which again I think reads very much as if it might be so, gives time yet for finding a key in the 9th chap. of Dan. to open that of the 8th; and this has been a very strong point of belief with the Advent people generally. A few words on the daily sacrifice, Dan. 12:11. Many have heretofore thought this to be a Pagan rite, but from this idea I wholly dissent. I believe it to be a religious or Christian rite of some sort. Where to place it, to give it the starting point for the 1335 days, I pretend not to say. But if there can be substantial evidence for the year 519, or any other period, I can truly say, be it so. I entertain no fears of another excitement. I apprehend twice the evidence now produced, would not raise half the solicitude in the world, or even in the Church, as before. And whoever can render himself wise enough to show us from good evidence that Zion's King is about to take to himself his great power and reign, I bid him God speed.

G. W. HORT.

Griggsville, (Ill.), Dec. 8th, 1853.

N. B. Since penning the above, I find in the *Herald* just received, an article touching some of the points I have alluded to, so that the thoughts originated within my own breast only.

G. W. H.

## DANIEL'S LOT.

WHAT is it? When will he stand in his lot? At the end of the "1335 days." To what place do the 1335 days carry us? The new earth. Is it so? We think it is from the following reasons:—1. The last thing revealed to the prophet, before the inquiry was made, how long it should be to the end, was, "And they that be wise shall shine as the brightness of the firmament," &c. What is the brightness of the firmament? "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth." (Gen. 1:16, 17.) The brightness of the firmament, then, is the sun's light. Will the saints—as the wise—ever shine as the sun? Yes! "Then shall the righteous shine forth as the sun, in the kingdom of their Father." (Matt. 13:43.) Where do the saints shine? In the kingdom. When will they shine in the kingdom? After the angels shall have gathered "out of his kingdom all things that offend, and them which do iniquity." (Matt. 13:41.) When, therefore, all things that offend, and them which do iniquity, shall be removed from this earth, we think it will be the new earth seen by John, Rev. 21:1. The place, then, where Daniel saw the saints shine as the brightness of the firmament, was in the kingdom—or new earth. 2. After Daniel had seen the resurrection of the saints, and their shining as the sun, the question was asked—"How long shall it be to the end of these wonders?" (Dan. 12:6.) If, then, the answer is in

accordance with the question, the time—1335 days—reaches to the new earth? 3. This will all be in harmony with Daniel standing in his lot. What is his lot? Is it merely to be raised from the dead? No! Should he be caught up "to meet the Lord in the air;" and *there remain*! after the "holy city, new Jerusalem," and all the rest of the saints shall have descended to the new earth, would he be in his lot then? No, no! He must be in the kingdom, shining with the righteous, in order to be in his lot.

A few reflections on the above. If the 1335 days reach to the kingdom—or new earth—how can we have anything definite, from this number, in respect to the "time" for Christ's coming! He will "descend from heaven with a shout"—"the dead in Christ" will be raised—the living "changed"—and then be "caught up to meet the Lord in the air" (1 Thess. 4: 16, 17)—or as Isaiah says (26: 19-21), they will enter into their chambers "until the indignation be overpast"—or until "all things that offend, and them which do iniquity" shall be gathered "out of the kingdom." Having no instruction in the word of God, in relation to the time it will take for all these things to be done—after Christ shall have come—we of course can get nothing definite from the 1335 days for the coming of our Lord. But it will enable us, with all the other evidence we have, to know when he is at the door—to know when the kingdom is nigh at hand—to know that the "third woe" will come "quickly" after the "second woe" is past (Rev. 11:14), but not to "know nor when the time is" (Mar. 13: 33)—for the Son of man to come in the clouds of heaven!

This view, to my mind, is consistent, harmonious, and blessed; for it appears to agree with all the teachings of the Old and New Testaments. May we be "wise" according to what is written in the holy Scriptures, and neither make more or less than the Holy Ghost teaches.

T. M. PREBLE.

East Weare, (N. H.), Dec. 23d, 1853.

## LETTER FROM J. W. DANIELS.

BRO. HIMES:—In this place we labor under some little disadvantages, from the fact, that our friends not unfrequently pass through the place, or tarry in our immediate vicinity, who would avail themselves of the opportunity to attend our meetings if they were acquainted with our location.

This village is situated on the western bank of the Delaware river, about sixty miles from the city of New York, and thirty miles from Philadelphia, on the most directly travelled route between the two cities. It is named in honor of an early resident—the Hon. Robert Morris, one of that noble company of men, who pledged their "lives, their fortunes, and their sacred honor," in support of the declaration of independence of the United States. Some biographical incidents connected with this place are rather interesting.

During the severe winter when Washington and his army were quartered at Valley Forge, some twenty-five or thirty miles from this place, suffering for want of food, clothing, and money to purchase supplies, Mr. Morris went to an old friend, a Quaker, in the "Quaker city," and relating the wants of Washington and his army, requested a loan of ten thousand dollars to relieve them; saying, "My promise and my note, are all that I can give thee for it." The response, which soon echoed from almost every soldier at Valley Forge with a thrill of joy, was, "Robert, thee shall have it."

It was at this place, that Washington's camp-fires were kindled, which proved so delusive to the Hessians on that fatal Christmas eve. On that night, they were celebrating their drunken orgies in the occupancy of Trenton, N. J., which is separated from Morrisville only by the waters of the Delaware. Here a small company of men, by constant and conspicuous activity, between brilliant camp-fires and the river, deluded the Hessians into the consoling belief, that the American army was killing time in a similar manner to themselves; while General Washington, improving the moments of their fancied security, marched with a part of his army some distance up the river, and forcing his way through floating ice to the Jersey shore, and coming down upon the drunken hirelings with one fell swoop, they became a comparatively easy prey;—furnishing perhaps the best, if not the only illustration of the benefit of intemperance, and the disadvantage that might have resulted from prohibition.

Subsequent to that memorable night, a noble bridge was erected across the Delaware,—the result of three years labor, at a cost of one hundred and eighty thousand dollars; thus uniting Morrisville with Trenton. It was when the world renowned "Father of his country" was making his

triumphal entry into Trenton from this bridge, that the ladies carpeted and decorated his path with flowers and garlands, and with such enthusiasm proclaimed their confidence, that "the hero who had defended the mothers, would protect the daughters."

When the location for the capital of the United States was selected, a site, beautiful by nature, overlooking the Delaware and Trenton, a short distance above this village was the choice of many, and the District of Columbia was preferred by a majority of only one vote.

At the time Napoleon was making his surpassing strides for power and fame, but one man was found capable of forming a shadow of rivalry with him in the estimation of France;—said to be the only man in Europe except the amazing Corsican himself, who would not suffer much in comparison with him, in commanding an army of a hundred thousand men in an engagement. That man was General Moreau. To him Napoleon offered the hazard and glory of sweeping the Austrians from Italy, by scaling the snow-clad Alps with a large army and munitions of war, by the St. Bernard pass in winter, and descending as from the clouds, like an avalanche upon them. Moreau preferred the command of the army of the Rhine, and as its chief, became the hero of Hohenlinden; and thereby declined the hazard and glory of an achievement which was reserved to garnish the brow of whom he considered his more successful rival. Napoleon became in the estimation of Moreau, like Mordecai in the eyes of his notorious prototype, like whom he was found plotting against the life of the destroyer of his peace, who so effectually eclipsed the grandeur of all his achievements, and laid his lofty aspirations in the dust. Moreau was found guilty, condemned, and sentenced. Napoleon sent him a pardon, which he affected to disdain. Napoleon then with commendable lenity, ordered his estate to be purchased at a magnanimous price, gave him leave to depart for America, and paid the expense to his place of embarkation. On his arrival in the United States, General Moreau selected this village as his home, purchased the fine estate noted as once the residence of Robert Morris, and here, in a grove as beautiful and enchanting as America can boast, reared a splendid mansion, and gathering around him whatever seemed desirable to swell his cup of luxury, he passed a few years in such apparent quietude that one would scarcely dream that ambition or envy ever dared to intrude on the composure of his soul. Clad in a rustic garb, he superintended the culture of his garden and green-house, and rode the Delaware in his boat, taking captives from the finny tribe. But the calm is succeeded by the storm. On a bleak winter's night the fires of his green-house protest against their limits; and breaking forth in raging fury, his splendid mansion is soon razed to the ground; a fit lesson for all the devotees of vanity.

But ere long, clouds, dark and furious, hitherto unequalled, are gathering over the path of Napoleon. The powers of Europe had decreed an experiment, the execution of which was somewhat hazardous. Moreau is sent for to aid in swelling the surge, and guiding the rush of the belligerents' hosts. Hastily he disposes of his effects, and embarks for the scene of action; but never to realize his ambitious dreams, or witness the crush of his Mordecai. The floods of vengeance for his devoted head having begun to fall, the fires of his aspiring soul were soon quenched; the cannon roars on him but once, and his potent voice is hushed in everlasting silence.

When brother Miller lectured in Trenton, not a few in Trenton and Morrisville appeared deeply interested; but time evaporated the faith of the wayside and stony ground hearers, and left but a remnant, who were not "moved away from the hope of the gospel;" the most of whom were speedily excluded from their former religious associations. During several years they met by themselves, chiefly in private houses, but sometimes in a school house; and a score was a large congregation for them. Despairing not the day of small things, they prayed and toiled on; the Lord heard their prayers; a comfortable meeting house was built; many souls have been converted, and by pursuing a straight forward, consistent course, their congregations have been steadily on the increase in numbers and interest; and now I am acquainted with very few larger congregations among the Adventists. A number of Adventists from abroad have recently taken up their abode in Trenton, who by attending themselves, and bringing others, not only add to the interest of our meetings here, but, open up before us a prospect of doing more good in Trenton than we could otherwise reasonably hope for. We have just closed an interesting protracted meeting, during which backsliders were reclaimed, Christians were strengthened and revived, a goodly num-



ber of sinners were converted, and others were deeply convicted and are inquiring what they must do to be saved. I have been laboring in the place almost two and a half years, and have reason to thank the Lord that my labors have not been in vain. We intend, the Lord prospering us, to hold another protracted meeting during the winter, and as it is our constant aim to labor for the conversion of souls, we expect to realize the truth, that, "He that laboreth receiveth wages, and gathereth fruit unto life eternal."

"Where all the toiling sons of faith,  
Shall find an endless rest;  
And in the presence of their Lord,  
Shall be forever blest."

J. W. DANIELS.  
Morrisville, (Pa.), Dec. 22d, 1853.

## LETTER FROM E. MARSH.

BRO. HIMES:—More than a year ago I wrote you a few lines informing you that as I was about leaving Ohio for Iowa, I wished the *Herald* to me discontinued till I should again become settled. Although we do not feel that we are yet permanently located, we feel as though we could wait for the *Herald* no longer. We have not seen an Advent paper, (except our old ones,) nor heard an Advent sermon since we left Ohio. We left that state about one year since, and came to Henry county, Illinois, where we stopped till the 12th of October last, when we came to this state. While in Henry county, I made diligent inquiry for Advent lecturers, especially for brother Chapman, whose labors are spoken of in the *Herald* by several of the brethren as being signally blessed in that state. But as the most of his time was spent nearly one hundred miles south of Henry county, I could hear nothing satisfactory about him. It would have been great satisfaction to me and my family could we have attended his meetings. We feel truly lonely; no Advent papers—no Advent preaching—no Advent brethren. But why should we feel thus? We have the Bible, which is better than all else besides; it is the Christian's safe and unerring guide through all the changing scenes of human life. It shows him that Jesus came to this world "to seek and to save that which lost"—that He suffered and died on the cross, "that whosoever believeth in him might be saved," that he rose from the tomb by his own almighty power, and ascended to his Father, "where he ever liveth to make intercession for us." And finally, that he will come again "in the clouds of heaven with power and great glory"—come "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe... in that day." And now in this period of the world, the believer is assured that this great event is near at hand; he reads it in the language of inspiration, and his heart dilates with joy—soon he will be with the ransomed host, where he will ever "live and reign with Christ." But although this holy and blessed Book contains these precious promises, and is full of encouragement to the Christian under all trials, yet he feels a longing desire to be associated with those of like precious faith. Of such association we are deprived: of course, the *Herald* would be to us more of a welcome messenger, would be read more diligently and more thankfully by us, than by many who have never experienced the loss of such blessings.

I often think of your trials, and feel anxious to know whether your persecutors still pursue you, or whether you are permitted to preach the gospel unmolested by secret workers. However, whatever your trials may have been, I hope they all may be sanctified to you—that you will still persevere, keeping in view the end of the race, where a crown of eternal life awaits every faithful servant of the Lord.

E. MARSH.

Cedar Rapids (Ia.), Nov. 20th, 1853.

## LETTER FROM J. CUMMINS, JR.

BRO. HIMES:—Our meeting at Genesee Grove was one of much interest. It seems there had been a famine in the land, for hearing the word of the Lord. The dear friends had been looking forward to your arrival with no small degree of interest; their sorrow at your departure was proportionate. I remained over the Sabbath, after your departure. The attendance was large, and as good attention as could be desired. Some of the ministers of that region, set an example worthy of imitation by all who have objections to make. Instead of arising in the congregation, as is too often the case, and making unsuccessful attempts to support traditions in opposition to the truths of

the Bible, they (two ministers of the Christian Brethren connection) very courteously waited on me at the house of brother M., during the P. M. intermission. They believed that the kingdom of Christ was set up on the day of Pentecost, and argued accordingly. For their benefit, please give an exposition of 1 Cor. 15:24-28.

At the close of the Sabbath evening services, some fifteen or twenty covenanted to meet every Thursday evening for devotional exercises, in compliance with Heb. 10:24, 25.

As soon as other engagements will permit, I will again visit those dear friends.

The brethren here (the Jefferson Grove church) have taken preparatory steps to build a house of worship. There has been a committee chosen, who, by the blessing of God, will see that the work is accomplished, and that speedily. The work is about to be commenced. There has been some talk of disposing of personal property if need be; so you see the brethren are determined to attend to the Lord's work first.

We earnestly desire to be remembered in the prayers of God's dear children, that we may be abundantly successful in our endeavors to advance the cause of our blessed Saviour, that when He comes we may have an abundant entrance into His everlasting kingdom. Yours in the blessed hope,

J. CUMMINS, JR.

White Rock (Ill.), Dec. 21st, 1853.

## EXTRACTS FROM LETTERS.

BRO. J. G. SMITH writes from Cato, Dec. 19, 1853:—"The way having opened for me to visit New York, to proclaim the blessed news of Jesus' coming, with the evidence of the time of the event, I with my companion accordingly left Meredith, N. H., Nov. 1st, for Kensington, where we enjoyed a good conference. We here met brother and sister Palmer from Concord, who according to previous arrangements accompanied us to Clay, N. Y., where we found the brethren hungry for the word. God has done a great work in Clay, for a few months past. When we came, having had no preaching for a number of weeks, we found them ready to hear the word. We had the privilege of speaking to them thirteen times; while the church was evidently fed, a number more were converted; we expect to return there soon and baptize a number. From there we came to Vanburen, about sixteen miles. Found the brethren low but had the privilege of seeing them revived; spoke to them nine times. From Vanburen we came to this place. Found the brethren slumbering and sleeping; have had a chance to see the effects of the midnight cry, in arousing the virgins and in leading the sinner to feel the importance of a preparation for the judgment; we have seen a number of such make a start for the kingdom, also the infidel bow before God and testify to the truth of the Bible. We have had the opportunity of lecturing eighteen times, during which time we have seen much of God's power displayed. One man living in the place, who formerly preached among the Methodists but had backslidden from the Lord, came to hear; the result was he became convinced of the truth, and has come out fully on the Advent doctrine, and is decided to proclaim the same. While in this place, I became acquainted also with Dr. Schanck, a valuable man; once an infidel, for a number of years a preacher in the Christian denomination, but is now proclaiming the blessed doctrine of Christ's coming. We go to Lysander to-day, where we expect to see good done. Yours," &c.

BRO. R. ROBERTSON writes from London, Nov. 25th, 1853:—"The ominous gathering cloud in the Eastern horizon, together with the threatened visitation of that direful pestilence, the cholera, has occasioned some few humble-minded Christians to inquire concerning the doctrine of the Second Advent; but alas! the multitude, in general, look upon those who have embraced that blessed hope, as joined to a sect which (as related by the apostle) 'is everywhere spoken against.'

"I greatly rejoice that you, my dear brother, continue firm in 'the faith,' and that your lamp is still brightly shining amidst the surrounding darkness, to exhibit the glad tidings of the kingdom of God at hand. Doubtless, a few more rolling years and you will then be abundantly rewarded for all your onerous labors, by the rich wedding robe of Immortality, in that glorious, happy kingdom, which our Lord has so long instructed his people, 'the Israel of God,' to desire, and where it is divinely promised He will wipe the tears away from off all faces.

"That you may 'be preserved blameless unto the coming of our Lord Jesus Christ,' is the heartfelt prayer of yours, very faithfully, 'waiting for the kingdom of God.'"

SISTER L. CARVIN writes from Botetourt Springs, Oct. 24th, 1853:—"Through the kind providence of our heavenly Father, I am permitted once more to write to you. Since I wrote last I have been sorely afflicted, and was brought nigh unto death's cold embrace; but I am not disposed to murmur, for the rich consolations of Jesus and his Word were sufficient to enable me to say without fear, Thy will, O God, be done. And though I am now restored to my usual health, it affords me great comfort to acknowledge the goodness of Almighty God, for the many ten thousand blessings bestowed upon me, and I feel each day more and more determined by grace divine to live nigh unto Him, and ever pray, 'Thy kingdom come, and thy will be done on earth as it is done in heaven.' O that I could be with the people of the Lord, who are preaching the speedy coming of Jesus, that I might have my lamp trimmed and more brightly burning than I think I can here, where professors are frightened at the doctrine of the speedy advent of the Lord. But my trust is in Him of whom Moses in the Law and the Prophets did write, and I fear no evil. An interest in the prayers of all good people I claim, and patiently wait till He comes whose right it is to reign. Yours in the hope of eternal life."

BRO. O. ROCKWELL writes from Fairfield, Dec. 20th, 1853:—"I wrote you last winter, that my circumstances were such, that I wished the *Herald* discontinued for the present. I am now prepared to receive it again. By one day's travel I procured three new subscribers; if every subscriber would get one new one, the *Herald*, one of the best papers in the world, would be well supported, and much would be done to promote the greatest and most glorious of causes. I much admire the manner and spirit in which the *Herald* has been conducted; I believe the prayers of some of God's people have been heard in behalf of those who have conducted it. Although they have been in the furnace of affliction, the form of the fourth was with them. I hope He will continue with them and at last cause them to shine as the brightness of the firmament, and as the stars for ever and ever. (Dan. 12:3.) Yours looking for the blessed hope."

Note.—This is a good example. May others go and do likewise.

BRO. R. W. MIDDAGH writes from Motts Corners, N. Y., Dec. 26th, 1853:—"Time is short for the great work before the reward shall be given to the saints, and O how dull and slow of heart to believe all the holy prophets have wrote concerning the very times we, as a generation, are living in. Yes, events are transpiring to literally fulfil the prophecies concerning this generation as they verily did in the days of Noah, and yet how few are looking for the blessed hope of the gospel. I never heard one sermon preached by an Advent preacher in my life, but by the assistance of books, tracts and papers, I have examined the Word of God, and as a lamp to my feet and a light to my path, it shines brighter and brighter, and I trust will to the perfect day. Yours in hope."

BRO. JOHN PERRIN writes from Hyde Park, Dec. 27th, 1853:—"The church organized in this town some eighteen months ago, is prospering. Our meetings have been regularly attended. For a few weeks past earnest prayer has been heard in behalf of sinners. Deep seriousness pervades the house of prayer; a good work has commenced—family altars have been erected, and many, we trust, have found pardon. There are clear demonstrations given us, that Christ Jesus our Lord hath power on earth to forgive sins. For ever blessed be His holy name."

## Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

My husband, JEREMIAH STICKEY, departed this life Dec. 7th, and left me with my little one seventeen months old, to the mercy of God, who has declared himself the widow's God and a father to the fatherless. He died of typhus fever ending in disorganization of the lungs. He was much of the time deranged; but when reason flashed up, he would say that it was no misfortune to fall asleep in Christ. His sufferings were painful to the last extreme, and after eleven weeks illness he fell asleep. Yours in affliction,

LAURA STICKEY.

## New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo. Price, in plain binding, \$1.00. Postage, when sent by mail, if pre-paid, 20 cts.

"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*,—from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3, 30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

A NEW TRACT ON THE "TIME OF THE ADVENT."—This tract is now ready. It contains resolutions of the General Conference of Adventists at Salem, and also of Canada East on the question of time, together with an article on knowing the time, and the duty of watchfulness. A very important tract for circulation at this time. \$1.50 per hundred, two cts. single. Send in your orders without delay. Let it be circulated.

"HISTORY OF THE REFORMATION."—Vol. V. of this great work, by D'Aubigne, is now published, and may be obtained at this office. Price—12 mo. half cloth, 50 cts.; full cloth, 60 cts.; fine edition, cloth, 75 cts.; 8 vo. paper, 38 cts.; the five vols. 12 mo. cloth, \$2.50; do. do. fine edition, \$3.50; five vols. in one, 8 vo. \$1.50.

TRACTS FOR THE TIMES—No. 3.—"The Glory of God Filling the Earth." By J. M. Orrock. Published in connection with the Second Advent Conference in Canada East. This work may be had of Dr. R. Hutchinson, Waterloo, C. E., or at this office. Price, \$1.50 per hundred.

"THE ETERNAL HOME."—We have received from brother Litch a thousand copies, without covers, of these tracts, (thirty-six pages) which we will send by mail postage paid—100 copies for \$3; 30 for \$1, or 4 cts. single copy.

"THE MOTIVE TO CHRISTIAN DUTIES, IN THE PROSPECT OF THE LORD'S COMING."—This is an article published some time since in the *Herald*—now issued in eight page tract form. 75 cts. per 100.

"GAUSSEN ON INSPIRATION."—Of this valuable work, which was referred to in the *Herald* by bro. Litch, we have now a supply. Price, \$1.



## AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been an unfortunate patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not true of Ayer's Pills, which produce no such gripping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Languor and Loss of Appetite, Listlessness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scoury, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Ayer's Cherry Pectoral, For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNES, Boston, and by all Druggists everywhere. [d. 10-6m.]









J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 662.

BOSTON, SATURDAY, JANUARY 21, 1854.

VOLUME XIII. NO. 3.

### The Greek Church.

THE fable of the wolf and the lamb finds a pertinent illustration in the policy pursued by the Emperor of Russia towards his Ottoman neighbor. The origin of the quarrel, which has now terminated in an open rupture, and has reddened the waters of the Danube with human blood, is well known to our readers. The Czar claims to be the head of the Greek Church, and, in imitation of the Popes of the middle ages, desires to exercise a spiritual control and protectorate over the members of that church, even though they may be beyond his civil jurisdiction. The rejection of his claims is the ostensible pretext for invading the territories of the Sultan. With how much propriety he can assert this protectorate, the pages of history will develop. Like the specious reasons of the wolf for picking a quarrel with the unoffending lamb, it will be seen that the claim of a protectorate is but an excuse for absorbing the territory of his weaker neighbor.

The Greek Church, of which the Emperor Nicholas claims to be the head, was originally a part and parcel of the "Holy Mother Church." When the Eastern Empire was in its glory, the Christian Church was united in doctrine, though divided into a number of patriarchates or sees. In the eighth century differences arose between the Eastern and Western Churches, which, in the course of two centuries and a half, terminated in an open rupture and separation. These differences were at first not so much of the doctrinal character, as they were the results of mutual jealousy and of the ambition of the Churches. There existed at that time in each of the Churches a decided tendency to centralism. The Western Churches had concentrated much of the spiritual authority in the Patriarch of Rome. The councils of Constantinople in the fourth, and of Chalcedon in the fifth century, elevated the Bishop of Constantinople to the place of Second Patriarch of Christendom, and it was jealousy of the growing power of this Patriarch, united with the differences incidental to diversity of language, modes of thought and manners, between the Churches of the Eastern and Western Empire, which led to the schism in the Christian church. Felix II., Patriarch of Rome, excommunicated the Bishop of Constantinople A. D. 484. A reunion took place A. D. 519, but was never established on a firm basis, and it was finally dissolved by another bull of excommunication against the patriarch of Constantinople in the year 862. Another union was attempted in the thirteenth century, when the Greek Emperor, Michael II., reconquered Constantinople, and acknowledged the supremacy of the Pope, and again in the fifteenth century. Both attempts signally failed, and their renewal with any prospect of success was rendered hopeless by the doctrinal differences which in the mean time had sprung up.

We will not enter into the details of the doctrinal controversy which resulted in this dissolution of the union between the Eastern and the Western churches. The narration would require too much of our space, and is not essential to this general view of the Greek church. The points of difference between the two churches are numerous, the most important of which only we will state. Like the Catholics, the Greeks recognize two sources of doctrine, the Bible and tradition, attaching, however, more importance to the latter than do their Catholic brethren. Their traditions comprehend not only those doctrines which were orally delivered by the apostles, but also which were approved by the fathers of the Greek church, and especially John of Damascus. Some of the sacraments of the two churches are identical, but the Greeks exclude confirmation and extreme unction. They deny that there is any such place as purgatory, although they pray for the dead. They also deny that the Holy Ghost proceeds from the Father and Son. Many of the forms and ceremonies are identical, though the mode of administering the sacrament of the Lord's Supper is different, and the Greeks reject the doctrine of the transubstantiation of

the bread and wine into the actual body and blood of Christ. The qualifications for the ordinances of communion and baptism in the two churches, essentially vary. The Greek church, unlike the Latin, admits the dissolution of the marital relation. In the Greek church, a priest can exercise his functions even though married, although he is not allowed to marry again should his wife die. In the Catholic church, celibacy is enjoined upon the priests, and marriage is void by the laws of the church. Although the marriage of a priest after he has taken the holy orders is prohibited by the Greek church, yet such a marriage cannot be dissolved. The Greeks do not excommunicate for neglect of confession, which they hold should be voluntary, and do not require the acknowledgment of every individual sin, and restitution of stolen goods is not considered necessary to salvation. They reject the religious use of images of the Virgin Mary and of saints, and do not observe the vigils before the Nativity of the Saviour, or the festivals of the Virgin Mary and the Apostles. There are other minor differences between the Greek and Latin churches, but these are the most important. The services of the Greek church consist almost entirely in outward forms. Preaching and catechizing constitute the least part thereof.

The connection of Russia with the Greek church, dates from the tenth century, when Prince Wladimir became a convert, and actually compelled his subjects to adopt that creed. This is a summary means of harmonizing the religious creeds of a nation and creating an established church, but in this case it seems to have been successful. The Muscovites soon became firm adherents of the church, and in 1589, the fifth patriarch of the church was created, whose seat was at Moscow. Peter the Great, however, abolished this office in 1702, constituting himself the head of the church. He entrusted the whole church government of the empire to a college of bishops and secular clergy, called the Holy Synod, which still continues to exercise spiritual jurisdiction subordinate to the Czar.

The Emperor Nicholas claims to be, not only the head of the church, but the defender of the faith. He aims to establish a protectorate over members of the Greek church in other countries, and this is made a pretext for aggressions upon Turkey. The followers of the Greek church, however, in the dominions of the Porte, are, in fact, and desire to be, entirely independent of the Russian Emperor. The four patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, are the recognized heads of the church, and it has recently been stated that the most influential of these, to whom in fact the others are subordinate, the patriarch of Constantinople, has proposed to accompany the Sultan to the theatre of war. By this step the patriarch will give expression to the sympathy which the most reliable accounts agree in stating exists among the Greek Christians, in favor of the Turkish cause. The followers of the Greek church in the Ottoman Empire are far from anxious to submit themselves to the yoke of the Czar. They prefer the evils incident to their present subjection to the Mussulman, to assuming the new and more arbitrary bonds which would be imposed upon them by submission to the ecclesiastical protectorate of the Czar.

Boston Journal.

### The Crisis.

THE entrance of the combined English and French fleets into the Black Sea is a measure fraught with momentous consequences, and probably, ere this, it is *un fait accompli*. It is certain that orders to this effect have been given, though it is said that the movement is a peaceful one, and is designed to prevent hostilities! But how can the Russians, flushed with their success at Sinope, be restrained from pursuing their career of naval victory? Obviously only by blockading their ships in the port of Sebastopol, or by another such an "untoward event" as the battle of Navarino. Indeed, matters seem to be

taking much the same course as when England and France interfered to restrain Turkey from prosecuting a devastating war upon Greece. Then the British and French fleets, under the bluff Admiral Sir Edward Codrington, made a demonstration in the Bay of Navarino for the purpose of frightening the Turks, and not succeeding in making the required impression, he engaged and completely annihilated the Turkish fleet. In like manner, the combined fleets will probably find the Russians at Sebastopol ill disposed to be restrained in their right to freely navigate the Black Sea, and to wage a desolating warfare whenever opportunity offers. It is probable that the vessels of England and France will be regarded as interlopers. They will meet with a warm reception if they show themselves before Sebastopol, and may reasonably calculate upon some sharp fighting before they quit the Black Sea.

The news of the encroachment of the English and French fleets upon the waters of the Euxine, will put the Czar in a towering passion. He has just completed the lavish distribution of crosses and other tokens of merit among the officers and crews of the vessels which have won the first brilliant victory ever gained by the Russian navy. The *te deum* of rejoicing will be still ringing in his ears when the news that the vessels of the Western powers are menacing his flag in his own waters will reach St. Petersburg. In the face of existing treaties, which exclude the national vessels of foreign powers from the Black Sea, he must regard this movement as a gage of defiance. Nicholas is not a ruler to submit tamely to be checkmated and brow-beaten. The power of Russia is not to be defied with impunity. The die is cast, and it would seem that nothing but the special interposition of Providence can now prevent a collision between Russia and the Western powers. To this result events have tended from the first inception of the Turkish quarrel, though an evil of such fearful magnitude as a general war might have been prevented had the British Cabinet manifested more firmness at the outset. It was the timid and vacillating policy of the allies—the belief that England would make any sacrifices for the sake of peace—which encouraged the Czar to pursue his aggressive policy—to push his armies across the Pruth and seize upon the Principalities,—and to persist in his unreasonable demands even in defiance of the hostile demonstrations of the Porte, and the gentle threats of the Western allies. Had the Czar been notified that the passage of the Pruth would be followed by the immediate advance of the combined fleets to Constantinople, and had he been made to understand that the first gun fired in the Principalities would be the signal for the bombardment of Sebastopol, affairs would not now have arrived at a crisis where there is no retreat by either of the great powers without a sacrifice of national pride.

Boston Journal.

**PLEASED FICTION.**—The Chinese, when brought into court as witnesses in California, are sworn in the manner peculiar to their country. An oath, written in Chinese characters upon tissue paper, is subscribed with their names, and burned to ashes. The purport of the oath is, that if the witness does not tell the truth, he hopes that his soul may be burned and destroyed as in the paper which he holds in his hands. Notwithstanding the severity of this oath, the evidence of the Chinese taken in court is not generally of a very reliable character, and the Recorder is often obliged to discharge prisoners against whom there is nothing but Chinese evidence, on account of the contradictions and discrepancies which are always discovered in their testimony.

### The People of Caucasus.

FOR many years the European newspapers have spoken from time to time, of the war waged by the Russians against the people of Caucasus, without exciting much attention. What interest

or sympathy could this interminable quarrel between the soldiers of Muscovy and these savage tribes in a remote part of the globe inspire? But since the Czar Nicholas threatens to oppress civilized Europe by advancing towards Constantinople, this question has assumed another aspect, and it is proper to devote a special letter to it, with the aid of books published recently in Germany upon this subject.

**Caucasus** is a long chain of mountains situated between the Black Sea and the Caspian Sea, upon the boundary between Europe and Asia. These mountains are only accessible through narrow passes or defiles, which were known to antiquity by the name of *gates*, such as the *Sarmatic*, the *Caspian*, the *Iberian gates*, &c. Every variety of climate is found in Caucasus. The highest peaks are covered with perpetual ice and snow, and this fact is the origin of the word *Caucasus*, which means, in the ancient idiom of the East, *white mountains*. Below the region of the glaciers grow a few stunted plants and mosses, which yield no nourishment to man. About half way up the side of the mountains, Caucasus is shaded by the pine, the birch, and the juniper. At the foot of the mountains, on the southern side, are magnificent valleys, adorned with all the richness of Asiatic vegetation: the jasmine, the lilac, the rose, the almond tree, the fig, the olive, and the date, flourish there, and produce abundant fruits.

The Greeks and the Romans, who had never been able to penetrate the profound retreats of Caucasus, attached to these mountains every kind of mythological tradition. All know the fable of Prometheus, who was supposed to be chained to a rock of Caucasus, and whose heart was devoured by an immortal vulture. Poets also placed a people of Amazons in this country, perhaps because an army of barbarians, led by a woman, had invaded the surrounding provinces. At the present date even, many Caucasian tribes are still very little known; for travellers dare not venture among fierce men, who look upon strangers as enemies, and pour out human blood like water.

It appears that certain Caucasian races are traced back to the earliest periods of the world, and bear the marks of the most remote antiquity in their religion, language, customs, and in their physiognomy itself. Other inhabitants have established themselves by successive emigrations. Some tribes are the remains of the vast armies of Attila, of Gengis-Khan, and Tamerlane, who, finding a mild climate and abundant means of subsistence, stopped on their way instead of pursuing their conquests. Two Caucasian tribes, especially, deserve mention, namely, the *Tcherkesses* and the *Tchetchens*.

The *Tcherkesses* form a population of about 600,000 souls; some travellers raise their number to a million individuals. They have justly the reputation of being one of the most beautiful races on the globe. They possess, generally, a slender and well-proportioned figure, great vigor, and extraordinary suppleness and agility. Their features noble and proud. They unite to rare intrepidity some chivalrous qualities which temper their natural ferocity. They are never separated from their arms, which are the gun, the pistol, placed in the belt, a long poignard, and the sabre, which they wield with inconceivable dexterity. Their costume, very picturesque, is composed of a narrow pantaloon, a short tunic, and a round laced bonnet, surrounded with black or white fur. Indefatigable horsemen, they ride their little horses, which sometimes run 25 or 30 leagues in one night. The women of the *Tcherkesses*, often designated under the name of *Circassians*, are less distinguished for their beauty than the men; still, travellers agree in saying that there is much nobility and grace in their movements.

If the *Tcherkesses* were united under a single chief, they could offer an insurmountable resistance to all the attacks of the Russians; but they form a kind of federal republic, or rather a feudal government, and cherish hereditary hatred against each other. Each petty tribe has its



prince or chief, its noble families, its freemen, its farmers or peasants, and slaves. They convene, in certain emergencies, general assemblies, where each man has the right to speak, and the chiefs themselves hold their authority only by their superiority, and wisdom, and bravery. The religion of the Tchetches is a strange mixture of Christianity, Mohammedanism, and paganism. The Christian faith was brought to them in the fourth and fifth centuries of our era, by missionaries from the Byzantine empire. Afterwards came pretended Mussulman apostles, with fire and sword. But these barbarians never adopted entirely either the one or the other of these religions. Their present belief and practices are founded upon the ancient idolatry. A few of them are disciples of Zoroaster, worshipping fire and the sun.

The government of St. Petersburg has done all that it can do to gain the friendship of the Tchetches. It has distributed gold among the nobles, and offered them high grades in the army. It has opened its markets to the peasants, and given every facility for trade. These means of seduction have not been without effect. Many tribes of Tchetches have consented to cease their hostilities. They come into the camps and cities of the Muscovites. But they have not, like the Cossacks, consented to renounce their independence; they look defiance upon the progress of Russia, and in an emergency could subject her to terrible reverses.

The Tchetches are not so well known as the Tcherkesses. Some hardy discoverers have penetrated among them, not without difficulty and danger. More than one has paid for his temerity with his life. Others have been made prisoners, and only recovered their liberty by high ransoms. The Tchetches are suspicious and cruel, jealous of their rights, and always ready to take up arms. They are mostly attached to Mohammedanism, and animated by an ardent fanaticism. They regard the struggle against the Muscovites as a holy war. At no price will they make peace with the adversaries of their nation, and of their faith. It is already a long time since the quarrel began between the Tchetches and the czars of Russia. In the middle of the sixteenth century, a grand duke of Moscow invaded the eastern part of Caucasus, and established military posts on the borders of the Caspian Sea. The Czar Peter the Great came and attacked these intrepid mountaineers, with an army which had conquered the king of Sweden, *Charles XII.*; but he soon felt the conviction that he could not conquer the Tchetches, and after some slight skirmishes, he prudently hastened to retrace his steps. During the eighteenth century, the cabinet of St. Petersburg forced itself, by skilful negotiations and by force of arms, to subject *Georgia, Mingrelia, Daghestan*, &c. to its laws, in order to open the way to Persia, and perhaps to the East Indies—a rich prey, which the Russians would like much to take from the English. Some petty sovereigns, reigning over the valleys and plains situated at the foot of Caucasus, have concluded arrangements with Muscovy, and are become the vassals of the czars. But neither the Tchetches nor the Tcherkesses have accepted the yoke. Protected by the natural fortresses of their mountains, finding a refuge, in critical moments, behind the high rocks, with inaccessible caverns, and valuing their liberty at a higher price than their life, they have fought without relaxation, sometimes with success, and always with admirable courage.

The Tchetches, as I have mentioned, are sustained by their religious enthusiasm. They have among them periodically, a kind of *mystic* or *prophet*, half priest, half soldier, who pretends to hold direct communications with God. The first of these so-called prophets is named *Man-sour*; he appeared in Caucasus about the year 1789, roused the mountaineers by his preaching, marched at their head upon the battle field, and being made prisoner in 1791, perished in a Muscovite dungeon. The second prophet or messenger of God was *Khazy-Mollah*, reputed a profound theologian among the Mussulmans. He announced, that by a more sublime interpretation of the Koran, he should succeed in reconciling the old rival sects of Omar and Ali. He declared himself to be the instrument of heaven; he gave his own words as the expression of the divine will, and ordered believers to be always ready to sacrifice their life for his cause. Among the number of these believers was a legion of warlike priests, who formed the van-guard in the hour of battle. This Khazy-Mollah attacked the Muscovites with implacable fury, and gained bloody triumphs. In the month of October 1832, he died heroically in the breach. Covered with wounds, drenched in blood, ready to breathe the last sigh, he kneeled upon the field of battle; and singing verses of the Koran, invoking the name of God, he still animated with his voice the intrepid Tchetches. The combat was frightful; all the priests, who surrounded Khazy-Mollah, were killed, all except a young man. Schamyl, who struck by two balls and a blow of the bayonet, escaped and became the most formidable enemy of Russia.

SCHAMYL was born in 1791 in a Tchetchen village. He distinguished himself from infancy by his serious, proud, and resolute disposition. Although his body was feeble, he accustomed himself, by persevering exercises, to endure the severest privations. He received a literary and theological education.

The Koran and books of the Arabian doctors were continually in his hands. He imbibed from them an ardent enthusiasm. What were indeed the sentiments of Schamyl, when he proclaimed himself to be the sent of God, the prophet from on high? Is he a skilful impostor? Or is he the dupe of his own zeal and fanaticism? Generally, those who know him intimately do not doubt his sincerity. The attitude of Schamyl, his physiognomy, his speech, is habitually calm and majestic. "He has," to use the expression of a poet of Caucasus, "lightning in his eyes, and flowers upon his lips." This new prophet is very temperate. He eats little, drinks only water, and sleeps but a few hours. One traveler affirms that he has three wives; another that he has but one; it is a delicate point, which we cannot make clear. Schamyl is of middle height; his hair is white; his eyes, shaded by thick black eyebrows, are full of fire; his beard is already whitened, but his whole person yet reveals a youthful energy. Poor, moneyless, with no funds to pay his soldiers, he has still acquired over them an irresistible ascendancy. The Tchetches say proverbially: "Mohammed was the first prophet of Allah, and Schamyl is the second!"

He is surrounded by a private guard of a thousand horsemen, ready to shed their blood for him. Schamyl has succeeded in levying some taxes upon the Caucasian tribes; he receives the tenth part of their harvests and flocks. He distributes decorations among his soldiers; these are silver medals bearing religious and poetical inscriptions. The punishments inflicted upon the traitor, the coward, the robber, or the murderer, are contained in a code which is the work of the prophet. The people believe that Schamyl converses with God. These fancied visions take place once a year. The prophet prepares himself for them by long retirement, prayers and fastings. During this time his house is guarded carefully, and no one can enter it. At last Schamyl re-appears, bearing the commands of Allah, and every brow bends low before him.

I shall not accompany the chief of the Caucasians in the history of the wars which he has waged against the Russians for twenty years. Often beaten, but never discouraged; finding resources 'mid the most desperate circumstances, and new armies when those which he had called under his banner were massacred; active, indefatigable, at once legislator and military general; reigning by the power of faith over the princes of the tribes, founder of a kind of theocratic monarchy, and organizing a nation in the midst of the horrors of war, Schamyl certainly deserves the name of a *great man*. Possibly he may fall into the hands of the Muscovites, and perish miserably; but his glory will live among the people of Caucasus.

Against this eminent and formidable adversary, the Czar Nicholas has sent the prince *Michael Woronzoff*. He is a man already advanced in age, remarkable for his resoluteness and upright behavior. He is governor-general of New Russia, and head of the troops employed for the conquest of Caucasus. His power is extensive. He has the power of life and death over his native subjects. He can appoint and depose all officers under the sixth grade. He distributes rewards and decorations to the officers on his own responsibility. His authority is almost dictatorial. Prince Woronzoff has energetically repressed the pillage which disgraced the army, the administration, and the courts of law. He has degraded hundreds of officers, and appointed new civil officers. As a general he is calm and patient; not ambitious of the honor of brilliant and daring expedition; his plan is to confine the enemy within a narrow and narrower limit of military fortresses and military colonies.

It would be difficult to fix exactly the present position of the belligerent parties. The papers announce that Schamyl has recently gained new successes. This is possible; the war of Caucasus may even become a serious embarrassment to Russia, if the Sultan of Constantinople sends to the mountaineers of Caucasus some well trained regiments. But the definite result of the struggle is not doubtful. The immense empire of Russia possesses inexhaustible resources in men and money. Schamyl and his heroic companions must sooner or later yield.

Cor. of the N. Y. Observer.

### Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

1157. "The peace concluded by the pope with the king of Sicily was highly displeasing to the emperor; and he no sooner heard of it, than, provoked at his entering unknown to him into a treaty with an avowed enemy of the em-

pire, he forbade all archbishops, bishops, and other ecclesiastics in his dominions to accept of the pope any dignity or benefice, or to go to Rome upon any pretence whatsoever."—*Bower*, v. 2, p. 495.

1158. The pope and emperor are reconciled.

1159. The pope and emperor quarrel anew; and the same year the pope died,—succeeded by Pope Alexander III. In opposition to him, Octavian was consecrated pope, under the name of Victor III. He succeeded in imprisoning Pope Alexander and the cardinals several days, when he liberated them. Excommunications were thundered out on both sides. Both parties appealed to the Emperor of Germany, who resolved to call a council to decide between the two popes; but Alexander opposed it, refusing to permit his title to be called in question.

1160. The emperor assembled a council at Pavia, which decided in favor of Victor, and met the emperor's approval.

"The election of Alexander being declared null, and that of Victor being confirmed by the council, the emperor ordered an edict to be issued, as soon as the assembly broke up, commanding all his German and Italian subjects to acknowledge Victor, and no other, for lawful pope, on pain of perpetual banishment. With that edict great numbers of the German and Italian bishops readily complied; and they who did not were driven from their sees, and sent, as enemies to the empire, into exile."—*ib.* p. 508.

"Alexander wrote several letters to the emperor, striving to persuade him to abandon the protection of Victor. But Frederic returning no answer to them, resolved, being thereunto encouraged by all the cardinals of his party, to thunder out the sentence of excommunication against him; and accordingly on Maundy Thursday, which, in 1160, fell on the 24th of March, he declared Frederic, styled emperor of the Romans and king of Germany, a persecutor of the church, and an enemy of St. Peter, and as such solemnly excommunicated him with all his adherents, and absolved his subjects, after the example of Gregory VII. from the oath of allegiance they had taken to him. At the same time Octavian was excommunicated and anathematized anew, and all were delivered up to the devil who acknowledged him, or any ways countenanced him in his wicked usurpation."—*ib.* p. 508.

1161. Alexander was acknowledged as pope by the kings of France and England.

"Alexander not thinking himself safe at Rome nor even in Italy, where the party of Victor, supported by the emperor, was by far the stronger of the two, resolved to fly for refuge to France, as several of his predecessors had done before him. However, before he left Italy he solemnly canonized Edward, surnamed the Confessor, at the request of the king and the people of England."—*ib.* p. 509.

1162. Arriving in France, the king, Lewis VII., who met him six miles from Paris, "attended by all the chief lords of the kingdom, dismounted from his horse as soon as his holiness appeared, and having kissed his foot, walked about a hundred paces holding his stirrup."—*ib.* p. 509.

1164. Victor, the anti-pope, died; another anti-pope was chosen, who took the name of Paschal III.; and the Emperor of Germany confirmed his election.

1165. The Roman clergy, becoming more favorable to Pope Alexander, invited him back to Rome, and he returned to that city.

1166. "The emperor, hearing that the Romans had declared for Alexander, and invited him back to Rome, resolved to have his new pope acknowledged by all his German subjects." He accordingly assembled a council, and made all take an oath to that effect."—*ib.* p. 512.

1167. The emperor marched an army to Rome, and after a slaughter of sixteen hundred men in an engagement with the Romans, he "obliged the pope to retire from the Lateran palace to a tower." He soon fled from Rome, after excommunicating the emperor."—*ib.* p. 513.

1168. Paschal, the anti-pope, died, and Calixtus III. was chosen in his place.

1169. The Romans declared for Pope Alexander, and the emperor was obliged to return from Italy.

1176. The emperor concludes a peace with the pope.

1178. Alexander returned to Rome; and Calixtus, the anti-pope, submitted to him.

1181. Pope Alexander died, and was succeeded by Lucius III.

1182. "From Veletri, where Lucius had resided ever since his election, he repaired, in the latter end of the present year 1182, to Rome, but was soon obliged to leave that city on account of a quarrel between him and the Romans. We are told, that he refused to comply with some customs that had been religiously observed by all his predecessors. What these customs were

history does not inform us. But the Romans, highly provoked at his obstinacy, drove him out of the city, and pursuing him from one stronghold to another, forced him to return to Veletri."—*ib.* p. 525.

1183. The pope appealed to the emperor, and Frederic espousing his cause, sent an army which compelled the Romans to receive the pope on his own terms.

1184. "He had not been long at Rome when the Romans revolted a second time, and laying everywhere waste the lands of the church, treated all who they thought favored the pope with the greatest barbarity. Having one day met, without the city, some clerks of his retinue, they put out the eyes of all but one, and placing mitres on their heads by way of derision, made the one whom they had spared swear that he would conduct the rest in that condition to the pope. Lucius, struck with horror at such a sight, anathematized all who had been any ways concerned in, or accessory to, so cruel an action, and leaving Rome in great haste, retired to Anagni."—*ib.* p. 525.

Lucius dying, Urban III. was elected pope this year.

1187. On the death of Urban, Gregory VIII. was chosen pope; but dying the same year, Clement III. was his successor.

"As Clement was by birth a Roman, he sent, immediately after his consecration, deputies to Rome, to treat of an accommodation between him and the Roman people. The Senate claimed the civil government of the city, leaving only the ecclesiastic to the pope, and the pope, on the other hand, pretended to be temporal as well as spiritual lord of Rome. This contest had lasted fifty years, during which time several popes had been obliged to quit the city and reside elsewhere."—*ib.* p. 529.

The pope concluded a peace with the Romans; and "thus was the papal dominion or sovereignty established over Rome."—*ib.* p. 530.

1190. "The pope had the satisfaction to hear of the departure of Philip Augustus, king of France, and Richard, king of England, for the Holy Land at the head of two numerous armies. But the unexpected news he received soon after of the death of the Emperor Frederic, so affected him, that for some days he forbore appearing in public, admitting none to his presence but his domestics and most intimate friends. Frederic had adjusted all his differences with the apostolic see, had taken the cross, and marching with a very numerous army to the relief of the Holy Land, had gained many signal advantages over the infidels; but on the 10th of June of the present year he was unhappily drowned in the river Saleph, supposed to be the Cidnus of the ancients. Some say, that in crossing the river he fell from his horse; and others, that bathing in the river he went out of his depth, and perished, being stricken in years, before his attendants could afford him any assistance. Be that as it will, his death was a great loss to the Christians in Palestine, as he had already recovered many places taken by Saladin, and struck such terror into the Saracens, that they fled everywhere before him, and abandoned their strongholds at his approach. For he put all, without distinction, to the sword, who had the misfortune to fall into his hands."—*ib.* p. 531.

1191. Clement died, and Celestine III. became pope; and crowned Henry V. Emperor of the West.

1198. Celestine died, and Innocent III. succeeded to the papacy.

1211. "The pope sent two legates into England, whose names were Pandulph and Durand. These legates were admitted to an audience, at a parliament which was held at Northampton, when a most violent altercation took place between them and the king. Pandulph plainly told the king, even in the face of his parliament, that he was bound to obey the pope in temporals as well as in spirituals; and when John refused to submit to the will of his Holiness without reserve, the legate, with shameless effrontery, published the sentence of excommunication against him, with a loud voice, *absolving all his subjects from their oaths of allegiance, degraded him from his royal dignity, and declared that neither he nor any of his posterity should ever reign in England.*"—*Douling's Hist. Romanism*, p. 287.

1213. "Under the specious pretext of securing England from attacks by Philip, it was suggested to John to surrender his kingdoms to the pope, as to a lord-paramount—to swear fealty to him—to receive the British islands back as fiefs of the holy see; and to pay an annual tribute for them of seven hundred marks of silver for England, and three hundred for Ireland. On the 12th of May, 1213, John performed all the degrading ceremonies of resignation, homage and fealty. On his knees he *humbly* offered his kingdoms to the pope, and put them into the hands of the legate, Pandulph, who retained them for five days."—*ib.* p. 288.

1214. Innocent set on foot a crusade against



the Albigenses, "ordering them to be pursued with fire and sword, and to be treated with more severity than the Saracens themselves. An army was soon raised, some say of five hundred thousand men."—*Bower*, v. 2, p. 544.

"In this war three score thousand persons are said to have been sacrificed to the fury of these holy warriors."—*Id.* p. 545.

1215. The famous fourth Lateran council was held, the third canon of which "was calculated to extirpate heresies and heretics, and contains many sanguinary laws against them. Heretics, when convicted, were, by that canon, to be delivered up to the secular power, in order to be punished as they deserved, but the clergy were to be first degraded. The effects of laymen were confiscated, and those of the clergy to be applied to the church. And it was ordained, that all princes should swear to extirpate the heretics in their dominions; that they should be excommunicated by the metropolitan and the bishops of the province, if they refused to take that oath; and if they gave not satisfaction within the space of a year, they should acquaint the pope therewith, that he might absolve their subjects from their allegiance, and bestow their dominions upon Catholics, who should hold them upon their extirpating heretics and maintaining the purity of the faith, saving the right of the lord paramount, provided he did not oppose the execution of this ordinance."—*Id.* p. 546.

1216. On the death of Innocent, Honorius III. was chosen pope.

1227. Gregory IX. succeeded, on the death of Honorius, to the papal see.

The Emperor Frederic, embarked, in accordance with a vow he had taken, for the Holy Land, to aid in wresting it from the Saracens; but returned because of ill health. The pope supposing that a mere pretence, excommunicated him. The result was that the pope was driven out of Rome, and "repaired to Perugia, leaving the emperor's friends masters of the city."—*Id.* p. 553.

1229. The Emperor Frederic, having gone to the East and obtained some advantages over the Saracens, concluded a peace with them and returned.

1230. He was excommunicated anew, but submitted to the pope and was absolved.

1239. The pope and emperor quarreled anew, and the latter is again excommunicated. This results in a war between the two.

1241. Gregory died, and Celestine IV. became pope, but died the same year.

1243. After two years, Innocent IV. was chosen to succeed Celestine.

1254. On the death of Innocent, Alexander IV. was unanimously chosen pope.

1261. Alexander died, and John, Patriarch of Jerusalem, was chosen pope and took the name of Urban IV.

Not thinking himself safe in Rome, he retired about fifty miles to Orvieto, where he resided the most of his pontificate.

1265. The death of pope Urban was followed by a vacancy of the see for about five months, when Clement IV. was unanimously chosen.

1268. Clement died, and so many cardinals aspired to the papal dignity that the see was vacant nearly three years.

1271. At length Gregory X. was elected the 181st bishop of Rome. Being at the time in the East, he was not consecrated till the next year.

1274. Gregory assembled a council at Lyons, the largest ever held. His "motives were, the deplorable state of the affairs in the East, of which he was an eye-witness; the uniting of the Greek and Latin churches, which the Greeks seemed not averse to, and their emperor was inclined to promote; the reformation of manners; and the prescribing of some method to be observed in the election of a new pope, that might oblige the electors to proceed with all possible expedition in an affair of such infinite importance. At this council all patriarchs, archbishops, bishops, and abbots were required to assist, if not prevented by sickness or old age, and in that case to send their deputies. All cathedrals, chapters, and collegiate churches were likewise ordered to depute one of their respective bodies to represent them; and in each province one bishop, or, at the most, two were to remain, in order to perform the episcopal functions. Thus did this council prove by far the most numerous of all the councils that had yet been held in the church. For it consisted of five hundred bishops, of seventy abbots, and a thousand inferior dignitaries."—*Id.* v. 3, p. 18.

"Cardinal Bonaventura preached a sermon upon the union between the East and the West as, at last, upon the point of being re-established after so long a separation."—*Id.* p. 19.

At this council was formed the celebrated conclave for the election of the popes, the articles of which are:

"1. The new pope shall be elected in the place where his predecessor resided with his

court at the time of his death. If he dies in a borough or village, where the electors cannot conveniently meet, let the election be made in the episcopal city, or in the nearest to it, if that city be under an interdict. 2. Let the cardinals who are present wait ten days, at least, for those who are absent. 3. No absent cardinal, on what account soever absent, shall have a right to vote. 4. Not only the absent cardinals, but men of every order and condition, may be elected. 5. On the tenth day after the pontiff's death let the cardinals who are present be all shut up in one common room of the palace where the pope died, the room being divided into as many cells as there are cardinals, and having no outlet, except to the privy. The cardinals shall be attended each by one servant only, or, at the most, by two when thought absolutely necessary. No one shall be allowed to go into the common room or conclave, nor out of it, but in case of sickness, or on some other urgent occasion. 6. If they proceed to the election at Rome, let the door of the conclave, and all the avenues to it, be carefully guarded by the city guards, by the Roman nobility, by the ambassadors of princes, and by the bishops and conservators of the city. If the election is to be made out of Rome, the same duty is incumbent upon the temporal lords and magistrates of the place; and it is a duty common to them all to see that nothing be carried into the conclave or out of it, that has the least tendency to retard or prevent a lawful election, narrowly examining, with that view, whatever is conveyed into it, even the necessary provisions. 7. No cardinal shall be allowed to go out of the conclave till the election is over. 8. Cardinals coming at any time to the conclave, before the election, shall be admitted; and no cardinal shall be excluded upon any pretence whatsoever, not even they who are under sentence of excommunication. 9. If the election is not over in three days, the keepers of the conclave shall, for the following fortnight, suffer no more than one dish for dinner and one for supper to be conveyed to each cardinal, and that time being elapsed, they shall be allowed no sustenance but bread, wine, and water, till the election shall be made. 10. None shall on pain of excommunication, enter into any engagement, shall make or receive any presents, shall sell his own or purchase the suffrage of another. 11. He alone shall be deemed lawfully elected, in whose election two-thirds of the suffrages concur. 12. At the pontiff's death the power of all ecclesiastical magistrates expires, and all offices cease, except those of the penitentiaries and the chamberlain of the holy Roman Church."—*Id.* pp. 21, 22.

1275. The pope set out on a journey to the Holy Land, but died before his arrival there on the 10th of January of the following year.

1276. Innocent V. was elected pope, but died after five months. Hadrian V. was chosen his successor in July, but died in August, before being consecrated or crowned. John XXI. was then elected pope in September of this year.

1277. Pope John died in May, and in November, Nicholas III. was elected pope.

1278. There "arrived at Rome ambassadors sent by Michael Palaeologus and his son Andronicus, to confirm the union agreed to in the council of Lyons between the two churches. Nicholas received them with all possible marks of respect and esteem, and they swore, in the name of the emperor and his son, to the primacy of the Roman Church, to the belief of the symbol as received by that church, and to every other article that the former ambassadors had consented to in the above-mentioned council."—*Id.* p. 27.

"The same year Nicholas obtained of Rudolph a confirmation of all the grants made, or said to have been made by former emperors to the apostolic see, and was thus put in possession of the whole exarchate of Ravenna, in the province of Remandjola, now Romagna, Rudolph declaring in his diploma, that is to be seen to this day in Castle St. Angelo; that though those territories had been claimed and possessed by his predecessors in the empire, they belonged of right, not unto them, but to the Roman Church, to which he restored them."—*Id.* p. 27.

1280. On the death of Nicholas, Martin IV. became pope.

1281. The pope "solemnly excommunicated the Greek emperor Michael Palaeologus. But authors differ in accounting for such an unexpected proceeding against that prince. The words of the sentence are, 'We pronounce and declare Michael Palaeologus, called emperor of the Greeks, excommunicated, as a favorer of their schism and heresy: and we strictly forbid all kings, princes, lords and others of what condition soever, as well as all cities and communities, to enter into any confederacy with the said Michael Palaeologus, or to lend him any assistance whatever, on pain of excommunication and other penalties to be incurred *ipso facto*.'"—*Id.* p. 30.

1285. Honorius IV. was elected pope on the death of Martin.

1288. The pope died, and Nicholas IV. succeeded to the papal see.

1291. "The Sultan of Egypt took by storm the city of Ptolemais, levelled it with the ground, and cruelly massacred all the Christians that fell into his hands, which so alarmed the inhabitants of Tyre, of Sidon, and of all the other cities in Syria, that leaving them a prey to the enemy, they transported themselves to the island of Cyprus. Thus was the Holy Land irrecoverably lost, nothing being now left to the Christians in the East, after such an immense waste of treasure and Christian blood, but the island of Cyprus, and the Lesser Armenia."—*Id.* p. 39.

1292. Nicholas died.

1294. After the see had been vacant two years, Celestine V. was chosen pope, on the 5th of July. In December, he resigned his pontificate, and Boniface VIII. was elected in his place.

1303. Benedict XI. is elected pope, on the death of Boniface.

1304. Benedict died, July 6th.

1305. Clement V. was chosen pope.

1312. The order of Knights of the Temple which had become numerous, was accused of most horrid crimes, and condemned by the pope, and their Grand Master burnt alive. Whether they were guilty or innocent, is a question that has divided both ancient and modern historians.

1314. Pope Clement died; and John XXII. was elected, after two years, in his place. He fixed his seat at Avignon.

1317. The Bishop of Cahors was convicted of an attempt to poison the pope, and was put to death,—being first dragged through the city, then flogged, and then burnt alive.

The pope in one of his letters, "orders several persons, whom he names, to be strictly examined, as he has been informed that, by a damnable curiosity, they apply themselves to the study of magic and necromancy; that they frequently make use of looking-glasses and images consecrated after their manner; that placing themselves in circles, they invoke the demons, and pretend to afflict with maladies or destroy whom they please; that they confine by their magic the infernal spirits to looking-glasses, rings, and circles to interrogate them not only concerning past, but future events, and thus enable themselves to foretell what will happen; and, lastly, that by making images of wax, by provoking and tormenting them, they prick, torment, and destroy the persons whom these images represent. The pope adds, that they had thus attempted to take his life away, but he had been providentially preserved, and three of their images had fallen into his hands."—*Id.* pp. 75, 76.

1327. In Rome, the "people, driving all the nobility out of the city, appointed fifty-two citizens, four of each ward, to govern them under Sciarra Colonna, whom they made governor-in-chief. At the same time they despatched some of the leading men among them to invite the pope to come and reside at Rome, as his predecessors had done, and let him know that if he complied not with this, their invitation, they would take care of themselves, and in due time and place provide the city with a high pontiff.

"The pope received the deputies with particular marks of kindness, pretended to be very desirous of restoring the see to Rome, but pleaded the danger of the roads beset by his enemies, the disturbances that reigned in their city, and his great age, being eighty and upwards, for not undertaking so long a journey. He therefore appointed James Savelli and Stephen Colonna senators, to govern the city in his name, exhorting the Romans to live in peace among themselves, and jointly oppose Lewis of Bavaria, a condemned heretic, and an enemy to the church.

"The Romans, not satisfied with the pope's answer, wrote to the king upon the return of their deputies, inviting him to Rome, and pressing him to hasten his march, as they were all ready to receive him with open arms. The king, upon this invitation, set out immediately for Italy, and arriving at Trent, he held a diet in that city, at which were present all the heads of the Ghibelines in Lombardy; and in that diet pope John was declared a heretic, unworthy of the pontifical dignity."—*Id.* pp. 80, 81.

The pope excommunicated the king, who proceeded to Rome and was crowned emperor.

"The pope, upon the first news of the emperor's coronation, declared it null, and excommunicated all who had been any ways concerned in it. This sentence is dated at Avignon the 30th of March. On the other hand, the emperor having appointed the Roman people to assemble in the square before St. Peter's on the 18th of April, he appeared upon the top of the steps of that church in his imperial robes, and placing himself in a magnificent throne with the imperial crown on his head, he first commanded silence, and then ordered one Nicholas of Fabriano in the March of Ancona, an Austin friar, to cry out three times aloud, 'Will any person here present undertake the defence of James of Cahors, priest, who styles himself Pope John XXII.?' As nobody answered, a German ab-

bot, Ciaconius, says the abbot of Fuld, preached a sermon to the multitude, or rather a panegyric upon the emperor, and a most virulent satire against the pope. When he had ended his sermon, he produced and read aloud, so as to be heard by all, a very prolix sentence or edict, containing many heavy accusations, some true, and some false, against James of Cahors, who styled himself pope, but had by his scandalous life and enormous wickedness forfeited that and every other ecclesiastical dignity. The emperor, therefore, who bore not the sword in vain, divested him, and declared him from that moment divested of the pontifical, and every other dignity whatever, and delivered him up to his magistrates, to be punished by them, wherever found, as a notorious heretic, and a rebel to his lawful sovereign."—*Id.* p. 81.

In the place of the deposed pope, an anti-pope, who took the name of Nicholas V. was placed in the see by the emperor.

1330. The emperor having returned to Germany, Nicholas submitted to Pope John, who absolved him, but to prevent his again assuming the dignity, confined him in a room in the palace for life.

1334 (Dec. 4th). Pope John died.

1335 (Dec. 20th). Benedict XII. was elevated to the papal office.

1342. Benedict died, and Clement VI. was chosen his successor.

The Romans, hearing of his election, sent an embassy to Avignon to invite him to remove to Rome; but Clement did not comply with their wishes.

1348. "A most dreadful plague raged all over Europe. It broke out in Asia in 1347, extended to Africa, and from Africa spread to the most remote and the most northern parts of Europe. No city, no village, no house in our hemisphere escaped the general infection. It raged everywhere with incredible fury, but with more in some places than in others, leaving in some the third part of the inhabitants, but in others scarce the twentieth."—*Id.* p. 99.

1352. Clement died, and was succeeded by Innocent VI.

1353. "As the cities that belonged to the Roman church in Italy had almost all shaken off the yoke, in the absence of the pope, and either erected themselves into republics, or had been seized by tyrants, Innocent, finding his revenues thereby greatly lessened, resolved to reduce the rebel cities, to drive out the tyrants, and restore the ecclesiastical state to its former condition. With that view he despatched into Italy, in the first year of his pontificate, cardinal Egidius Alvarez, a native of Spain and archbishop of Toledo, with the character of his legate *a Latere*, and full power to receive the revolted cities upon what terms he should think proper. The legate on his arrival in Italy found two places only in the whole ecclesiastical state where he could remain with any safety, namely, Montefiascone in St. Peter's patrimony, and Montefalco in the dukedom of Spoleti. However, partly by force of arms, partly by his indefatigable industry and address, he brought all the rebel cities back to their duty in the space of four years."—*Id.* p. 106.

**An Impalement in Java.**

The criminal was led in the morning to the place where the execution was to take place, and laid upon his belly, being held by four men. The executioner then made a traverse incision at the lower part of the body; he then introduced the sharp point of the spike, which was about six feet long and made of polished iron, into the wound so that it passed between the back bone and the skin. Two men drove it along the spine, while the executioner held the end, and gave it a proper direction, till it came out between the neck and shoulders. The lower end was then put into a post and riveted fast; and the sufferer was then lifted up, thus impaled, and the post stuck in the ground. At the top of the post, about ten feet from the ground, there was a kind of little bench upon which the body rested. The insensibility or fortitude of the miserable sufferer was incredible.

He did not utter the least complaint, except when the spike was riveted into the pillar; the hammering and shaking occasioned by it seemed intolerable to him, and he then bellowed out for pain; and likewise once again when he was lifted up and set on the ground. He sat in this dreadful position until death put an end to his torments, which happened the next day about three o'clock in the afternoon. He owed this speedy termination to his misery to a light shower of rain, which continued for about an hour, and he gave up the ghost about an hour afterward.

There have been instances at Batavia of criminals who were impaled in the dry season and have remained alive for eight days, without food or drink, which is prevented to be given them by a guard who is stationed at the place of execution for that purpose. One of the surgeons of



the city assured me that none of the parts immediately necessary to life, are injured by impalement, which makes the punishment the more cruel and intolerable; but as soon as any water gets into the wound it occasions a gangrene which brings on death almost immediately.

This miserable sufferer continually complained of insufferable thirst, which is peculiarly incident to this terrible punishment. The criminals are exposed during the whole day to the burning rays of the sun, and are unceasingly tormented by numerous stinging insects. I went to see him again about three hours before he died, and found him conversing with the bystanders. He related to them the manner in which he had murdered his good master, and expressed his repentance and horror of the crime he had committed. This he did with great composure; yet an instant afterwards he burst forth into the bitterest complaints of unquenchable thirst, and raved for drink, while no one was allowed to alleviate, by a single drop of water, the excruciating torments he underwent.

A Visit to Java.



## The Advent Herald.

BOSTON, JANUARY 21, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
  2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
  3. Communications for the Herald should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.
  4. Everything of a private nature should be headed "Private."
  5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
  6. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
- Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
- Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

### THE PROPHECY OF ISAIAH.

#### CHAPTER XXXIII.

Woe to thee that spoilest, and thou wast not spoiled;  
And dealest treacherously, and they dealt not treacherously with thee!

When thou shalt cease to spoil, thou shalt be spoiled;  
And when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.—v. 1.

There is a striking contrast between the subject of this text, and that of the last, in the preceding chapter,—the force of which is obscured by the division into chapters. While those whose conduct and occupations are harmless and pleasing to God, are blessed, the treacherous spoiler of his fellow is to be cursed.

The strong prey on the weak; they oppress without provocation. Without being previously spoiled themselves, they spoil others; and deal treacherously, without having the excuse that it was to revenge themselves for corresponding acts from others.

When they cease to spoil they are themselves to be despoiled—synchronizing with the time when the hail shall come down on the forest. (32:19.) Their being spoiled and treacherously dealt with, are substitutions for the punishment which was to be inflicted on the treacherous dealers, corresponding to the iniquity they have committed.

Most commentators apply this to the destruction of Sennacherib's army. The language is not, however, inapplicable to the final overthrow of all God's enemies.

O Lord, be gracious unto us; we have waited for thee:  
Be thou their arm every morning, our salvation also in the time of trouble.—v. 2.

God's people are here introduced as supplicating the grace and protection which God has promised. They are described as waiting for deliverance. Said the apostle to the Thessalonians: "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven." And of that coming we read, (Isa. 25:9,) "It shall be said in that day, Lo this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

"Be thou their arm" is rendered by Bishop

Lowth, "Be thou our strength." Denominating God their "arm" is a metaphor illustrative of their means of defence and protection; the third person being used by the prophet, for the righteous, who were before represented as themselves speaking.

"Every morning," is used by a synecdoche for all times, unless, as William Lowth supposes, it is equivalent to "in the morning,"—which would be a metaphor denoting the time of regeneration, and of the awaking of the righteous from the sleep of death. He says: "The Hebrew reads, At the appearing of the morning." The Psalmist said of the wicked, (49:14,) "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling."

"Salvation," by a metonymy, is put for the cause of salvation. In the time of trouble, when the treacherous spoiler is despoiled, "the name of the Lord" will be "a strong tower, (Prov. 18:10): "the righteous runneth into it and are safe."

At the noise of the tumult the people fled;  
At the lifting up of thyself the nations were scattered.—v. 3.

This is evidently a continuation of the address of the righteous to God; but it is changed from the tone of supplication, to an acknowledgment of the result effected.

The "noise of the tumult," is the confusion and outcry attending the infliction of the predicted judgments; and the flight of the people, illustrate, the terror, consternation and efforts to escape of those on whom the punishment is inflicted.

"At the lifting up of thyself," is a substitution for Jehovah's exerting his power for the overthrow of the wicked; and the scattering of the nations, is the same figure to illustrate their destruction.

And your spoil shall be gathered like the gathering of the caterpillar:  
As the running to and fro of locusts shall he run upon them.—v. 4.

By these similes, is illustrated the thoroughness with which those addressed should be spoiled. The caterpillar and locust destroy every vestige of herbage in their path, leaving the trees bare of leaves, and causing the earth to look as if a fire had passed over it. In like manner those addressed should be stripped and made bare of their spoil—"He shall run upon them," being a substitution for the acts by which they should be spoiled.

The Lord is exalted; for he dwelleth on high:  
He hath filled Zion with judgment and righteousness.  
And wisdom and knowledge shall be the stability of thy times,  
And strength of salvation: the fear of the Lord is his treasure.—v. 5, 6.

"Exalted," is a metaphor illustrative of the recognition of God's sovereignty which shall follow the previous manifestation of his judgments. It will be seen that Jehovah, who dwelleth in the heavens, is also the sovereign of the earth, and doeth all things according to the counsels of his own will. "Filled," is a use of the same figure to show the prevalence of judgment and righteousness in Zion. There would be nothing there incompatible with those attributes.

In v. 6th, "stability, and strength," by a metonymy, are put for the cause of stability and strength. The firm, steady, and abiding peace predicted of those times would be the result of the wisdom and knowledge of Jehovah. "Treasure," is a metaphor, illustrative of the enduring good which will be the portion of those who fear the Lord—the enduring riches which shall abide forever.

Behold, their valiant ones shall cry without:  
The ambassadors of peace shall weep bitterly.—v. 7.

This verse diverges from the subject of the two preceding ones, and brings to view the enemies of Jehovah's government, previous to the introduction of those times of peace and quietness.

"Their valiant ones," is in the margin their "messengers." They are probably the same as "the ambassadors of peace," in the clause following. They are represented as returning from a fruitless embassy in solicitation of peace, which is the cause of their lamentation. When Sennacherib came against Jerusalem, (2 Kings 18:37,) Eliakim the son of Hilkiah, Shebna the scribe, and Joah the son of Asaph the recorder, who had been sent by Hezekiah to speak with Tartan, Rab-saris and Rab-shakeh, returned "with their clothes rent, and told him the words of Rab-shakeh." Bishop Lowth and William Lowth, Barnes, Scott, and Clarke, apply this to that event.

The high-ways lie waste, the wayfaring man ceaseth:  
He hath broken the covenant, he hath despised the cities, he regardeth no man.—v. 8.

The high-ways lying waste, and the ceasing of the wayfaring man, imply that there was no travelling on the public roads. Those usually thronged avenues of travel, were desolate and unfrequented, because of the Assyrian invasion.

In the phrase, "He hath broken the covenant," broken is a metaphor, and illustrates Sennacherib's violation of the compact made with Hezekiah.

When Sennacherib went against Hezekiah king of Judah, and had taken many of the fenced cities, (2 Kings 18:14-16), Hezekiah "sent to the king of Assyria to Lachish, saying, I have offended: return from me: that which thou puttest on me I will bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria."

In Layard's discoveries in Nineveh, is found Sennacherib's account of this campaign, which Col. Rawlinson has translated as follows:

"Because Hezekiah, king of Judah did not submit to my yoke, forty-six of his strong-fenced cities, and innumerable smaller towns which depended on them, I took and plundered; but I left to him Jerusalem, his capital city, and some of the inferior towns around it. . . . And because Hezekiah still continued to refuse to pay me homage, I attacked and carried off the whole population, fixed and nomade, which dwelled around Jerusalem, with 30 talents of gold, and 800 talents of silver, the accumulated wealth of the nobles of Hezekiah's court, and of their daughters, with the officers of his palace, men slaves and women slaves. I returned to Nineveh, and I accounted their spoil for the tribute which he refused to pay me."—Layard's *Babylon and Nineveh*, p. 144.

The discrepancy between the 300 talents mentioned in the Bible, and the 800 recorded by Sennacherib, as the amount of Hezekiah's tribute, is reconciled by the supposition of Mr. Layard, that the former had reference only to the money paid him, and that the latter, included the gold and silver taken from the house of the Lord, and the other treasures received by Sennacherib.

This treasure was sent by Hezekiah, to Sennacherib at Lachish for the recovery of peace. And Sennacherib's receiving them, was a virtual covenant to leave Hezekiah unmolested. But, "The king of Assyria sent Tartan and Rab-saris and Rab-shakeh from Lachish to king Hezekiah, with a great host against Jerusalem." (2 Kings 18:17.) Thus was the covenant broken by the king of Assyria; and it was after a consultation with those, that the servants of Hezekiah returned, with "their clothes rent," after their fruitless solicitation of peace.

"He hath despised the cities," teaches that Sennacherib thought lightly of their means of defence, which is seen in the scorn and contempt with which he speaks of them. (See 2 Kings 18:19-24.)

Sennacherib's disregard of man, was like his contempt for their cities. He would spare none, nor would he regard his covenants with them.

The earth mourneth and languisheth:  
Lebanon is ashamed and hewn down:  
Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.—v. 9.

The earth, or that portion of it which was affected by the invasion of Sennacherib, is, by a metaphor, said to "mourn" and "languish," which ascriptions illustrate the changed appearance of the country under the occupation of an enemy. It has an aspect analogous to that of persons who are suffering by misfortune and disease.

By the same figure, Lebanon, disrobed of its trees, is said to be ashamed. Its goodly cedars were hewn down, which left it disrobed of its beauty.

There is no direct historical evidence that Sennacherib despoiled Lebanon; but in Isa. 14:8, by a personification, the cedars of Lebanon are represented as rejoicing over the death of the king of Babylon, saying, "Since thou art laid down, no feller is come up against us." And in 2 Kings 19:23, Sennacherib is described as having boastfully said, "I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof, and I will enter into the lodgings of his borders, and into the forest of his Carmel." Lebanon has now only a small number of cedars growing upon its summit, showing that at some time its forests have been hewn down; which, it is not improbable, was in a measure effected by this invasion.

Sharon was celebrated for its fertility and the beauty of its flowers. The description shows that it had been desolated and become uninhabited. Bashan and Carmel, were distinguished for their fat pastures; but are also "stripped of their beauty,"—as Bishop Lowth renders the passage.

Now will I rise, saith the Lord;  
Now will I be exalted; now will I lift up myself.—v. 10.

These expressions are substitutions, for the Lord's interposition for the discomfiture of the Assyrians; which should be so manifestly by his agency, that his sovereignty would be recognized in it. When, to all human appearance, there was

no way of escape, and Sennacherib was on the eve of a complete conquest of Jerusalem, at that moment God interposed for the deliverance of Judah.

### TO CORRESPONDENTS.

The following remarks of the *New York Observer*, are worthy of consideration by all who write for the press:

"1. Be short. Brevity is the life of a newspaper article in all ordinary cases. We reject many communications simply on account of their length. What we desire most for our columns are short articles, which come directly to the point without circumlocution, and which come to a close when the writers have finished what they have to say. Those which have the most thought in the fewest words, are generally the most acceptable. Newspaper readers will not wade through long discussions that might be comprised within a short compass, and we have no time to condense communications.

"2. Write with care. We sometimes receive communications with a request that we will correct mistakes, as they have been written in haste. We do not desire the favors of such correspondents. In all ordinary cases it is inexcusable in any one who writes for 10,000 readers not to take time, and write with care, and deliberately review what is written before sending it to be published. We invariably reject communications which bear the marks of such haste, whether acknowledged or not.

"3. Write only on one side of the paper, in a plain, legible hand, marking all the pauses and using no abbreviations. Special care should be taken in writing names of persons or places. Most typographical errors are the faults of the manuscript. A printer's rule is to 'follow the copy if it goes out of the window.' Some printers have a worse rule than this. We are frequently compelled to throw aside communications which we cannot spare time and patience to decypher, and which we would not put into the hands of a printer. Do not make lines under the words. A single line indicates that the words are to be printed in Italics, which is usually the resort of mere tyros for emphasis. Ordinary readers know where to place the emphasis as well as where to cry or where to laugh. Some communications come to us with nearly half the matter marked to be printed in Italics.

"4. Every communication should have a responsible name. Anonymous correspondents may save themselves the trouble of writing as to matters of fact. Their communications will never appear, and ordinarily receive no attention.

"5. We particularly request those who send us obituary notices to make them brief. A few words will generally embrace all that need be said to the world respecting the departed. Surviving friends greatly mistake in supposing that others will feel the same interest with themselves in such records. They are rarely perused excepting by a small circle of friends.

"6. We refer correspondents to the standing advertisement of our terms, in which it is stated, that 'the editors cannot undertake to return communications.'"

### New Year's Gifts.

NEW SUBSCRIBERS TO THE HERALD.—The new year has begun, and we have received a few new subscribers, as new year's gifts. Our friends will accept our thanks for these favors. We hope that they will not slack their hands in this good work, as the stoppages thus far in the new year exceed new subscribers. The following article from bro. Litch, will show in what estimation the *Herald* is held by him. Many letters to us from others, show that he is not alone in this estimate.

"We have been cheered on our journey from week to week, with the tidings it has brought us from the four quarters of the earth; and we have also been fed by the expositions of God's Word which have come to us in its richly laden pages. To all human appearance the coming year is to be more fruitful in events of a stirring character, than any that has preceded it; events affecting the great interests of the human race, and stirring up the deep foundations of society. Although I am unable to see with some of my brethren on the prophetic times, yet I do live in constant expectation of great political changes which will usher in the day of the Lord, and give us definite data for fixing the prophetic periods. And I anticipate for the *Herald* a career of greater usefulness than ever before, and that its weekly visits will be more welcome to its readers as time rolls on. I have a great deal I wish to say through its columns, and I judge it is the same with my brethren.

"Let us then make a united and vigorous effort to increase the number of subscribers to commence



the new volume. If each subscriber would obtain one as a New Year's present to the office, it would place the paper on a footing where it could greatly enlarge its sphere of usefulness. We need and must have a paper, and it should be the aim of all to make it as good as possible and have its usefulness as widely extended as it can be. Let us then make a united effort at once, and see what can be done. I have found during the last six months a number, whom I had not before expected would subscribe who have readily done so on the first mention of the subject to them; and I doubt not others will do the same if sought out. Now is the time to be active in the work, just at the commencement of the volume."

#### THE RIOTS IN CINCINNATI.

At our last accounts from Cincinnati there was intense excitement respecting the attack of the police on the German "Society of Freemen." This society, while marching to a public square, as they allege, for the purpose of burning an effigy of the Pope's Nuncio, Bedini, then in the city, were set upon by the police, beaten, and several of them severely wounded, and one of them killed. A public meeting of citizens has been held, which was numerously attended, at which the proceedings of the police were condemned as violent and outrageous, and the conduct of the Mayor in not being present to direct and control the police, was also denounced, as was that, too, of the justice of the police court, for not interfering at the watch-house to relieve the unnecessary sufferings of such as were there confined by the police. Legal proceedings have been commenced against Judge Spooner and the police, and a thorough investigation of all the circumstances will doubtless be made.

This Bedini, who has been flourishing around the country for some time past, as a Nuncio from the Pope, is very obnoxious to many of our foreign residents, Germans and Italians particularly, for the alleged cruelty practised by his order on a priest who had become an apostle of liberty. M. Bedini, it is said, not only signed the death warrant of Ugo Bassi of Bologna, but also caused him to be tortured alive by having the skin of his forehead peeled off where he had been anointed as priest—he having become a preacher of liberty—before he was handed over to those more merciful, the civil powers, who relieved him from his sufferings by death.

The Romish Archbishop of Cincinnati, has sent a donation to the Society of Freemen, for the relief of those injured by the Police, with the accompanying note:

To the Society of "Freemen"—Men, Brethren!—When there is a question of relieving those who suffer and are poor, all differences of faith and opinion should be forgotten. I sincerely sympathize with those of your Society, as well as the Police, who were hurt on Sunday night. Please accept the enclosed note of ten dollars toward the fund for which, as I learn from the morning papers, you have solicited from your fellow-citizens.

JOHN B. PURCELL,  
Archbishop, Cincinnati.

Cincinnati, Dec. 31st, 1853.

To this the Freemen replied as follows, enclosing the Archbishop's money in return:

To John B. Purcell, Archbishop, Cincinnati—Sir:—We have received your note dated this 31st day of December, enclosing a ten dollar bill, which you as a fellow citizen, have done the honor to send us. Sir, the blood of a brother barbarously murdered, stands between you and us. Our honor and our conscience forbid us to accept of it; our honor and our conscience forbid us to accept a gift from a hand which, while it pretends to shake that of his brother under the garb of humanity, as a token of friendship, seeks with the other to annihilate him, making the noble feeling of humanity subservient to private views. And, persuaded as we are, by a long train of historical facts, and by the late occurrences, that a Jesuit, under the guidance of the despotic king of Rome, can never mean good, nor deal with sincerity toward men known to cherish republican opinions and sentiments of justice and brotherly affection for mankind, as we do, we beg to return the ten dollar bill to you, which you will find herein enclosed.

We have the honor to remain, sir,  
THE PRESIDENT OF THE FREEMEN'S SOCIETY.  
Cincinnati, Dec. 31st, 1853.

#### THE POPE AND THE ROMANS.

At the meeting of the Universal Democratic Association, at the Stuyvesant Institute, N. Y., on Tuesday evening, a letter of considerable interest was read from C. F. Henningsen. In this letter the writer gives it as his opinion, received from contact with the Romans, that Roman Catholicism in Rome is dead. He says:—"Nine-tenths of the people, including the female portion of the population, look on the Pope and his cardinals with contempt as spiritual impostors, and with the utmost hatred and horror as temporal oppressors." From what he heard and saw in Rome, he is convinced that, "within twenty-four hours after the with-

drawal of the foreign garrison, the Pope's government will have fallen, and his own life, together with those of his cardinals and counsellors will have been sacrificed, unless they can save themselves by flight or concealment, which will be very difficult; for every avenue of escape is noted and watched." He adds:

"The popular feeling of the Romans has been so embittered by the manifold executions, imprisonments, treacheries and oppressions of their rulers, that I regret to say, I found the popular leaders inexorably deaf to any counsels of moderation and mercy; deliberating merely whether the Holy Father should be hanged from the cross of St. Peter's, or over the so-called tomb of St. Peter within; the least violent stipulating only, that he should be 'unfroked' as a false priest, and then tried like Charles I., for violating his contract with and murdering his people."

We do not happen to know who this Charles Fred. Henningsen is; but if he is a man whose character and means of observation authorize him to speak with confidence—as certainly the fact that his letter was read at a meeting of political refugees would suggest—the declarations made by him and the opinions given deserve consideration.

That the power of the Pope is doomed to destruction, we cannot doubt, while we believe the Bible; but the time when it shall fall like lightning to the ground, has not been pointed out by the infallible word. According to the above testimony, it may be nearer at hand than the most sanguine have hoped.

Louis Kossuth.

The movements of the distinguished Hungarian are, at this time, of much interest. The N. Y. Tribune says:

"We are informed that private letters have been received in this city from Gov. Kossuth, announcing his intention of sailing from Southampton on the 23d ult. in the British steamer for Constantinople, whither it is supposed he was to go on the express invitation of the Sultan. If it be true that Kossuth goes to Turkey at the request of Abd-ul-Medjid, with regard to which we await further information, there can no longer be a doubt that the Porte anticipates the addition of Austria to its declared enemies, and is preparing to keep that power busy at home by a new rising in Hungary, an example which, of course, will at once be followed in Italy. At the same time, we have to announce that public feeling in England is daily becoming more inflamed. The excitement is not only directed against the Ministry for its weak and treacherous conduct in the Turkish question, but Prince Albert is openly charged with complicity with Russia, and the Queen herself is no longer regarded with the same exuberant loyalty as before. It is surprising to see the roughness with which the Prince is handled by journals once filled with respect and devotion for his person and character. Indeed, there has been no such stirring up of the popular elements in England since the times of the Reform Bill. The public at large are hot for war; and of this the late articles of *The London Times* upon the Turkish naval disaster alone afford conclusive evidence. At no movement since the commencement of the difficulties have the chance of peace been so faint and the probabilities of a general war so strong. That such a dire convulsion is certain we do not say; it may be that some means of escape can yet be found; but we are bound to declare that the horizon reddens with the menace of a universal conflagration. We do not hail the omen with pleasure. . . . We can draw no smiling horoscope for the now probable convulsion; nor do we believe that the liberties of Europe in general, or the progress of all that really elevates and ennobles man can be advanced thereby."

"DOVECORE; OR, THE HEART OF THE HOMESTEAD. By the Author of 'Cap Sheaf.' Boston: John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington. London: Sampson Low, Son & Co. 1854."

In the form of a story, the reader, long absent from home, is continually reminded of former scenes and home enjoyments. He is carried back to the days of his childhood, and led to recall the occurrences of his early years—the scenes of the old schoolhouse—the fireside—the garden—the loved places and old familiar faces. It is designed to be a "nest of memories," and the author has succeeded in producing a book which will cause the heart of many a one who thinks of the past to beat faster; as the remembrance of old associations fasten upon him.

"OLD SIGHTS WITH NEW EYES."—A republication of the articles entitled "*Sketches of Travel*," lately published in this paper, 372 pages, price \$1.00. We have received a supply of this work, having several inquiries for it, and can supply from this office.

ELDER J. W. DANIELS, of Morrisville, Pa., called upon us this week, on his way to visit a sick sister who is not expected to survive but a short time. We learn that the cause in Morrisville and vicinity is in a prosperous state.

He intends to preach in Portsmouth, N. H. Tuesday, Jan. 22d. If anything should occur to prevent, he will give due notice. He will also preach in Worcester, Mass., Sunday Jan. 28th, and in Westboro' the 29th, in the evening.

The steamship *San Francisco* was caught in a gale on the night of the 24th of December, and disabled. Soon after, a heavy sea swept her decks, and washed overboard two hundred and forty passengers, including Col. S. B. Washington, Lieut. Smith, Capt. H. B. Field, and Maj. Taylor and wife. The ship drifted about until Jan. 5, when she was fallen in with by the ship *Three Bells*, from Glasgow; barque *Kilby*, of Boston; and the ship *Antarctic*, for Liverpool, in lat. 38, lon. 59, which vessel took off the crew and the remaining passengers.

#### MY JOURNAL.

Nov. 29th.—Took leave of brother King and his family, and in company with brother Cummings started for my next appointment at Genesee Grove. Brother Chapman, at the same time, took carriage for Hampton, Rock Island county, where we were soon to meet again, to fill our appointments there. The rain had ceased, and the wind had shifted into the north-west. Our journey required us to face this wind. Being in an open carriage we suffered much for several hours, when in addition to the cold clear wind, a thick snow-storm set in, which at times prevented us from seeing the road. Having worried through twenty-three miles night overtook us, and we were obliged to seek a shelter for the night. Seeing a light a little distance from us, brother Cummings went to see if we could be accommodated for the night. The gentleman of the house received us very kindly, sent his servant to put up the horse, and we soon found ourselves seated by a good fire, and associated with a very intelligent Presbyterian family. We were now fifteen miles from the place of our evening appointment. I felt sad to think I could not get to it, but I did what I could, and so gave it up. Our landlord told us he had been settled in the country eighteen years, and gave us much valuable information respecting it, together with Western life. We also had an interesting conversation on religious topics. I asked leave to sing one of our Advent songs, when we prayed and retired. Early in the morning we took breakfast, and had some further conversation on the question of our hope, gave them books and tracts, called for our bill, in order to commence our journey. He told us we were most welcome, and invited us to call again. So we bade our kind friends adieu.

Nov. 30th.—About 11 o'clock we arrived at brother Mitchell's, in Genesee Grove. Here we found brother Chown and wife, and many others waiting for us. Having been disappointed the night before, they watched for us all the morning, and they did not watch in vain. We had a joyful meeting indeed. I found that brother Mitchell, who was an acceptable preacher, formerly of the Wesleyan persuasion, but now of the Advent, had filled my appointment to acceptance the evening before, and had appointed for me to preach this evening. As my engagements prevented this, we arranged for brother Cummings to remain and preach several evenings; the prospect being good for building up an interest here, with the hope that brother and sister Mitchell, who are prudent and faithful in the Advent cause, would take care of it. So at 3 o'clock P. M. we took leave of this happy company, and brother Chown became my companion to my next appointment. We travelled until dark and put up with a Mr. Elgin, a Swedenborgian. We had some interesting conversation about the Advent, the Resurrection, and other questions pertaining to our hope. He had no idea of the literal fulfilment of the word, so we found ourselves in quite opposite extremes. We had the best of entertainment.

Dec. 1st.—We went to Elizabeth, in Jo Davis county, in the north-west corner of the state, and put up with brother Wm. Lawhorn, a friend of brother Chown. He appeared to be a generous, kind-hearted man, and received us kindly. It being too late to get out a notice, I did not preach in the evening, though desired to do so.

Dec. 2d.—Brother Chown conveyed me to Savannah, over the ridge road. Here I had a view of the hilly country in contrast with the prairies. It was of long ridges, with what they call bluffs between them. Nature must have been in awful commotion at the formation of these bluffs and ridges. We arrived about one o'clock. On de-

scending the bluff, our eyes first caught sight of the "Father of waters," the great Mississippi. On our arrival at the hotel, we were informed that the last boat of the season had just left! I was now about a hundred miles from my appointment, which I might have reached by the boat, but I was too late. So brother Chown conveyed me down the river road to Hampton, where we arrived the next day evening. The roads were so bad that brother Chapman, who took another route and who was to have been there in season, did not arrive till the meeting was over. On our arrival at Hampton, we were cordially received by brother Luther Edwards, formerly of Vermont. He is a pillar in the Advent church, and labors some in public, to acceptance. There is a little flock here, gathered by brethren Chapman and Edwards. We felt very sorry to disappoint them, and more so when we found that they were so sadly disappointed. Even the infidels and opposers to our faith came out to hear, and manifested much interest in the hope of hearing—but we were too late. May it not be so in the last day!

On our way down the river to Hampton we put up with a brother Melendy, a Baptist, formerly of Cambridge, Vt. He had heard father Miller there, but did not receive the doctrine. We had an interesting conversation on the whole subject, but he and his family, it is to be feared, think quite as much of their new and splendid farm as some others do of the good land to come. We were treated respectfully. At an early hour in the morning we paid our bill and bade them adieu.

Failing entirely to meet our appointment at Hampton, brother Chapman had hastened ten miles to Moline, opposite Rock Island, and commenced our meeting there. He gave sermons on Saturday, Dec. 3d, and also Sabbath, A. M. I arrived in season to speak in the afternoon and evening. The meeting was held in the Methodist church, and was crowded to its utmost capacity. I have not seen so wide "and effectual door open" in any place in the West as here; and yet we were limited to two days. The people all as one expressed the most earnest wish for us to remain. The following extract of a letter from a friend will show something of the effect of our visit, and the wishes of the people. It was sent to Springfield, Ill.:

BRO. HIMES:—This communication may come to you rather unexpectedly; but, did not the desires and urgent necessities of the people of this place and vicinity require it, it would not be sent. They want you to come back and preach to them, they want to hear more of this gospel of the kingdom. They have been wholly unused to such food as you and brother Chapman gave them; they just got a little taste, and now they are hungering for more. As a gentleman from Rock Island, who attended the meetings on Sunday, said, "If that is Millerism, give me Millerism to feed on all the days of my life."

Some say, "Why, I have been used to hearing preaching all my days, but I never heard the gospel preached before."

One man, a Universalist, said, "I will give ten dollars to hear Mr. Himes preach one more such a sermon, and from that hour I will do the best I can to save my soul in heaven;" referring to Sunday evening. Another said, what Mr. Himes said after he was through with his sermon was worth a thousand dollars. If I were to enumerate all the remarks of a similar character which I have heard of being made since you left, it would occupy more time than I can conveniently spare to-day. But this will suffice to show you the general feeling of the people upon this most important subject. As far as I have heard from those who were in attendance, they seem to be of one mind. All around they are asking, Are not these men coming back again? The cry is greater than it was from Macedonia! Come back and help us! I heard one man say, an irreligious man, too, "Now is the time to strike." He said it with emphasis too, and his countenance indicated that he meant what he said. A drinking man, and a very wicked one withal, was induced to attend in the evening, and not being able to get into the house, stood in the entry, and wept all the evening. After the close, said he, "I am very near hell, and I never saw my condition before."

And now I will appeal to you in behalf of this perishing people, and ask you if you do not think the Lord has opened wide the door in this place for you to do good in his name? Is it not his will that you should cast all your cares upon Him, trust all you have and are in His hands, and come back here directly from Springfield?

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." I don't know, but I believe if you will come back here and preach to us a week or two, you would have a big sheaf added to the crown of your rejoicing in that day when the Lord will make up his jewels."

At Moline, we were greeted by brother and sister Ruggles, also by brother and sister Hitchcock, brother and sister Wood, and others, formerly of Three Rivers, Mass. It was worth a visit West to greet these old acquaintances. They seem to have every blessing but the gospel of the kingdom. They have the gospel in its practical bearings, but there is so much error and darkness on the inheritance, and the nearness of the Lord's coming, that it is



more of a vexation than a comfort to hear it. Brethren in the East who enjoy the benefit of a faithful Advent ministry, can hardly appreciate the privations of our brethren in the far West.

Dec. 5th.—We parted with brother Ruggles and the friends in Moline. It was a sad parting. We could hardly have it so, and yet our appointments required it. But though—

"When we asunder part  
It gives us inward pain;  
Yet we shall still be joined in heart,  
And hope to meet again.  
This glorious hope revives  
Our courage by the way;  
While each in expectation lives,  
And longs to see the day."

Brother Edwards now conveyed us to our appointment in Bear Creek, Hancock county. As the boats on the river had stopped, we could not get to our next appointment in Burlington, Iowa, in season to fulfil it. So we took the direct route for Bear Creek and St. Albans. We made twenty-eight miles over the prairies the first day, and put up at the inn at Pope's Creek. It was a comfortable house compared with some. There were a number of men stopping at the inn, with whom we had conversation on the subject nearest to our hearts. Brother Chapman held the principal conversation with the gentlemen on the 24th of Matt. First they thought it all referred to the destruction of Jerusalem, but being driven from that position, they said, "Well, 'nigh, even at the doors'—you can't tell anything by that—it may be a long way off." "Oh, no," said brother C., "when a man is *nigh, even at (that) door*, (pointing to the door of the inn,) how far is he off? He cannot be said to be *nigh*, unless he is *nigh*. And if he is *nigh even at the door*, the next thing will be the knock, and he enters. So with our Master. He is *nigh*, very *nigh*, and the next thing we shall see in the fulfilment of the word, will be the Nobleman returning with the kingdom." And said he, "My dear brethren, get ready, the Lord is soon coming. Farewell." I trust this labor of love will not be lost.

Dec. 6th.—Rode forty-three miles over the prairie. A cold windy day. Saw prairie fires all about us, as we passed along. At evening we put up with Mr. Hueston, an old settler, and a large land owner. He was not at home. His sons took care of our horses, and Mrs. H. treated us with Christian hospitality. They had just buried a son, and were in deep affliction. We comforted them with the "blessed hope." We called for our bill in the morning, but she said we were most welcome.

Dec. 7th.—We bade adieu to the kind friends who had so hospitably entertained us, and went on our way to Bear Creek, thirty-four miles, and arrived at brother W. S. Moore's hospitable mansion at the setting of the sun; and glad we were. Here we met with the kindest reception, and the hearty greetings of all. This was cheering to us, but to myself in particular, for this was the twelfth day that I had rode from twenty to forty miles a day, over the ridges, bluffs, and prairies, in snow and rain, storms, mud, and frozen ground, with now and then a fair day to cheer me. So to get into a log cabin, with friendly and sympathizing hearts, and feel at home, with the prospect of a little rest was peculiarly comforting to me.

The meeting for the evening was the regular prayer-meeting. But the house being full, I was requested to preach, and did so. It turned out to be one of our most searching, profitable meetings. Subject—"Following the Lord fully." (Numbers 14:24.)

## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

### THE LITTLE HORN.

(Continued from our last.)

In the assumption of such incommunicable prerogatives, and, in the exercise of such impious arrogance, and the maintenance of such blasphemous and unparalleled ascendancy over the European governments and the consciences of men as the Papacy at Rome has for ages claimed, who can fail to behold a striking fulfilment of this ecclesiastical episcopal horn, with its eyes like the eyes of a man, its mouth speaking very great things, and whose look was more stout than his fellows.

The idea appears to be somewhat prevalent, that

no government can answer to the symbol of a horn unless it possesses civil authority, which is not true. The primary signification of a horn as a symbol, is simply the emblem of strength or power, and also eminence, honor, and dignity, and may, with equal propriety be applied to nations or individuals; purely civil or purely ecclesiastical or complex governments.

The horn as "an emblem of power was originally taken from beasts, such as the urus, wild ox, buffalo, or perhaps the rhinoceros, who were perceived to have so much power in their horns. Hence, a horn was frequently worn on crowns and helmets, as is evident on ancient coins; and to this day it is an appendage to the diadem of the kings and chiefs of Abyssinia." In the second edition of Mr. Bruce's travels in Abyssinia, we have engravings of two chiefs who are represented with this emblem of power on their forehead. Mr. Bruce thus describes it:—"One thing remarkable in the cavalcade, which I observed, was the head-dress of the governors of provinces. A large broad fillet was bound upon their forehead, and tied behind their head. In the middle of this was a horn, or a conical piece of silver, about four inches in length, much in the shape of our common candle extinguishers. This is called *kirn*, or horn; and is only worn in reviews, or parades after victory. This, I apprehend, like all others of their usages, is taken from the Hebrews; and the several allusions made in Scripture to it, arise from this practice."

In Hannah's prayer of praise and thanksgiving for the gift of a son, she makes use of this emblem of strength and honor, in the following manner:—"My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation."—"And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said, The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour; thou savest me from violence." In Amos 6:13, horns are also employed to denote power or strength:—"Ye which rejoice in a thing of naught, which say, Have we not taken to us horns by our strength?" And Mich. 4:13—"Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass." In Psalm 44:5, a victory over enemies is expressed by these words, "Through thee will we push down our enemies; in Hebrew, 'we will smite with the horn, we will subdue, destroy, and disperse them, as a bull disperses everything that comes before him with his horns.'" "A Lamb as it had been slain," in the visions of John, represents Christ in his sacrificial office. The Lamb has seven horns: a horn being symbolic of power, and seven being the number signifying perfection, therefore these seven horns upon the head of the Lamb, are expressive of perfect power, and this agrees with Christ's own declaration, "All power is given unto me in heaven and in earth." This is sufficient to show the original meaning of the ancient customary use of this emblem.

As "the principal defence and greatest strength of horned beasts consist in their horns," so horns are employed in the Scriptures as a symbol of power. Of these eleven horns, ten were civil powers, and in their civil and military ability we are to view them; the remaining one, the little horn, was unlike the others: it was a religious or ecclesiastical power or government,—their spiritual overseer, and by its episcopal authority it exercised an arbitrary and sovereign jurisdiction over those civil kingdoms; and in this sense we are to regard this horn with its eyes and mouth. Paul calls it, "that man of sin," "the son of perdition," and as "exalting himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God," "whose coming is after the working of Satan with all power, and signs and lying wonders." It is by this method and such blasphemous means that the little horn attained to supremacy over the other horns, the churches, and the power of persecuting the saints of the Most High. It gradually grew into a complex government, possessing a limited territory of its own, called "St. Peter's patrimony," or "the states of the church," over which the Pope now reigns as a temporal prince, and from which he draws his individual support; still, his secular "dominion" is not essential to the existence of the little horn, as the horn was upon the head of the fourth beast long ere it received its "dominion," and also existed when his dominion has been for a time taken from him.

Forgetting the true meaning of a horn as a symbol, and failing to notice the real import of the comparative term "diverse," and supposing that

in order to be represented by a horn, a power must of necessity have all the elements of civil kingdoms, and losing sight of the peculiarly distinguishing characteristics of this one, the attempt is made to ascertain, if possible, when the Papacy of Rome had territorial government, or in some way became connected with some one or more of the civil and military powers.

The advocates of "the time of the Advent," have evidently fallen into this obvious error, and finding no civil arm belonging to the Papacy, as soon as the prophecy and the history of the world and church seemed to indicate, vainly endeavor to supply this seeming deficiency by seizing on one of the temporary unions of the Greek and Latin churches, thereby uniting the East and West into a partial spiritual bond, and the employment of the civil authority of the Eastern Empire in coercing its subjects into the acknowledgment of the principles upon which the heads of these two quarreling churches have consented to agree, as the creation of another horn upon the head of the beast, as that which gives being to a new kingdom; and in all the self-satisfaction and enthusiasm of new discovery, these acts, which have not the merit of being antecedent in time, are published abroad from the press and pulpit, as the essential elements necessary to the constitution or existence of the "little horn," and which clothe this power with all the fearful and terrible attributes and prerogatives ascribed to it in the prophecy. Such an interpretation is unnatural and forced; at the very moment of its birth it is by them represented as "the man" of matured vigor and strength; instantly it is made to spring from the head to its place among the ten horns, as their overseer and supreme ruler;—from a state of non-existence, at once exalted to its highest elevation, sitting "in the temple of God, shewing himself that he is God." One year! nay, one day before those two churches became united, and Justin's civil edicts were issued sustaining that union, there was no eleventh horn upon the head of the beast according to their theory, but in a moment, at the accomplishment of those events, the horn suddenly appears among the ten, as their episcopos, with the saints "given into his hand!"

BEREAN.

(To be continued.)

### LETTER FROM SCOTLAND.

WHAT is the place or position of "the millennium," or thousand years of Rev. 20:1-8, in God's revealed purpose?

All that we know of the future history of the world, and of the destiny of the human race is revealed in the Bible, and was revealed to be understood by us. Secret or unrevealed things belong to God; but God has revealed to us a kingdom in which he tells us Christ and his saints of the first resurrection, shall reign upon earth a thousand years, during which Satan shall be bound and shut up in the abyss, that he may not deceive the nations upon the earth. God's revealed purpose extends from the fall of man to the final judgment, with which event it closes. God has given us historical and prophetic periods and dates by which we may know nearly the whole extent of this revealed purpose, or prophetic history of the world, on till the end of the thousand years or millennium and final judgment. And as nothing is known beyond the final judgment with which Revelation closes, it is most obvious and certain that the millennial kingdom of Christ and his saints of the first resurrection has its place before this final judgment, and also before the last resurrection and "little season" preceding it. But it is also certain that this blessed kingdom does not come till after the destruction of the fourth beast, or Roman empire and Antichrist, (Dan. 7:7-11,) or the beast and false prophet. (Rev. 19:19, 20.) The fourth empire is also symbolized by the legs and feet of the great image of metals, and the four successive monarchies are of one persecuting character against God's people, (Dan. 2:38-44; 7:3-11, &c.) so that it is impossible the millennium of Revelation can have any place upon earth till after the great image and fourth empire are destroyed and passed away. When the legs and toes of the great image are broken in pieces and blown away like chaff, and the body of the fourth beast is destroyed and given to the burning flame, another kingdom of a totally different character, which shall stand for ever, is set up in their place. (Dan. 2:44.) It is impossible that any blessed millennium can have place upon earth till after the fourth empire, and also the whole four empires of the great image of metals are swept away, because the saints or people of God are hated and persecuted by these empires, and by Antichrist till he is destroyed with the fourth or last of these empires. But when the fourth empire and the great metal image is destroyed, the Son of man comes in the clouds of

heaven to receive the kingdom of all the earth under the whole heaven, that all people, nations, and languages, should serve him; and the kingdom which he receives shall not pass away, and shall never be destroyed, but "the saints of the Most High shall possess it forever, even forever and ever." (Dan. 7:14, 18, 27.)

The question occurs, What is this kingdom which the Son of man comes in the clouds of heaven to receive, and which the saints of the Most High shall also possess forever and ever? It is certain that the kingdom of a thousand years of Rev. 20:2-6, can have no place upon earth during the continuance of the fourth empire, or of any portion of the empires of the great image of metals. It is also certain that there is no vestige of it, or any time or place for it between the destruction of the fourth and last empire of that symbolic image on the one hand, and the everlasting kingdom of God on the other, and it cannot be after an everlasting kingdom, and therefore it is certain that that millennium or thousand years is the commencement, and a portion of that everlasting kingdom. God's revealed purpose does not include nor describe eternity, which, like infinite space, is indescribable, but it includes and describes the kingdom of God, and of Christ and his saints of the first resurrection, and the new heavens and new earth, till the last resurrection and final judgment. And though the thousand years end and the final judgment take place after that, yet the kingdom of that thousand years is nowhere said to end, but the very reverse. That kingdom shall not pass away nor be destroyed, and is the kingdom of all the earth under the whole heavens; but as "the heavens and earth which are now, shall be burned up and pass away with a great noise," (2 Peter 3:10-12,) it is certain that Christ's millennial kingdom cannot begin till "the day of judgment and perdition of ungodly men," come at the destruction of the fourth or Roman Empire and conflagration of the present earth before that thousand years. The common traditional notion of "the last day," "the end of the world," "the conflagration and consummation, coming after the thousand years or millennium is just a pernicious remnant and necessary portion of the Popish theory of a post-millennial advent, totally destitute of truth, and directly contrary to Scripture. And the fancied millennium of converted nations during this fallen state and present dispensation, as held by Popish and most Protestant churches, is far worse than a mere anti-scriptural delusion and error; it is a cursed invention of the enemy, devised for the purpose of supplanting and destroying the gospel of Christ's kingdom and the hope of the saints.

One clear and sure scriptural proof is as good as a hundred, and there would be no need to multiply and reiterate proofs if men would only exercise their reason and judgment. The present earth and heaven shall be burned up, be destroyed and pass away; but nothing can be surer than that the kingdom of all the earth under the whole heaven, which the Son of man shall come in the clouds to receive, and which the saints of the Most High shall possess forever and ever, shall not be destroyed nor pass away." (Dan. 7:14, 18, 27.) And therefore, what then can be clearer than that the present earth must be burned up and pass away, before that millennial kingdom commence? But can anything be clearer than that that blessed kingdom which the saints of the Most High shall possess forever and ever, is just "the new heavens and new earth" or the eternal inheritance of the redeemed, which Peter says, "We (that is all saints) look for at the second coming of the Lord." (2 Peter 3:13.) The burning up of this earth, "the last day," the end of the world, and the second coming of the Lord, and resurrection of all his people, have all one fixed and certain place in God's revealed purpose, is clearly proved to precede that thousand years or millennium; and therefore that millennium and heavenly kingdom which shall come on the destruction of the fourth empire and Antichrist is just the kingdom, the gospel (or good news) which Jesus preached and taught his disciples to pray for, because there is no future kingdom spoken of by the Lord, or by prophets or apostles. There are not two, but only one heaven, and one eternal inheritance, and Christ's millennial kingdom is that inheritance, forfeited by the first Adam, but redeemed by the second Adam, and as "the purchased possession" which the saints of the Most High shall possess for ever, even for ever and ever." (Dan. 7:18; Eph. 1:10-14.) All the glorious descriptions of Messiah's kingdom and of the sabbatical rest are limited to the millennium, and have no place in God's revealed purpose, either before or after that thousand years, because before that thousand years there is only sorrow and suffering to God's people, and after the final judgment is unknown and unrevealed eternity. The notion therefore of the spiritual reign of



Christ in a millennium of converted nations in this fallen state and present dispensation, is a pernicious heresy of the apostate church, although held and preached by clergy of the Protestant churches which call themselves reformed.

JAMES SCOTT.

Edinburgh, Nov. 9th, 1853.

## THE DISCUSSION.

GREAT TRIBULATION AND TIME OF TROUBLE OF MATT. 24:21 AND DAN. 12:1.

THE brethren engaged in discussing these subjects in the *Herald* seem to have a very laborious task, and the question is often suggested, "Why does this subject seem so intricate and difficult to those brethren, while it is presented by the sacred writers in so clear and lucid terms? And why do they confound the two predictions together, while there is nothing in their contexts that indicate any connection of the two, and nothing in the expressions of the texts, in our translation, to teach the student that they both teach one event?" I allude specially to the idea of confounding the two, to say nothing of the chronological application they make of them. It appears to me by the great efforts they put forth, to relieve the texts of all difficulty, that their chief, and perhaps only trouble arises from the term "such," to which they attach the same meaning, in the discussion, as to the term greatest. This idea shows itself in nearly all I have read of their remarks. This same difficulty, by Universalist teachers, has often made them very successful in propagating their system, when they could make their pupils believe that "tribulation" applied to Jerusalem's destruction, it was in the past, and was the greatest that "ever shall be." I have been in the dark chamber myself, and I know how it seems to others. In Matt. 24:21 it is recorded, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Nothing is here intimated that the tribulation under consideration is greater than ever was, or than ever should be after it, yet if it referred, as I doubt not it did, to the persecution of the saints after they had escaped from Jerusalem, by Pagans and Papists, there is good reason to believe, that their tribulation was greater and more extended than any other that has been, or will be experienced by the children of God.

But the language used, seems to me to imply that a time of tribulation would be experienced under circumstances more trying, more subtle and disastrous to the Church, by varying in its character from any other that had preceded or should succeed it. Thus it would be such a tribulation as had not been, neither should follow it, after it was stayed—"shortened for the elect's sake." It was "great," very great. So also was the affliction of God's people great in Egypt, in the wilderness, and sometimes in Canaan, and in Babylon, while they suffered in consequence of the iniquity of the rebellious among them. But never were the circumstances nor the peculiarity of their troubles "such" as was experienced by the martyrs under the reign of the "son of perdition." I trust a parallel will not be found in the future. Dan. 12:1.—Here is a record of "a time of trouble." It is occasioned by the "standing up of Michael," and is to be so controlled that God's people are "delivered" from it, and at that same time of deliverance, some "of them that sleep in the dust of the earth shall awake to everlasting life." This "trouble" thus does not affect the Church, they are saved from it, and "Only with thine eyes shalt thou behold and see the reward of the wicked. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee," says David. It is to fall with pain on the head of the wicked. The heathen have experienced many troubles, but not such an one as this. It was a time of great trouble when God washed the earth by the flood; there have also been times of trouble, when pestilence and famine have been abroad "in darkness," to chase millions suddenly to the grave, when earthquakes have moved the foundations of cities, and multitudes, swallowing them up at once, when passion for rivalry, for conquest or revenge, has glutted itself by destroying multitudes of armies, desolating countries, making widows and orphans by millions. Many and various have been the incidents and circumstances leading to, and connected with all these troubles. But the trouble before us is different from them, "such as never was since there was a nation, even to that same time." All the long accumulating sins of the world, concentrated in the last generation of earth, shrouded in infidelity, hardened by unbelief, made reckless by idolatrous fanaticism, and blinded by false views of Christianity, with a false hope of the future, assemble their armies, strengthen their forces, and are gathered to engage in the last contest of na-

tions, when to their utter dismay, they behold "the King of kings, and Lord of lords," to judge them in righteousness.

I. C. WELLCOME.

January 2d, 1854.

## LETTER FROM D. I. ROBINSON.

BRO. HIMES:—I think it "a day of good tidings and we do not well to hold our peace." The good work continued with interest up to Wednesday, the 4th of January, when I left Brewerton for the conference here. Monday evening there were seven who rose for prayer, and Tuesday, the last evening, many more new cases—the most solemn and melting meeting we had there. I baptized fifteen, and between thirty and forty I think were blessed, besides the saints revived. A church of about thirty members was formed, and I expect to return and spend the following Sabbath with them. The work seems broad and deep, and of growing interest. Some cold professors opposed, but generally the Christians of all names aided in the work more or less. I continued five Sabbaths, and held, on the average, two meetings a day—preaching all the days but three—or about thirty-four times, and visiting daily from house to house. I am a wonder to myself that I am still able to speak. I reached this place yesterday, and found the conference under way—brethren Gross, Cole, Ingmire, and Clapp all well in the work. Several are awakened and seeking the Lord already, and the church rising in faith and feeling for a revival, and the prospect good for it.

O, how good it seems to find a church, and preachers, who *feel and pray and preach* more for the conversion and salvation of souls, and a readiness for the advent and kingdom of God, than for any peculiar notions. How many there are, the reverse of this, who are continually harping upon their sentiments, arguing and contending about them with everyone, while their own hearts are as destitute of faith, grace, and love, as a girdled tree is of foliage or fruit. They delight and glory in telling stories of their puzzling and confounding this man, and that minister, and winding up and cornering another, but as to any of the meekness and humility of Christ, it is far from them. Poor deluded souls! How will they be disappointed in the great day. We must be peacemakers and pure in heart, or never see God—must have our conversation seasoned with grace to minister edification, or be lost after all. It is not always the one who can argue best that is the best Christian, but he who *loves* most, *lives* most like Christ, and *does* most good. Let us arise and "work while the day lasts."

D. I. ROBINSON.

Homer (N. Y.), Jan. 6th, 1854.

P.S. Five were forward for prayers last evening, and the work seems to powerfully deepen and extend.

D. I. R.

## The Time.

BRO. BLISS:—A few months since, I became interested in the time doctrine. It then appeared to me like truth; but not being fully satisfied on that point, I resolved to give the subject a more close investigation. In doing so I find many objections to the theory. I will name some of them.

1. The arrangement of ten kingdoms for 519, as answering to the ten horns of the beast, has been fairly met by "Berean" in his articles on the time of the Advent, and shown to be a palpable error.
2. They argue that the union of the two powers (civil and ecclesiastic) constitute the little horn. Who then is to give the saints into his hand?
3. Their horn of 519 is altogether too large to be called a little one.
4. It has not yet been proved, and I think cannot be, that the 1260 and 1290 days commence at one and the same time.
5. There is no event put to the 1290 days, and why infer?
6. The calculation which makes the 2300 days to end in '55, rests mainly, if not wholly, on inferences.

How brethren, therefore, in view of these facts and many more of a similar character, can say as many do, that definite time is established beyond a doubt, is a problem I am unable to solve.

In conclusion I would say, if brethren will be very calm and look this thing (*i. e.* time) in the face, I think they will see its groundlessness. Let us prove all things and hold fast that which is good.

Yours in hope,

G. PILLSBURY.

East Kingston (N. H.), Jan. 5th, 1853.

"Watch, for ye know not when the time is."

O pilgrim, lay your cares aside!  
And put your grief away—  
Dost thou behold the coming tide,  
Then let us watch and pray;

And "let our loins be girt about,"  
And grace our hearts prepare—  
Our lamps well trimmed lest they go out  
And we the darkness share.

O pilgrim, if by trials tried,  
Then look unto the Lord;  
For he, the Saviour, in them died,  
But rose again to God.  
Then let your trust be in his word,  
Which says, "I'll come again,  
And you shall have a great reward,  
And with me ever reign."

O pilgrim, think oft on the joys  
The Lord your King prepared:  
With all earth's vain alluring toys  
They may not be compared.  
Then let his word your spirit cheer,  
And hope, and watch, and pray;  
For soon they will with Christ appear,  
In that eternal day.

O! how will sinners then appear,  
If righteous scarce be saved?  
For they shall then behold—in fear—  
The sleeping martyrs raised:  
The Lord himself will then descend,  
To take his pilgrims home,  
But they without a Saviour, friend,  
Shall meet a dreadful doom

Coventry, R. I.

B. W. MATTESON.

## Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

DIED, in Auburn, N. Y., Nov. 17th, AARON MARSH. Until about four years since, brother Marsh had lived a stranger to God, and sceptical with reference to the Bible and religion. But at the period referred to, being induced by his wife, and other friends who took an interest in his welfare, he listened to a course of lectures on the prophecies, &c., relating to the speedy coming of Christ, delivered in this city by our much beloved and faithful brother, Eld. E. R. Pinney. Such a presentation of truth he had never heard before. His attention was arrested—he saw the harmony and consistency of what he heard—they carried conviction to his mind—he embraced them, and confessed them—never after wavering in his belief of them, but increasing in the knowledge and faith of the Scriptures to the end of his life. His affectionate wife sorrows, but not as others who have no hope. She has the sympathies of her brethren and sisters of like precious faith, and what is still better the sympathies of an unchanging and ever faithful Saviour.

W. P.

DIED, in Auburn, N. Y., Nov. 22d, HIRAM A. SHARE. His disease was consumption, brought on by taking a severe cold about a year previous. He was soon prostrated by this terrible malady. Before his sickness he took much interest in the subjects connected with the second advent of the Lord Jesus and immortality through him who will destroy him that had the power of death, that is, the devil. But it was not until he was brought under the rod, that he felt fully his perishing need of Christ as his Saviour; then he fled for refuge, and laid hold of the hope which was as an anchor to his soul. His sickness was long and severe, but I never witnessed a greater example of patience. His faith was strong, and in the prospect of death, he looked forward to that when Christ will come to raise the sleeping saints, redeem his people, swallow up death in victory, and give them eternal life. "Even so. Come, Lord Jesus. Amen." Sermons appropriate were preached on these occasions, by the writer.

W. P.

FELL asleep in Jesus, in the city of Portland, Oct. 27th, 1853, sister SALLY M. JOHNSON, aged 47 years and 7 months. Sister Johnson, with her husband, Peter Johnson, received for the truth of God the Advent doctrine when it was first preached at Portland in 1840, by brother William Miller; and amid all the changes and apostasies which have taken place in Portland and other places, she remained to the day of her death "steadfast, unmovable, always abounding in the work of the Lord," knowing to the end, that her "labor was not in vain in the Lord." The disorders by which her Christian and useful life here was terminated, were first, typhoid fever, followed by the lung fever, and that by the brain fever, all of which caused extreme suffering, which was borne with great Christian patience and fortitude, and her last moments were spent in prayer and praise to Him who is too wise to err, and too good to be unkind. From the first attack she had the impression that this would be her last sickness, which sentiment a few weeks suffering proved to be true. In the death of sister Johnson, brother Johnson has met with a loss this world can hardly make up to him. His four children have been called to part with one of the best of mothers, and the Advent church at Portland with one of its most devoted members. Yet deep as the wound is made in the heart of this dear afflicted brother, he mourns not as those who have no hope, but expects soon, very soon, to meet her in that better world, where its inhabitants will never say, "I am sick," and where they will die no more. That the dear children for whose welfare she labored so ardently, and prayed so fervently, may lay these things to heart, is the prayer of

THOMAS SMITH.

## New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo  
Price, in plain binding, \$1.00  
Postage, when sent by mail, if pre-paid, 20 cts.

"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*, from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3, 30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

A NEW TRACT ON THE "TIME OF THE ADVENT."—This tract is now ready. It contains resolutions of the General Conference of Adventists at Salem, and also of Canada East on the question of time, together with an article on knowing the time, and the duty of watchfulness. A very important tract for circulation at this time. \$1.50 per hundred, two cts. single. Send in your orders without delay. Let it be circulated.

"HISTORY OF THE REFORMATION."—Vol. V. of this great work, by D'Aubigne, is now published, and may be obtained at this office. Price—12 mo. half cloth, 50 cts.; full cloth, 60 cts.; fine edition, cloth, 75 cts.; 8 vo. paper, 38 cts.; the five vols. 12 mo. cloth, \$2.50; do. do. fine edition, \$3.50; five vols. in one, 8 vo. \$1.50.

TRACTS FOR THE TIMES—No. 3.—"The Glory of God Filling the Earth." By J. M. Orrock. Published in connection with the Second Advent Conference in Canada East. This work may be had of Dr. R. Hutchinson, Waterloo, C. E., or at this office. Price, \$1.50 per hundred.

"THE ETERNAL HOME."—We have received from brother Litch a thousand copies, without covers, of these tracts, (thirty-six pages) which we will send by mail postage paid—100 copies for \$3; 30 for \$1, or 4 cts. single copy.

"THE MOTIVE TO CHRISTIAN DUTIES, IN THE PROSPECT OF THE LORD'S COMING."—This is an article published some time since in the *Herald*—now issued in eight page tract form. 75 cts. per 100.

"GAUSSEN ON INSPIRATION."—Of this valuable work, which was referred to in the *Herald* by bro. Litch, we have now a supply. Price, \$1.



## AYER'S PILLS.

For all the Purposes of a Family Physic.

There has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langour and Loss of Appetite, Listlessness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Pimples of the Face, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An acrid and diseased system stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

## Ayer's Cherry Pectoral.

For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recant the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Coughs, Croup, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNET, Boston, and by all Druggists everywhere. (d. 10-6m.)



## Contents of this No.

MISCELLANEOUS.	New Year's Gifts.	20
The Greek Church.	My Journal.	21
The Crisis.	CORRESPONDENCE.	22
The People of Caucasus.	The Little Horn.	22
Chronological Table of Events	Letter from Scotland.	22
connected with the Papacy.	The Discussion.	22
An Impalement in Java.	Letter from D. I. Robinson.	23
To Correspondents.	The Time.	23
The Riots in Cincinnati.	Watch, for ye know not when	23
The Pope and the Romans.	the time is (poetry).	23
Louis Kossuth.	OBITUARY.	23
Foreign News.	Aaron Marsh.	23
EDITORIAL.	Hiram A. Shaw.	23
The Prophecy of Isaiah.	Sally M. Johnson.	23

## FOREIGN NEWS.



**THE TURKISH WAR.**—It is supposed that the allied fleets have entered the Black Sea, but the public are unaware on what day, or with what instructions.

The rumors respecting the prospects of peace are confused and contradictory. While some persons maintain that the Emperor of Russia has consented to send a plenipotentiary to the congress at Vienna, letters from St. Petersburg state positively that the Czar insists that the religious question shall be arranged between himself and the Sultan, without the intervention of other powers. It is added that the Emperor has no objections to send a representative to the conference, but that he reserves to himself the right to treat directly with the Porte on all that relates to the Protectorate of the Greek subjects.

The latest statement, if it can be relied on, is, however, rather more satisfactory. It comes by telegraph from Vienna, 22d, and states that a despatch had been received there from M. De Bruck, dated Constantinople, 20th, and was immediately communicated to the Ministers of Britain, France, and Prussia, to the effect that the Porte will send a plenipotentiary to the conference, provided the Russians evacuate the Principalities. The ambassadors of the three powers had been instructed to urge on the Sultan not to insist on this condition, but to assure him that the integrity of the Turkish Empire will be maintained, and that the Principalities shall be restored as soon as the dispute with Russia shall have been settled.

A Constantinople despatch, of date 16th, mentions that the Vienna note reached Constantinople on the 15th, when Redschid Pasha had an interview with the foreign ministers. He promised to do his utmost for the furtherance of peace at the grand Divan, which was to meet on the 20th, but thought that the part taken by Persia and Russia would render an arrangement very difficult. Both the Turkish minister in Persia, and the Persian minister at Constantinople, have quitted their posts, contrary to the advice of the French and English ministers. The Turks are preparing for an expedition against Sebastopol.

Confirming the above, we have accounts from Vienna, 24th, that the Persians and Russians have opened a direct communication, and that the Russian General Yermoloff is to command the Persian forces. By advices of the 2d, we also learn that the Persian Beglerbegs have received orders to prepare quarters for the reception of troops.

The overland Indian mail brings confirmation that the Shah of Persia had left Teheran with his army, numbering 30,000 cavalry, with 1000 pieces of cannon, and 3000 camel loads of ammunition, to co-operate with Russia. At latest accounts the army has passed Tabriz. The Shah had also sent an envoy to Dost Mohammed, to point out the advantages of his siding with Persia and the Russians.

The *London Times* of the 29th says:—"The intelligence which we anticipated yesterday has now been received in a more distinct form, and we learn that on the 18th inst. the Great Turkish Council was convoked, and that after full discussion it was agreed that the collective note of the four powers should be accepted. The Turkish government, therefore, consents to name a plenipotentiary to proceed to some neutral capital, not being Vienna, to treat for peace. It accepts the declaration of the four powers that the evacuation of the Principalities is to be considered a *sine qua non* in the negotiation, and that the territorial position of the Russian and Ottoman empires is not to be changed by the war."

"But, in answer to the question on what terms Turkey is prepared to treat, it is stated negatively that she declines to renew the treaties existing between the Ottoman empire and Russia before the war. This answer, of course, implies that on the restoration of peace she will consent to the renewal of the amicable relations and commercial arrange-

ments of the two States in another form; but it also implies, if we are not mistaken, that those peculiar concessions of the treaties of Kaimardji and of Adrianople, which Russia has endeavored to turn to her own aggrandizement and to the subversion of Turkey, are irrevocably gone, and that no such conditions will be renewed, except under the compulsion of absolute defeat, with Russia or any single power."

If this be correct, it is tantamount to saying that all negotiations for peace will prove futile; an armistice will be agreed upon until spring, when the Czar will be ready to take the field with 180,000 men, and the assurance of the co-operation of Persia, the Affghans, and all the natural enemies of the Turks.

The Turks estimate the loss they sustained at Sinope in ships, munitions and treasure, at twenty millions of piastres.

From the army in Asia there are no later reports. The details at hand of past events do not bear out the victories claimed by the Russians.

The European residents of Smyrna have collected 300,000 francs to send to the Frank volunteers in the Turkish army.

Since the above was put in type, the steamer *Europa* has arrived, with three days' later news.

There had been no further operations along the line of the Danube, but the Russians were still concentrating their forces, apparently with a view to attack Kalafat, which is strongly fortified.

Trifling skirmishes continue, but nothing of importance has yet occurred.

No further news from the seat of war in Asia has been received, but is anxiously looked for.

Lord Dudley Stuart is at Constantinople, endeavoring to cause the Porte to enrol an European Polish legion, in order to entice the desertion of Poles from the Russian army.

The ratification of the treaty between Russia and Persia was done at St. Petersburg, Dec. 18th. The Persians were daily expected to attack Bagdad. Turkey has formally accepted Persia's declaration of war.

The Shah of Persia has dismissed all French, English, German, and Italian officers from his army.

The British Parliament is convened for the despatch of business, on January 31st.

The Preston strikes are still unsettled.

The Birmingham iron masters report trade healthy, without further advance for the present.

A decree of Napoleon III. removes the restrictions from the import of cotton from England into France.

It was rumored in Paris on the 29th that Minister Soule had fought a third duel with the Duke of Alba at Madrid, and was killed. This, however, wants confirmation.

General Radowicz has died.

Sweden and Denmark have formed an armed league against Russia.

Constantinople, Dec. 16.—Halil Pasha, the Sultan's brother-in-law, is named Minister of the Interior.

Riza Pasha is the new Capitan Pasha.

Abdi Pasha has been repulsed in Asia, and 25,000 Turks have received orders to retire from Russian Armenia.

The united fleets were still in the Bosphorus.

The English Consul at Teheran mediates between Persia and the Porte.

At St. Petersburg considerable business has taken place in imports for the next year, which would seem to denote that they are made with a view to more serious contingencies than that of a war merely with Turkey.

The *Daily News* says that Sir Fitzroy Kelly is now named as a member of Parliament, intrusted with the arrangement of the details of a contemplated Tory Reform Bill.

At Constantinople the Porte is acting in the most friendly accord with the representatives of the powers.

The *North British Mail* says:—"We understand that an official letter from Lord Palmerston as Secretary of the Home Department has been received this week by our civic authorities, requesting to know the particulars respecting some war steamers which his Lordship was informed were building on the Clyde for the Emperor of Russia."

Letters from Orsova confirm the report that the Russians are preparing for operations of a decidedly aggressive character. For this purpose the corps of General Osten Sacken, with which the Turks have long been threatened, is now actually on their way to reinforce Gortschakoff's army.

Up to the 15th of December, 9000 men of this corps had crossed the Pruth, and preparations were made to receive continual accessions of troops until the middle of January, when, it was surmised Kalafat would be attacked.

At Constantinople it was expected that in the

meeting of the Divan on the 22d, the question of an armistice would be negatived. The refusal to renew the old treaties in any way whatever, is not positive, and hopes are consequently entertained at Vienna that they will be renewed.

It is stated that the Ulemas had refused to supply the Turkish government with the amount of money they require, if a loan cannot be raised abroad.

Dost Mohammed has sent a demand to Persia that that power should restore Herat to his protegee Hussien.

The Imaum of Muscat refuses to pay tribute to Persia for his salt mines.

**SWEDEN AND RUSSIA.**—It appears by the recent advices from Europe that the Emperor Nicholas is intriguing to engage Sweden in the great European contest which is impending. It is reported that a demand has been made upon the Swedish government that the ports of Sweden be closed against the vessels of England and France. A despatch dated Stockholm, Dec. 11th, says:

"Stockholm is in a great state of excitement today, caused by the arrival of a Russian courier with a note commanding Sweden to close her ports to English and French vessels and subjects. I can scarcely believe that it is true; but that a note of importance has arrived is quite true, and Russia is determined, either by threat or flattery, to get Sweden on her side, and the Swedes are in great excitement about it. The royal family are greatly in favor of Russia, but the nation, to a man, is against her. It is no secret here that Russia is making enormous preparations for war, although everything is kept as secret as possible. She has had already one or two screw line-of-battle ships, and is now converting others as fast as possible. Since Russia has had Finland, she has sailors equal to any in the world, with the exception of the Anglo-Saxon race, so that next summer the general opinion here is that Russia, to say the least of it, will astonish England and France, and put those powers to a greater test than they have yet had."

Russian influence, although weak in Sweden, is powerful in Denmark, the royal family there being connected with the Czar by ties of blood. It is probable that one of the first movements in a war between Russia and England and France would be the closing of the Baltic against the vessels of the Western powers.

WANTED, at this office, a few copies of numbers 18 and 19 of volume 12, of the *Advent Herald*. Those who do not file their papers will much oblige us by sending them to us without delay.

## THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live.—The near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.

2. Judicious selections, from the best authors extant, of an instructive and practical nature.

3. A well-selected summary of foreign and domestic intelligence, and

4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,—

I. The Resurrection of this Earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of Christ at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who sleep in Jesus, and the Change of the Living Saints at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY."—"The second was is past; and behold the third was cometh quickly."—Rev. 11: 14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciation.

## Appointments, &amp;c.

I EXPECT to attend a meeting at Hill, N. H., to commence Wednesday evening, Jan. 25th, and continue over the Sabbath. Brother D. Churchill is expected to attend. The meeting is to be held in the Congregational meeting-house.—T. M. PARSONS.

I WILL hold protracted meetings as follows:—At Caldwell's Manor Jan. 22d; Isle Lamont, Jan. 29th; Champlain, Feb. 5th. Brethren west of Champlain wishing me to visit them, will address me at Champlain, N. Y., until Feb. 8th.—L. ADRIAN.

EDWIN BURNHAM will hold a meeting at the Read meeting-house, Richmond, Me., to commence Thursday, Feb. 21, at 1 o'clock P. M., and hold over the Sabbath.—W. C. HALL.

THERE will be a conference in Portland, Me., commencing Thursday, Jan. 26th, and hold over the Sabbath. Edwin Burnham and F. H. Berick are expected to attend.—L. L. HOWARD.

LEVI DUDLEY will preach in Montgomery, 22d; Fairfield, 23d; Essex, 24th; Burlington, 25; Colchester, 26; Georgy, 27th; Swanton Falls, 29.

We appoint a meeting at Bridgewater, Vt., Jan. 25th, to continue over the following Sabbath.—WM. L. CAMP, S. B. MUNN.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

O. R. Fassett.—We have changed the credit of the \$3 from you to J. Powell.

A. Leighton.—As you sent \$2.50, it should have paid you for G., which we have sent regularly, and on Herald to 690, which we have now credited. The \$2 now sent pays G. and Herald to H. L. to No. 705.

## FITCH'S MONUMENT.

Cost of Monument.....75 00  
Total received.....40 00

HERALD TO THE POOR.—S. M. Whitney.....1 00

CANNON'S PANORAMA OF THE BIBLE, OR COURSE OF TIME, is now open for a short time at 413 Broadway, corner of Lispenard-street, N. Y., exhibiting a Chronological History of the Past, Present, and the Future, or Birth, Death, and Resurrection of the World; passing down over the Chaoitic, Edenic, Antediluvian, Mosaic, Prophetic, Christian, and Millennial Ages, and Dissolution of the world, and to the Re-organization of the same matter into its Eternal and Everlasting State, called the New Heavens and Earth. [It.]

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefore \$5 a year, or \$2.50 for six months.

## Agents.

ALBANY, N. Y.—W. Nicholls, 185 Lydian-street.  
AUBURN, N. Y.—Wm. Ingmire.  
BASCOR, Hancock county, Ill.—Wm. S. Moore.  
BUFFALO, N. Y.—John Powell.  
CAROT, (Lower Branch), Vt.—Dr. M. P. Wallace.  
CINCINNATI, O.—Joseph Wilson.  
DANVILLE, C. E.—G. Bangs.  
DUNHAM, C. E.—D. W. Sornberger.  
DURHAM, C. E.—J. M. Orrock.  
DERBY LINE, Vt.—S. Foster.  
DETROIT, Mich.—Luzerne Armstrong.  
EDDINGTON, Me.—Thomas Smith.  
HALLOWELL, Me.—I. C. Wellcome.  
HARTFORD, Ct.—Aaron Clapp.  
HOMER, N. Y.—J. L. Clapp.  
KYLE RIVER, Ogle county, Ill.—Wm. K. Hone.  
LOCKPORT, N. Y.—R. W. Beck.  
LOWELL, Mass.—J. C. Downing.  
LOW HAMPTON, N. Y.—D. Bosworth.  
MILWAUKEE, Wis.—Dr. Horatio G. Vunk.  
NEWBURYPORT, Mass.—Dea. J. Pearson, sr., Water-street.  
NEW YORK CITY—Wm. Tracy, 246 Broome-street.  
PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.  
PORTLAND, Me.—Wm. Pettengill.  
PROVIDENCE, R. I.—A. Pierce.  
ROCHESTER, N. Y.—Wm. Busby, 215 Exchange-street.  
ROUGH AND READY, Hancock county, Ill.—Larkin Scott.  
SALEM, Mass.—Lemuel Osler.  
SHARON GROVE, De Kalb county, Ill.—Elder N. W. Spencer.  
SOMONACK, De Kalb county, Ill.—Wells A. Fay.  
SHEBOYGAN FALLS, Wis.—William Trobridge.  
TAYLORSVILLE, Christian county, Ill.—Thomas P. Chapman.  
TORONTO, C. W.—D. Campbell.  
WATERLOO, Sheffield, C. E.—R. Hutchinson, M. D.  
WEST ALBANY, Vt.—Benjamin Webb.  
WHITE ROCK, Ogle county, Ill.—Elder John Cummings, jr.  
WORCESTER, Mass.—J. J. Bigelow.

R. ROBERTSON, Esq., No. 89 Grange Road, Bermondsey, London, is our agent for England, Ireland, and Scotland.

## RECEIPTS.

The No. appended to each name is that of the Herald to which the money credited pays. No. 659 was the closing number of 1853; No. 658 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

Esther More, 690; L. N. Fowler, 659; Bullard, 685; B. D. Hill, 685; G. T. Stacy, 659; M. Harper, 659; S. Ellis, 685; J. M. Dodge, 685; L. C. Wight, 659; T. D. Bailey, 659; J. W. Heath, 685; L. A. Bailey, 685; A. B. Price, 685; E. Morton, 685; J. T. Dixon, 685; H. Holland, Jr., 685; J. W. Daniels, 659; R. Fleming, 711; S. Seger, 660; O. Shirley, 685; E. Atwater, 601; E. Miller, 685; J. Gordon, 685; B. Strader, 685; H. Curtis, 685; I. Roxbury, 702; H. Prebles, 685; J. Shelly, 664; C. Ford, 663; L. Taylor, 677; S. Dohoff, 646—50 cts. due; J. Clifford, 664; C. Bartlett, 659; D. C. Libbey, 659; H. Bishop, 659; E. Hall, 659; W. Wood, 697; W. Bartlett, 682; J. Tewkesbury, 685; J. H. Clarks, books—sent; S. H. Whittington, 685; E. Ongley, 690; U. Woodbury, 659; Wm. Maxwell, 685; H. Anderson, 685; H. Abbe, 690; J. F. Huber, 685; W. W. Sherman, 690; D. Ford, 685; W. Simpson, 704; N. Dow, 664; H. M. Mullen, 685; L. Newcome, tracts—sent; M. C. Hervey, 659; S. W. Whitney, 711; P. Gale, 685; Mrs. A. Hill, 685; I. Adanson, 685; Mr. Hosack, 685; M. Phillips, 685; J. Brewster, 685; W. Pink, 685; R. B. Raymond, 659; J. N. Snyder, 659; J. Laracey, 685; W. H. Fernald, 659; E. L. Caswell, 685; J. Kelsey, Jr., 685, and \$3 on acct; W. H. Eastman, 659; C. Goodwin, 685; H. P. Lougee, 685; M. Gove, 685; W. Page, 690; G. W. Mitchell, 673; S. Atkinson, 690; E. Ford, 685; R. R. Watkins, 690; G. T. Watkins, 666; H. H. Pratt, 664; A. W. Clark, 664—each \$1.  
J. W. Wilkinson, 690; Mrs. L. Dunlap, 664; J. Fowler, 716; M. J. Smollatt, 668; J. Butler, 685; E. Wyman, 711; L. Wyman, 717; C. Bailey, 659; M. Kahne, 659; G. Stone, 659; C. H. Berry, 716; H. Mellus, 664; D. A. Arthur, 690; A. R. Upton, 659; J. Evans, 678, and G.; R. C. Stillman, 716; R. Bevel, 711; S. Coats, 711; C. A. Gilman, \$1.35 to A. G., 31 cts. on G., and balance to you to No. 694; A. Fox, 659; J. W. Heath, 659; P. Davis, 659; Elias Lee, 659; S. Foster, 711; E. M. Smith, 664; D. Wiggin, 711; T. Roberts, 677; S. Boardman, 711; J. L. Hyde, 690; J. Carter, 664; E. Parker, 690; S. A. Gear, 711; W. A. Curtis, 690; Geo. Gear, 690; W. A. Durand, 690; H. R. Tucker, 711; A. L. Euler, 711, and \$1 for tracts; J. O. Degruhn, 685; H. Gibbs, 718, and 25 cents for G.—each \$2.  
J. Jones, 690; L. Robbins, 697 and G.; E. L. Tuttle, 690; R. Tucker, 690; I. Howell, 711, and book; S. Sherman, 685; A. A. Partridge, 685; J. Abbott, 664; R. Chalk, 659—each \$3. B. P. Vandusen, 664; Wm. Bred, 685; J. C. Ramsey, for tracts—sent—each \$4; J. Eoley, 672; J. H. Tobies, 659, and G.; T. N. Lee, 711; S. B. R. W. Bennett, 659, and G.; A. Harris, 689, and books—each \$5. A. Williams, (six copies) 685—\$6.  
J. C. Downing, 673—\$1.92. L. D. Woodward, 659—\$1.04. M. Keyes, 659—\$1.04. J. Wilson, 711—\$2.25—Had no books, so sent nothing. E. Stimpson, 685—\$1.15. Wm. Gilman, 659—\$1.20. L. Wetherell, 643—50 cts.—due, 70 cts. due. R. Cross, 689—\$1.13. R. Clappet, 681—\$1.13. W. Goodenough, 690—\$2.25. Mrs. M. A. Browning, 685—\$1.13. W. Wood, on acct—\$16. H. Rogers, 665—\$1.25. Wm. Pettengill, jr., on acct—\$10. H. H. Hall, 659, G. to 98, and balance of M. C. H.—\$8. B. Glidden, 659—\$1.54.





J. V. HIMES, Proprietor.

WHOLE NO. 663.

BOSTON, SATURDAY, JANUARY 28, 1854.

OFFICE, No. 8 Chardon-street

VOLUME XIII. NO. 4.

## The Jungle Boy.

MANY years ago, a lady sat in the verandah of her Burmese house, endeavoring to decipher the scarcely legible characters of a palm-leaf book, which lay in all its awkwardness, upon the table before her. As she bent over her book, a little more wearily than in the freshness of the morning, and made a renewed effort to fix her eyes on the dizzying circles, a strange-looking figure bounded through the opening in the hedge which served as a gateway, and rushing toward her with great eagerness inquired, "Does Jesus Christ live here?"

He was a boy perhaps twelve years of age; his coarse black hair, unconfined by the usual turban, matted with filth, and bristling in every direction like the quills of a porcupine; and a very dirty cloth of plaided cotton disposed in the most slovenly manner about his person.

"Does Jesus Christ live here?" inquired he, scarcely pausing for breath, though slackening his pace a little as he made his way, uninvited, up the steps of the verandah, and crouched at the lady's feet.

"What do you want of Jesus Christ?" inquired the lady.

"I want to see him—I want to confess to him."

"Why, what have you been doing that you want to confess?"

"Does he live here?"—with great emphasis,—"I want to know that. Doing! Why, I tell lies, I steal, I do everything bad—I am afraid of going to hell, and I want to see Jesus Christ, for I heard one of the Loo-gyees say that he can save us from hell. Does he live here? Oh, tell me where I can find Jesus Christ."

"But he does not save people from hell, if they continue to do wickedly."

"I want to stop doing wickedly, but I can't stop—I don't know how to stop—the evil thoughts are in me, and the bad deeds come of evil thoughts. What can I do?"

"Nothing; but to come to Christ, poor boy, like all the rest of us," the lady softly murmured, but she spoke this last in English, so he only raised his head with a vacant—"B' ha-lai?"

"You cannot see Jesus Christ now."

She was interrupted by a sharp, quick cry of despair.

"But I am his humble friend and follower—"

The face of the listener brightened a little.

"And he has commissioned me to teach all those who wish to escape from hell how to do so."

The joyful eagerness depicted in the poor boy's countenance was beyond description. "Tell me—Oh tell me! Only ask your Master, the Lord Jesus Christ, to save me, and I will be your servant, your slave, for life. Do not be angry! Do not send me away! I want to be saved—saved from hell!"

The lady, you will readily believe, was not likely to be angry. Even the person who told me the story many years after, was more than once interrupted by his own choking tears.

The next day a new pupil was welcomed to the little bamboo school-house, in the person of the wild Karen boy; for no missionary having yet been sent especially to that people, they received all their religious instructions through the medium of the Burmese language. And Oh, such a greedy seeker after truth and holiness! Every day he came to the white teachers to learn something more concerning the Lord Jesus Christ, and the way of salvation; and every day his mind seemed to open, his feelings to enlarge, and his face to lose some portion of that indescribable look of stupidity which characterize the uncultivated native.

In due time, a sober band of worshippers gathered around the pool in the little hollow by the bridge, to witness a solemn baptism; then a new face was seen among those who came to commemorate the dying love of the Lord Jesus: and a new name was written on the church records.

Years passed away. Death had laid his hand

upon the gentle lady, and she had gone up to that sweet home where pain and sorrow are unknown, and where "the weary are at rest." On earth, another death scene was enacting. A strong, dark browed man tossed wildly on his fevered couch in an agony of physical suffering; but even then his unconscious lips murmured continually those precious fragments of Scripture which he had treasured up in days of health. At last there came a fearful struggle—then the convulsed features relaxed, the ghastliness of death settled upon them; and the spirit seemed to have taken its flight. Suddenly, however, the countenance of the dying man was lightened with a heavenly radiance, his lips parted with a smile, his eye emitted a single joyful flash, before it turned cold and motionless forever; and then the wild boy of the jungle was welcomed by his waiting angel-guide, to the presence of that Saviour whom he had sought with much eagerness.

Mrs. E. C. Jolson in the Mass. Christian.

## Give us this Day our Daily Bread.

WHERE, in fiction, is there anything more strange than this fact, related in the *Musical World*, by R. Storrs Willis?

The following strange incident happened while I was living in Germany. In the neighborhood of Vienna there dwelt a young peasant woman, who supported herself by the cultivation of vegetables, which she disposed of in the Vienna market. She inhabited a small house, attached to which was her vegetable garden. Young as she was, she had been married; but her husband had died, leaving her a little girl, who was now just old enough to run about and play with the other children in the neighborhood. The mother was still handsome, and desirous of a second marriage. About this time, indeed, there was visiting her a young man for whom she had conceived an affection, and whose proposition of marriage she was now beginning impatiently to await. But no proposal was made. A dark thought finally crossed the young woman's mind that there must be some obstacle in the way, and that this obstacle was in all probability the child. An unnatural struggle of jealousy took place, which resulted in a fearful determination—she would make away with the child! Beneath her house was a deep cellar, where she occasionally stored her vegetables. Taking her child by the hand one day, she led it down stairs, and, thrusting it inside, closed the door, locked it, and hurried up stairs. The same evening her lover came; they sat chatting together, but no mention was made of the little absentee. The next day, after a desertion of twenty-four hours, the mother went softly down and listened at the door. The quick ear of the child caught her mother's step, and she implored her to take her out of that dark place, she was so cold and very hungry. No answer was returned, and the mother crept quietly up stairs. In the evening the lover came again. They took supper together, and passed a social evening. After the second twenty-four hours had passed, the mother made another visit to the child. Again the little sufferer heard her, and with feeble voice begged for a crust of bread—only one crust of bread. This pulled a little upon the mother's heart, but—her purpose was fixed. Another day passed. The mother went quietly down stairs and listened. All was silent. She softly opened the door—the child lay dead. Taking the body swiftly up stairs, she laid it upon a bed; and immediately making a great outcry, called the neighbors together, telling them that her child had suddenly died. And so it seemed. The day after there was a funeral. The child was laying in its coffin bestrewn with flowers, brought by the little playmates in the neighborhood, who had come to attend the funeral of their lost favorite. The procession moved towards the quiet *Gottesacker*, (God's acre,) where was to be planted this little seed of an immortal flower. A clergyman was in attendance. The mother stood looking down upon the grave, over which the holy man was repeating, with solemn voice, "Our Father, who art in

heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread." A piercing shriek, and the mother fell with a groan to the earth. Looking wildly around her, she then, in gibbering accents, related to the shuddering throng at the grave the very deed her own hands had committed. She lived not long after. Crazy and smitten by the hand of God, she miserably died—a signal instance of retribution, and a startling lesson upon the words, *Give us this day our daily bread.*

## Twelve Rules

FOR PROMOTING HARMONY AMONG CHURCH MEMBERS.

1. To bear with, and not magnify, each other's failings and infirmities, remembering that we are all subject to them. (Gal. 6:1, 2)

2. To seek occasions for social prayer, and religious conference with each other. (Matt. 18:20; 1 Thess. 5:17; Heb. 10:25.)

3. To pray one for another in our social meetings, and particularly in private, not omitting to pray for our pastor. (James 5:16; Rom. 15:30; 1 Thess. 5:25; 2 Thess. 3:1.)

4. To avoid going from house to house, for the purpose of hearing news and interfering with other people's business. (Prov. 26:20.)

5. Always to turn a deaf ear to any slanderous report, and to lay no charge brought against any person until well founded. (Lev. 19:16; Prov. 10:18.)

6. If a member be in fault, to tell him of it in private, before it is mentioned to others. (Matt. 18:15; James 5:19, 20.)

7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment. Also, to avoid a spirit of envy. (Rom. 12:10; Phil. 2:3; 1 Cor. 13:4.)

8. To observe the just rule of Solomon, that is, to leave of contention before it be meddled with. (Prov. 17:14;—20:3.)

9. If a member has offended, to consider how glorious, how godlike it is to forgive, and how unlike a Christian it is to revenge. (Prov. 19:11; Eph. 4:2.)

10. To remember that it is always a grand artifice of the devil, to promote distance and animosity among members of churches; and we should therefore watch against everything that furthers his end. (James 3:13-18.)

11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we should do when acting alone, and indulging a contrary spirit. (2 Peter 1:5-8.)

12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things. (Eph. 4:32; 1 Pet. 2:21; John 13:5, 35.)

## Waiting for the Lord.

"My soul waiteth for the Lord more than they that watch for the morning." Yes. The poor worn out and wearied sentinel who the live-long night has paced the battlements of any watch-tower, longs not more for the breaking day than I long, O Lord, for thee. So David longed and waited. And so should we all wait; in patience wait for the manifestation of his love and power in our behalf.

We cannot always expect to be in the sunshine. He has told us that we will often have trials; and trials too, such as will test our patience and test our faith in him. Our brightest prospects are dimmed. He blasts our sweetest hopes. He tears our friends away from us, and it would almost seem sometimes as if he had forgotten to be gracious. And then we recall our song in the night, and the days of old, and we pour out our soul within us, and dark and dreary and dreadful seems all around.

Yet we ought to trust. And though every other prop should fail us, we ought not to despair. With our faith fixed on him, we cannot

despair. I never trusted him, once said a dear old saint, but I found him true, nor my own heart, but I found it false. And then too has he not told us that it is all for our good? True, we cannot see how, but if we did, then there would be no need of faith, and the brightest jewel of the Christian casket would become worthless and dimmed.

Wait, trembling Christian. He will appear by and by. Sorrow may endure for a night, but joy will come in the morning. It will comelike the sweet notes of the warbler after the dreary deadliness of winter; it will come forth like the sun from the darkness of the tempest—the more endeared, the more precious from its temporary absence.

Wait for him, sorrow stricken sinner. He loves you too much to have forgotten you. Poor Barthelemy cried and waited and realized; and David waited as those that wait for the morning. And so waited the poor Syrophenician, and who has not first waited ere they have obtained? "The Lord is good unto them that wait for him," says Jeremiah; and Micah says, "I will wait for the God of my salvation, for my God will hear me." And so will he hear you, trembling sinner, and he will come down and pour the balm of consolation into your bleeding breast, and he will bind your wounded heart, and give you the peace that the world knoweth not of.

Wait for him, messenger of God. Thy way has been stormy and dark. Long and weary have been thy efforts in his cause. Thy seed has been sown in sorrow, and days of prayer and nights of earnest wrestling have been thine. And yet the Shekinah withdraws his light, and the Angel of the covenant has veiled his face, and the ways of Zion mourn, and none come to her solemn feasts. But it is his work, and it is all his will, and why should you despair? They that sow in tears shall surely reap in joy. He that goeth forth weeping shall return bringing sheaves with him. Be of good courage, and he shall strengthen thy heart, and as the stars forever and ever will you shine in the brightness of the firmament.

The time is short. The day is past and gone. The shades of evening are falling around us. Faith will soon have its fruition. Hope will soon meet with its fullest desire. There will be no more night there, nor tears, nor sorrow, for the former things are passed away.

New York Observer

## Thy Will, O God, be Done!

This is a most difficult prayer to utter with heartfelt sincerity; for the grace of submission to a chastising Father is the hardest and the rarest, perhaps, of all Christian attainments—there is such a temptation to any rebellion when the blow cuts deep. A little one is taken; and a "cradle deepens into a grave." A noble and gifted son is cut off in his sinewy prime—a son who was the whole world to her who leaned upon him. A lovely daughter withers and droops; her beauty falls off like the rose leaves, and presently she goeth down to darkness and the worm. Beside such new-made graves, unbelief mutters its reproaches, "not loud but deep." But submission whispers, with faltering lips and choking utterance, "Thy will, O God, be done!"

A celebrated divine of New England tells us that, soon after the death of his wife, his two lovely children were taken from him, within a few hours of each other. "My cup of sorrow," he says, "was filled to the brim. I stood a few moments and viewed the remains of my two darlings, who had gone to their long home, never to return. I felt at first as if I could not submit to such a complicated affliction. My heart rose in all its strength against the government of God, and then suddenly sank under its distress in a way that greatly alarmed me. I sprang up and said to myself, 'I am going into distraction; I must submit, or I am undone forever.' In a few moments I was perfectly calm, and resigned to the will of God. I never enjoyed greater happiness than during that day and the next. My mind was full of God, and I used to look



over towards the burying ground, and long for the time when I could be laid beside my departed wife and my little ones."

Now, this was beautiful. Here was true submission. Here was a kissing of the rod, until it was found that it had honey in it. The excellence of this spirit of submission is, that it quietly permits God to hold the sceptre. It refers everything to him. It leaves everything with him. Such faith makes a Christian as quiet "as a child that is weaned of its mother." Such faith sinks the mountain to a plain. It transforms an heir of sin into a marvelous likeness to him who, amid the darkness of Gethsemane, cried out, "Nevertheless, Father! not as I will, but as thou wilt." Christian Intelligencer.

(Continued from our last.)

### Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

1362. On the death of Innocent, Urban V. was chosen pope.

1367. The pope removed from Avignon to Rome.

1370. He returns to Avignon and dies there.

1371. Gregory XI. is chosen pope.

1377. Gregory removed to Rome.

"Thus was the apostolic see, or, to speak more properly, the pope's court, restored to Rome by Gregory XI., after it had been kept for the space of about seventy-two years at Avignon."—Bower, v. 3, p. 121.

The pope wrote several letters to England against John Wickliffe, in one of which he "enclosed sixteen propositions, which Wickliffe had been accused to him of holding and publicly maintaining; and these were, 1. That the eucharist is not the real body of Christ, but only the figure or representation of it. 2. That the substance of the bread and wine remain after consecration. 3. That the accidents of the bread and wine cannot possibly subsist without a subject, or the substance. 4. That Christ is not present really, identically, and corporally in the eucharist. 5. That the Roman Church is no more the head of all churches than any other. 6. That the pope has no more authority than any other priest. 7. That the temporal princes may, nay, and are bound, on pain of damnation, to deprive a delinquent church of its temporalities. 8. That the Gospel alone is sufficient to direct every Christian. 9. That no ecclesiastic ought to have prisons for punishing delinquents. 10. That excommunications, interdicts, and other ecclesiastical censures, when employed for the temporalities of the church, are in themselves null. 11. That every priest, lawfully ordained, is sufficiently empowered to absolve from any sin whatever. 12. That the sacraments administered by bad priests are null. 13. That tithes are mere alms, and the parishioners may retrench them, if their priest misbehaves or neglects his duty. 14. That those who forbear to preach the word of God, to perform divine service, or assist at it, on account of any excommunication or interdict, incur thereby the excommunication. 15. That the institution of the mendicant order is repugnant to the Gospel; and, lastly, that it is encouraging idleness, and therefore sinful to relieve them."—*ib.* p. 122.

1378. "The death of Gregory was followed by a most dreadful schism, commonly called in the history of the church 'The Great Western Schism.' It began in the present year, 1378, by the election of Clement VII. in opposition to Urban VI., and lasted till the council of Constance, held in 1414. There were, during that time, two popes, the one residing at Rome or in Italy, and the other at Avignon. But which of the popes was the true one, and which the anti-pope, has not yet been decided."—*ib.* pp. 124, 125.

1389. Urban, who resided at Rome, died, and Boniface IX. became his successor.

1394. Clement, the pope at Avignon, died, and Benedict XIII. was chosen in his place.

1404. Boniface died, and Innocent VII. was his successor in Rome.

1405. The pope's nephew massacred eleven Roman citizens of distinction.

"Innocent, hearing of the cruel massacre, left Rome that moment, and in the utmost consternation fled with his nephew and all the cardinals to Viterbo. As their flight happened in the height of the summer, on the 5th of August, when the heats in Italy are quite insufferable, and they stopped nowhere, apprehending that the Romans, breathing revenge, pursued them close at their heels, de Niem tells us that about thirty of the pope's retinue died of thirst on the road. Innocent was scarce gone when the alarm bell was rung, and the Romans flying to arms, flocked from all parts to the pontifical palace, destroyed or carried off all the furniture, put every man to the sword that belonged to the pope, and would not have spared his holiness himself had he not saved himself by a timely and precipitate flight."—*ib.* p. 154.

1406. The Romans, finding "that the pope was no ways accessory nor privy to the massacre of their fellow-citizens, persuaded the people, tired with intestine dissensions, and convinced of his innocence, to recall him. Ambassadors were accordingly sent in the beginning of the present year, 1406, to invite his holiness back to his see, to beg pardon for their past conduct, and offer him the keys and the sovereignty of the city. With that unexpected invitation Innocent readily complied, forgave the Romans all past injuries, and leaving Viterbo in the month of March, entered Rome in a kind of triumph, being attended by vast crowds of people of all ranks, and amongst the rest by the 'three good men,' who, at his entering the gate, resigned all their power into his hands."—*ib.* p. 155.

Innocent died, and Gregory XII. was chosen pope in Rome.

1409. Various efforts being made to effect a union between the pope at Rome and the one at Avignon. Each pope had appointed a council, when the members of both assembled at Pisa—there being present "one hundred and seventy archbishops, bishops, and mitred abbots, one hundred and twenty doctors in divinity, three hundred doctors in civil and canon law, and the ambassadors of almost all the Christian princes. When they had all taken their places, the Patriarch of Alexandria, attended by the two Patriarchs of Antioch and Jerusalem, read aloud from the pulpit the definitive sentence in the hearing of an immense multitude, the church doors being all opened on that occasion. The sentence was as follows:—The holy general council, representing the church universal, and therefore vested with the necessary power finally to determine the present cause, having examined all that has been produced relative to the union of the church, and the schism between Peter de Luna, heretofore called Benedict XIII., and Angelus Corarius, styled Gregory XII., pronounce, declare, and define, upon the most mature deliberation, all the facts alleged against both pretenders to the papal dignity to be true, and both to have forfeited, as schismatics and heretics, as guilty of perjury and a breach of the most solemn vow, all right and title to that dignity. But though they have, by their obstinacy in fomenting so long a schism, forfeited the pontifical and every other dignity, and 'ipso facto' incurred the sentence of excommunication and the other censures of the church, the council nevertheless excommunicates, rejects, and deposes them, and pronounces them excommunicated, rejected, and deposed by the present definitive sentence; forbids them henceforth to assume the name of high pontiffs, and all Christians on pain of excommunication to obey them, or lend them any assistance whatever; annuls all the judgments they have hitherto given, or may henceforth give, as well as the promotion of cardinals made lately by either, by Angelus Corarius since the 3d of May of the preceding year, and by Peter de Luna since the 15th of June of the same year; and lastly, declares upon the whole, the apostolic see to be at present vacant, and the cardinals at liberty to proceed to a new election."—*ib.* p. 166.

Alexander V. was then elected pope.

"As the doctrine of Wickliffe began at this time to take deep root in the kingdom of Bohemia, and John Huss was, among the rest, accused to the pope of holding and propagating that doctrine, Alexander wrote to the archbishop of Prague, Alexander Stinko, strictly enjoining him to proceed against all who should presume to defend those impious tenets, as heretics, and at the same time summoned John Huss to Rome, to answer at the tribunal of the apostolic see the charge brought against him. The archbishop, in compliance with the pope's order, forbade the doctrine of Wickliffe to be taught by any under his jurisdiction on pain of incurring the censures of the church, and other punishments inflicted by the canons upon heretics; ordered all who had any of that arch-heretic's books in their possession to deliver them up to him, and having thus got two hundred copies of them, he caused them to be publicly burnt by the hand of the common hangman. John Huss received the summons; but instead of obeying it, and appearing personally at the pope's tribunal, he sent two of his friends to plead his cause for him, and in the meantime appealed from 'Alexander ill-informed to Alexander well-informed.'"—*ib.* p. 170.

1410. Pope Alexander died, and John XXIII. was his successor.

1412. The pope excommunicated John Huss, and the reading of any of the writings of Wickliffe was forbidden.

Ladislaus, king of Naples, "drew his army together in great haste on the borders of the ecclesiastical territories, and reaching Rome by a forced march in the night between the 7th and 8th of June, broke down the wall at an uninhabited part of the city, and entered with his whole army before the citizens knew of his approach. The pope, however, and the cardinals had the good luck to make their escape, first to

Sutri, from thence to Viterbo, and lastly to Florence, though closely pursued by the army, with orders to bring them back and deliver them up to the king. The cruelties practised upon such as were known to adhere to the pope, would exceed all belief, were they not attested by the contemporary writers, some of them eye-witnesses of what they relate. Several prelates were, by the king's order, inhumanly massacred in their houses; some of the prime nobility were either publicly executed or condemned to the galleys; the churches, even the Lateran and Vatican, were stripped of all their rich ornaments, and turned into stables. The castle of St. Angelo held out some days, but being vigorously attacked by the king in person, and obliged to submit, the garrison was put to the sword, and all who had served in the late war against the king, and fell into his hands, underwent the same fate. Ladislaus had nothing less in his view than to make himself master of all Italy, and it was, as we are told, to strike terror into the other cities and states, that he treated the Romans with so much severity. The pope never halted till he reached Viterbo, twenty-five miles distant from Rome; and de Niem, who fled with him, writes, that several of his retinue, overcome with the heat of the season and the fatigue of so precipitate a flight, died on the road, while others were overtaken by the enemy and most barbarously used."—*ib.* p. 175.

1414. Ladislaus died. Before his death, the Emperor Sigismund, to whom Pope John had appealed, called a council to assemble at the city of Constance. Gregory and Benedict, the popes of Rome and Avignon who were deposed by the Council of Pisa in 1409, were both invited to it, but sent deputies. Thus the three popes were all represented. It was proposed that, to put an end to the schism, the three popes should voluntarily resign. To the surprise of all, Pope John immediately consented, but did not adhere to it, and being accused of various errors fled from Constance.

"The two archbishops of Besancon and Riga were sent by the council with the burgrave of Nuremberg, at the head of three hundred men, to arrest him at Friburg, where he still was, and carry him strictly guarded to Ratolfell, a fortress about two German leagues distance from Constance. He was there kept closely confined, and none were admitted to him but those who were sent by the council."—*ib.* p. 186.

Pope John was then deposed, and he acquiesced in his sentence. Pope Gregory then resigned, and his resignation was accepted. Pope Benedict was obstinate, and would not resign.

John Huss had received a "safe conduct" to attend this council; but he was there imprisoned, tried, degraded, delivered over to the secular power, and burnt alive "as an obstinate incorrigible heretic."

"The emperor, in defiance of whose safe conduct he was condemned, ordered the elector Palatine, as vicar of the empire, to receive him, and consign him up to justice. The elector put him into the hands of the magistrates of Constance, who immediately delivered him to the executioner, with orders to burn him alive with his clothes and everything about him, even his purse and the money in it. The executioner, having tied his hands behind his back, carried him, under a strong guard, to the suburbs of Constance, the place appointed by the magistrates for his execution. When he was fastened to the stake, and the executioner was upon the point of setting fire to the wood piled about him, the elector Palatine, and the Count of Oppenheim, marshal of the empire, riding up to him, exhorted him once more to retract and save his life. He answered that he had rather suffer the cruellest death than retract doctrines that he had never held, or those that he really held, but was not convinced of their being erroneous. The two princes, finding him unalterable in that resolution, withdrew, not without great concern, and fire being set to the pile upon their withdrawing, his body, with everything belonging to him, was burnt to ashes, and the ashes were, by the order of the council, thrown into the Rhine, lest his followers should honor them as relics."—*ib.* pp. 193, 194.

1416. In the twentieth session of the same council, "Jerom of Prague, so called because a native of that city, was condemned by the council and delivered over, as an obstinate and incorrigible heretic, to the secular power."—*ib.* p. 198.

Jerom, at first, abjured the errors of Huss, but retracted his recantation and was condemned and burnt alive.

"The sentence was no sooner pronounced than the magistrates of Constance, receiving him, consigned him to the executioner, by whom he was carried that moment to the place of execution, with the same kind of mitre on his head as was given to John Huss, and is still given in Spain and Portugal to condemned Jews and heretics. He sung psalms the whole way, without the least alteration in his voice or countenance, and when the executioner, after tying him to the stake, approached the pile behind his

back, in order to set fire to it without being seen by him, 'Come forward,' said he, 'and put fire to it before my face; for had I been afraid, I should not have come to this place, as I might have easily avoided it.' When the pile was fired, he sung aloud, 'Lord, into thy hands I commend my spirit;' and continued repeating these words till the flame stopt his mouth"—*ib.* p. 199.

1417. Pope Benedict, continuing obstinate, was deposed by the same council in its fortieth session, the apostolic see was declared vacant, and Martin V. was elected pope.

1424. On the death of Benedict, the deposed pope, his cardinals elected Clement VIII. to succeed him.

1429. Clement submitted to Martin, and the great schism was ended.

"Martin, having now no rival to contend with, made it his chief business to unite the princes of Germany, and promote crusades against the Hussites of Bohemia. We have several letters of his to the Emperor Sigismund, to the king of Poland, to the great Duke of Lithuania, and to other princes, exhorting them to join their forces, and either extirpate those rebels, to the church, or oblige them to return to her bosom. The Hussite war broke out soon after the Council of Constance, and was carried on with a dreadful effusion of blood during the whole time of Martin's pontificate, chiefly at his instigation. Of that war, one of the most barbarous and bloody we read of in history, of the wonderful, I had almost said the miraculous, success that attended the Hussites, under the celebrated Ziska, during the course of it, and the many signal victories gained by that renowned commander, over the numerous armies sent against him, we have a full detail in 'L'enfant's History of the Hussites;' and to him, as such an account is foreign to my subject, I refer the reader."—*ib.* p. 216.

1431. Martin died of apoplexy, and was succeeded by Eugenius IV.

1434. Philip, Duke of Milan marched an army against the pope. "He advanced into the neighborhood of Rome, and there committed such dreadful ravages, that the Romans, to redeem themselves from them, began to think of seizing the pope, and delivering him up into their hands. But he, being privately informed of their machinations, made his escape, in the disguise of a monk, to the Tiber, and, embarking there in a small boat, got safe to Ostia, amidst showers of arrows aimed at him by the Romans from either side the river."—*ib.* p. 222.

The pope and Romans were soon after reconciled.

1438. The council of Basil "declared Eugenius guilty of contumacy, and as such suspended from all papal jurisdiction, both spiritual and temporal, forbidding all ecclesiastics, on pain of excommunication and the loss of their benefices, to obey him."—*ib.* p. 225.

1439. Pope Eugenius had been summoned by the council of Basil to appear before them. As he "had not appeared, in compliance with his summons, within the time prescribed by the council, he was, in the thirty-fourth session, held on the 25th of June, declared guilty of contumacy, disobedient to the commands of the church universal, a contemner of the canons, a disturber of the church, a perjured simoniacal schismatic, and obstinate heretic; and as such they pronounced him deposed from the pontificate, and unworthy of any degree, title, honor, and dignity; absolved all from the obedience they owed him, and declared all ecclesiastics, by what dignity soever distinguished, who should thenceforth own or obey him, deprived, ipso facto, of all their benefices, honors, and dignities."—*ib.* p. 228.

Eugenius, in turn, excommunicated the council; and the council elected Amedeus, duke of Savoy, pope in his room, under the name of Felix V.

1440. Felix is excommunicated by Eugenius. The majority of the Christian princes continued their allegiance to Eugenius.

1447. Eugenius dying, Nicholas V. was elected pope, and was acknowledged by most of the Christian states and princes.

1449. Popes Nicholas and Felix were reconciled, and the latter resigned in due form his pontificate, which was approved by Nicholas; and thus ended that schism.

1450. The sixth Roman jubilee was celebrated. "As the people were one day crowding upon the bridge of St. Angelo, in order to go to St. Peter's, and receive there his holiness's blessing, the bridge unexpectedly broke down, and two hundred persons perished, some being drowned, and others trampled to death in the crowd."—*ib.* p. 237.

### 1453. ERA OF THE SIXTH TRUMPET.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels



which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of horsemen were two hundred thousand thousand: and I heard the number of them."—Rev. 9:13-16.

The "year 1453, proved of all, since the foundation of the Christian religion, the most fatal to it. For in that year, on the 29th of May, and in the fifth year of the reign of the emperor Constantine Palæologus Dracoses, was taken the imperial city of Constantinople by Mohammed II., and forced to submit, with the whole empire, to the cruel yoke which it groans under to this day."—Bower, v. 3, p. 237.

1455. Pope Nicholas died, and Calixtus III. was his successor.

1458. On the decease of Calixtus, Pius II. was chosen pope.

1464. Paul II. succeeded to the papacy on the death of Pius.

1471. Paul died, and was succeeded by Sixtus IV.

1484. Innocent VIII. was elected on the decease of Sixtus.

1492. Alexander VI. became pope.

1503. Pius III. became pope; but dying the same year, Julius II. is chosen his successor.

1513. Leo X. succeeds to the papacy on the death of Julius.

1517. "The year 1517 will ever be memorable in the ecclesiastical annals for the foundation and commencement it gave to the revolution in the Church, commonly known by the name of 'The Reformation.' It is well known, that Pope Leo's famous bull of indulgences, published this year in all Christian kingdoms, first gave occasion to that change in religion, of which so many nations enjoy the blessings to this day. For Leo, wanting to continue the magnificent structure of St. Peter's church, begun by his predecessor Julius, but finding his coffers drained, chiefly by his own extravagance, in order to replenish them, granted, by his bull, a 'plenary indulgence,' or remission of all sins, to such as should charitably contribute to that work. Albert, archbishop of Mentz and Magdeburg, was commissioned by the pope to proclaim that bull in Germany, and by the archbishop was employed a Dominican friar, named John Tetzel, to preach up the indulgences, and collect the money arising from them. Some say, that the indulgences were by the pope farmed out to the archbishop, and by him to the friar, and his order. However that be, the friar, to enhance the value of these indulgences, and procure, by that means, more customers, used to extol their efficacy in the most indecent and shocking terms, telling the deluded multitude, that, had any one even ravished the mother of God, he had wherewithal to cancel his guilt; that he had saved more souls from hell, by these indulgences, than St. Peter had converted to Christianity by his preaching; that their virtue extended to the dead as well as to the living; that upon their paying the price of the indulgences the soul of the person, whom they intended to deliver out of purgatory, flew that moment up to heaven, &c. These and many such-like impious and absurd doctrines gave great offence to all good men, and among the rest to Martin Luther, a friar of the order of St. Austin's Hermits, who, being at this time professor of divinity in the newly erected university of Wittenberg in Saxony, thought it incumbent upon him to confute them: and he did so accordingly in ninety-five propositions, which he publicly maintained in that university, on the 30th of September of the present year. He owned the pope to be vested with the power of granting indulgences, that is, of remitting the punishments due to sin, but that power he confined to 'canonical' punishments, or punishments inflicted by the canons, by the church, or its visible head the pope. As for Divine punishments, or such as are by divine Justice denounced against offenders in this life, or the life to come, he would not allow the power of the pope to extend to them, affirming, that they could only be remitted by the merits of Christ, good works, and a sincere repentance. As by this doctrine the living reaped very little benefit from the indulgences, and the dead none at all, the vendors of them, enraged beyond measure at the visible decay of their trade, fell upon Luther with the utmost fury. He answered their reasonings, confuted their objections, and challenged them to answer the following question, 'if the pope has a power of delivering souls out of purgatory, why does he deliver some, and those for money, and not all out of charity?' His adversaries, not able to confute his arguments, nor support their own, had recourse to a more compendious way of compassing his ruin. They represented him to the pope as an obstinate and incorrigible heretic, who, were he not restrained by the authority of the apostolic see, would soon infect all Germany with his pestiferous errors. On the other hand, Luther, to prevent their prejudicing the pope

against him, wrote a most submissive letter to his holiness, sent him his ninety-five propositions with their proofs, and, to clear himself from the imputation of obstinacy, which alone makes a heretic, declared himself ready to change his sentiments the moment they were proved to be erroneous."—*Ib.* p. 295.

1520. "The pope issued a bull, by which were condemned ninety-one propositions, extracted out of Luther's writings; all were forbidden to hold, teach, or defend any of them, upon pain of excommunication, to be incurred *ipso facto*, and Luther was required to retract them in the term of sixty days, on pain of incurring all the censures and punishments denounced against heretics. This bull is dated the 15th of June, 1520."—*Ib.* p. 297.

Luther "in his turn, had a pile of wood erected without the walls of Wittenberg, and there, in the presence of an immense multitude, committed to the flames Leo's bull, and with it the decretals of the popes. This happened on the 10th of December of the present year; and Luther, to justify it, published soon afterwards a writing containing thirty propositions, extracted out of the decretals, which he maintained to be heretical, and worthy of being consigned to the flames."—*Ib.* p. 297.

1521. "As Luther complained of his being condemned by the pope without being heard, and a diet of the empire was soon to meet at Worms, the emperor, at the request of the elector of Saxony, to whom he was chiefly indebted for the empire, consented that the pope's bull against the supposed heretic should not take place till he had pleaded his cause before that assembly. He was accordingly summoned to it, and a safe conduct, in due form, being sent to him by the emperor, he repaired to Worms, and there, on the 17th of April, and the next day, pleaded his cause with the greatest intrepidity. Being asked whether the books out of which the propositions condemned by the pope had been extracted, were really his, he answered in the affirmative. But when they required him to retract them, he returned answer, that he was ready to renounce and retract them, provided they were proved by the Scriptures, or by sound reasoning, to be erroneous; but could not, till they were shown to be so, depart from them without betraying the cause of God, and wounding his own conscience. As he could neither be intimidated by menaces, nor allured by promises to yield, he was dismissed with a safe conduct from the emperor, securing him against any violence for the space of thirty days. He therefore left Worms on the 26th of April, on his return to Wittenberg; but he was met, on the 3d of May, by four men, disguised with masks, who, attacking him with great violence, threw him down, seized him and carried him off at full speed. This violence was by the friends of Luther generally charged upon the emissaries of Rome; and it greatly increased the odium of the public against them. But it was a contrivance of the elector of Saxony, who hearing that the pretended heretic had been condemned in the diet, by the emperor, and all the princes, he himself being absent, had caused him to be seized in the manner we have seen, and conveyed, with the utmost secrecy, to one of his castles, the castle of Wartenberg. His design in this was to screen him from the furious persecution, which he foresaw would soon be raised against him. How seasonable this precaution was appeared in a few days. For on the 8th of May a most severe edict was published against Luther, declaring him a member cut off from the church, a schismatic, a notorious and obstinate heretic; forbidding all, on pain of being declared guilty of high treason, and forfeiting all their estates and dignities, to receive, entertain, or countenance him, and empowering persons of all ranks, to seize him at the expiration of the twenty-one days of the safe conduct, and treat him as one under the ban of the empire, and protected by no law. However, this edict, severe as it was, did not stop the progress of the reformation. For the emperor being obliged, by the state of his affairs, to leave Germany soon after it was published, the civil magistrates and the princes took no care to have it carried into execution, so that the followers of Luther were suffered to hold, nay, and to propagate their doctrines unmolested."—*Ib.* pp. 297, 298.

1522. Leo dying, Hadrian VI. was elected pope.

This pope endeavored to put a stop to the Reformation in Germany, which was now spreading with astonishing rapidity; but he effected nothing.

1523. Hadrian dying, Clement II. was elected pope.

1526. Vespasian Colonna, one of the prominent families in Rome, having a quarrel with the pope, besieged him with 3000 foot and 800 horse; and the pope took refuge in the castle of St. Angelo. The pope concluded a truce, but no sooner was the army gone, than "the pope, not thinking himself bound to observe an agreement extorted from him by violence, pronounced the sentence of deposition against cardinal Pom-

pey Colonna, and at the same time sent all the troops he had then in Rome and the neighboring castles into the territories of the Colonnas, with orders to destroy all before them with fire and sword. They took several of their towns, dismantling some, burning others, and committing everywhere such devastations, as reduced a great part of the country to a desert."—*Ib.* p. 304.

### The Silence of Scripture.

Nor is it only what Scripture says, but its very silence is instructive for us. It was said by one wise man of another, that more might be learned from his questions than from another man's answers. With yet higher truth might it be said, that the silence of Scripture is oftentimes more instructive than the speech of other books; so that it has been likened to a "dial in which the shadow as well as the light informs us." For example of this, how full of meaning to us, that we have nothing told us of the life of our blessed Lord between the twelfth and thirtieth years; how significant the absolute silence which the Gospel maintains concerning all that period; that those years have no history, nothing for the sacred writer to record. How much is implied herein! the calm ripening of his human powers—the contentedness of his wait—the long preparation in secret, before he began his open ministry. What testimony is here, if we will note it aright, against all our striving and snatching at hasty results; our impatience, our desire to glitter before the world; against all which tempts so many to pluck the unripe fruits of their minds, and to turn that into the season of a stunted and premature harvest, which should have been the season of patient sowing, of an earnest culture, and a silent ripening of their powers.

How pregnant of meaning may that be which appears at first sight only an accidental omission! Such an omission it might appear that the Prodigal, who, while yet in a far country, had determined, among other things which he would say to his father, to say—"Make me as one of thy hired servants," when he reaches his father's feet, yet he hangs on his father's neck, says all the rest which he had determined, yet says not this. We might take this at first for a fortuitous omission; but indeed what deep things are taught us here! This desire to be made as a hired servant, this wish to be kept at a certain distance, this refusal to reclaim the fulness of a child's privileges, was the one turbid and troubled element of his repentance. How instructive, then, its omission—that saying all else which he had meditated, he says not this. What a lesson for every penitent—in other words for every man! We may learn from this wherein the true growth of faith and humility consists—how he that has growth in these can endure to be fully and freely blessed—to accept all, even when he most strongly feels that he has forfeited all; that only pride and surviving working of self-righteousness and evil stand in the way of reclaiming of every blessing which the sinner had lost, but which God is waiting and willing to restore.

Trench.

### The Spirit Drawing.

"By the secret, ineffable, and most sweet operation of the spirit of grace, opening the eyes, convincing the judgment, persuading the affections, inclining the heart, giving an understanding, quickening and affecting on the conscience, a man shall be swayed into the obedience of Christ, and shall come unto him, so certainly as if he were drawn, and yet so freely as if he were left unto himself. The Father draweth and the man cometh. That notes the efficacy of grace; and this the sweetness of grace. Grace worketh strongly, and therefore God is said to draw, and it worketh sweetly, too, and therefore man is said to come. This is a duty we owe unto Christ, to be obedient to him, to be ruled by his mouth, and by the sceptre of his mouth, that is by his word, which is therefore called the 'law of Christ,' because it hath a binding power in it. God hath made Christ our king, and hath crowned him with honor and majesty; and requires of us to kiss this his Son, and to bow unto his name; and therefore be we what we will, princes or judges or great men of the earth (who rejoice in nothing more than the name of wisdom) this is our wisdom and duty. In order to fear and honor and serve Christ with all fidelity, to yield more absolute and universal obedience to his commands, though absent, though tendered to us by the ministry of mean and despicable persons, than to the threats, and sceptres of the greatest princes, to labor that, not only present, but absent, we may be accepted of him—to do his hardest works of self-denial, of overcoming and rejecting the assaults of the world, of standing out against principalities and powers, and spiritual wickedness, of suffering and dying in his service—needs must there be faith in the heart to see him present by his Spirit, to set our seal to the truth, authority and majesty of all his commands, to hear the

Lord speaking from heaven, and to find by the secret and powerful revelations of his Spirit out of the Word to the soul, evident and invincible proofs of his living by the power of God, and speaking mightily in the ministry of his word to our consciences."

Bishop Reynolds.

### Coughing in Consumption.

THE *Herald* of July 10th states that during the week preceding, fifty persons died of consumption in New York city. *Per contra*, a gentleman called upon us yesterday, who actually escaped the fangs of this disease some years ago; and we are induced to present the circumstance:

"You speak of coughing considerably. Let me suggest to you the query, whether this is not unnecessary and injurious. I have long been satisfied, from experience and observation, that much of the coughing which precedes and attends consumption is voluntary. Several years ago I boarded with a man who was in the incipient stages of consumption. I slept in a chamber over his bed room, and was obliged to hear him cough continually and distressingly. I endured the annoyance night after night, till it led me to reflect whether something could not be done to stop it. I watched the sound which the man made, and observed that he made a voluntary effort to cough. After this I made experiments upon myself from coughing, sneezing, gaping, &c., in case of the strongest propensity to these acts, by a strenuous effort of the will. Then I reflected that coughing must be injurious and irritating to the delicate organs that are concerned in it, especially when they are in a diseased state. What can be worse for ulcerated bronchia, or lungs, than the violent wrenchings of a cough? It must be worse than speaking. A sore on any part of the body, if it is constantly kept open by violent usage, or made raw again by a contusion just when it is healing (and of course begins to itch) will grow worse, and end in death. Certainly, then, a sore on the lungs may be expected to terminate fatally, if it is constantly irritated, and never suffered to heal; and this, it seems to me, is just what coughing does for it. On the strength of such considerations as these, I made bold to ask the man if he could not stop coughing. He answered no. I told him what I thought about it as above. He agreed to make a trial; and on doing so, he found to his surprise, that he could suppress his cough almost entirely. The power of his will over it increased as he exercised it, and in a few days he was mostly rid of the disposition to cough. His health, at the same time, evidently improved, and when we last saw him he was in strong hopes of getting out of death's hands."

This occurred eighteen years ago, and the man comes round now, an active business man, averring that he has not had a sick day since.

### The Romish Controversy.

THIS subject, always an interesting one to the American people, has of late assumed an aspect of immediate and pressing importance. The stirring lectures of Gavazzi, and those of McGee and others on the opposite side; the foolish and unreasonable interference of Romanists with our public schools; the attempted disturbances in Newark; and the recent interruption of an anti-popish lecturer, occupying by consent a private shipyard in our city, have produced considerable and wide-spread excitement. Whether this feeling is of the right kind, and seeks to manifest itself in the right way, admits of a doubt. Hostility to the persons of Romish leaders cannot be regarded with allowance, neither can a question of religious difference be rightfully or profitably dragged into politics.

It is true that, if this latter be done, politicians will have no right to complain, for they have provoked the evil. What is called "the Catholic vote" has generally been considered (and we fear too justly) as an organized whole, which can be cast in one direction or another, at the will of its leaders. Hence the endeavor to propitiate these leaders. A man of very ordinary abilities was nominated to the bench of the Supreme Court of Pennsylvania, and afterwards put into President Pierce's cabinet, just because it was supposed this action would conciliate the Roman Catholic interest. M. Bedini, the Pope's Nuncio, was carried around a Western lake in a government vessel, and afterwards feted at Ward's Island by some of the civic authorities here, for the same reason. This toadying of public men to Romish officials, this extra attention to persons whose sole claim lies in their ecclesiastical position, has naturally aroused the jealousy and suspicion of Protestants. Now of this, we repeat, politicians as such have no right to complain. It is just what was to be expected, and we fear that it will last quite as long as the cause lasts, and perhaps longer. If Romanism is to be courted, and caressed, and made a prominent and sometimes controlling element in decid-



ing a political canvass, Protestantism will arouse and make itself distinctively felt there too. No wit of man can prevent this result. It will take place, "in spite of all lamentations, here or elsewhere."

Christian Intelligencer.



## The Advent Herald.

BOSTON, JANUARY 28, 1854.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH.

#### CHAPTER XXXIII.

Ye shall conceive chaff, ye shall bring forth stubble: Your breath, as fire, shall devour you.—v. 11.

This apostrophe is to the Assyrians. Their conception of "chaff," and bringing forth of "stubble," are metaphors illustrative of the frustration of their plans. Grain is substantial and nutritious, while chaff and stubble, in contrast with it, are of no value.

"Breath" by a metonymy is put for their vain boastings,—the words they had uttered in defiance of Jehovah. The Lord said of Sennacherib by Isaiah (37:22, 29), "Whom hast thou reproached and blasphemed; and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel. . . . Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose," &c. His overthrow was the consequence of his words against the God of Israel.

By a simile, the effect of his boastful and disdainful "breath," is compared to the action of fire; and, by a metaphor, it is said to "devour" them: to illustrate that it is to be the cause of their destruction.

And the people shall be as the burnings of lime: As thorns cut up shall they be burned in the fire.—v. 12.

By a simile, the Assyrians are compared to limestones calcined in the fire, illustrative of the punishment to be inflicted on them; and by the same figure, the ease with which God would destroy them, and the condition to which they should be reduced, are illustrated by the burning of thorns, or small brush wood long cut up and dried, which is speedily consumed.

It was said of Moab, (Amos 2:1,) that he burned the bones of the king of Edom into lime." These and other scriptures imply that the destruction of Sennacherib's army was to be by a similar agency. (Compare this text with Isa. 29:6; and 30:30, 33.)

Hear, ye that are far off, what I have done; And, ye that are near, acknowledge my might.—v. 13.

This apostrophe is addressed to the spectators of that overthrow, and to those who should learn the report of it. The event would be so signal, that it would be known to nations living at a distance; and whether living near or afar off, those who hear of it are called on to recognize the act as the work of Jehovah. It would be so manifestly the consequence of the Lord's displeasure, that the sinners in Jerusalem would be affected, as in the verse following:

The sinners in Zion are afraid; Fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?—v. 14.

Mount Zion was one of the eminences on which Jerusalem was built, and its name was often given to the whole city. A large portion of the inhabitants of Zion, were doubtless open sinners or confirmed hypocrites; and Jehovah's interposition, in answer to the prayers of Hezekiah, and in rebuke of the blasphemy of Sennacherib could not fail to fill such persons with fear and trembling. They would see the impotence of man, and the omnipotence of the Almighty; and knowing that they were in the power of Him who had thus destroyed the Assyrians, they would contrast the fire in which they were consumed, with that which is predicted of all the impenitent; and hence the inquiries each might ask himself, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Questions like these often come home to the ungodly, when they see evidence of God's judgment on the impenitent. Isa. 26:9—"When thy judgments are in the earth, the inhabitants of the world will learn righteousness."

By the substitution, dwelling in "devouring fire," and in "everlasting burnings" are put for the endurance of the future punishment which God will visit on all offenders—the figure being taken from the devouring fire which consumed the army of Sennacherib.

The prophet proceeds to answer those inquiries, by showing what classes of persons will not be subject to such a calamity. He thus describes their characteristics:

He that walketh righteously, and speaketh uprightly; He that despiseth the gain of oppressions, That shaketh his hands from holding of bribes, That stoppeth his ears from hearing of blood, And shutteth his eyes from seeing evil;—v. 15.

By the use of the synecdoche, one of each class is used for classes of persons.

By the use of the substitution the act of walking is put for a corresponding course of life. His acts are in conformity with strict justice and right. By a metaphor "uprightly," a perpendicular position, illustrates the truthfulness and purity of the words of the righteous. He despises and of course resorts to no oppressive, or deceitful means for the purposes of gain. And, by the use of the substitution, his shaking from his hands the bribes placed in them for the purchase of his favor, is put for his refusal of bribes, or to shape his conduct in view of a reward; the stopping of his ears, for his refusal to listen to, or entertain any proposition of violence; and the shutting of his eyes from seeing evil, for his detestation of everything of the kind, so that he will not willingly be even a spectator of wrong doing. Men naturally turn away their eyes from the things they loathe. In like manner, God is described, (Hab. 1:13,) as of "purer eyes than to behold iniquity." And David prayed, (Psa. 119:37,) "Turn away mine eyes from beholding vanity."

The Psalmist said of the righteous (1:1, 2), "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." And again, (15:1-5,) "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

After describing the characteristics of the righteous, the prophet announces his reward:

He shall dwell on high: his place of defence shall be the munitions of rocks: Bread shall be given him; his waters shall be sure.—v. 16.

By the synecdoche, again, one of a class is put for a whole class. "On high," is in the margin, "on heights, or on high places." Lofty and precipitous mountains or cliffs, and high towers, were regarded, from their being inaccessible to an enemy, as places of security. The dwelling of the righteous in such a stronghold is put by substitution, for his perfect security and exemption from all danger. By the same figure, "the munitions of rocks" is put for the protection which God will extend to him. Prov. 18:10—"The name of the Lord is a strong tower, the righteous runneth into it and is safe."

By the substitution, also, the promise of bread and water to the righteous are put for the full supply of all that is needed for the sustenance of life—a reference probably to the eternal state, in contrast with those who will dwell in everlasting burnings:—which view of it is strengthened by the apostrophe to them in the next text.

Thine eyes shall see the King in his beauty: They shall behold the land that is very far off.—v. 17.

By a metonymy, "eyes," the organ of vision, are put for the persons who shall see. "The King" referred to, we understand to be the Messiah, when he shall come to establish his kingdom under the whole heaven; and "the land," the regenerated earth;—"far off," an adverb of space, by the metaphor, being used for its distance in time. Daniel saw in the night visions, (7:13, 14,) "and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."

Having thus directed the thoughts of his auditors onward to the distant future, the prophet returns, and calls their attention to the immediate subject of the prophecy,—Sennacherib's discomfiture, of which he says:

Thine heart shall meditate terror. Where is the scribe? where is the receiver? Where is he that counted the towers?—v. 18.

By a metonymy, "heart," the then supposed seat of the intellect, is put for the mind. Those who should escape would meditate on the terror through which they had passed; they would think over, and reflect upon the dangers they had escaped, the alarm they were in, the wonderful means by which they were delivered, and the signal discomfiture of those who had so defiantly blasphemed Jehovah.

The "receiver," is in the margin, the "weigher," or "treasurer;" and the inquiries made respecting the "scribe," the "receiver," and the "counter of the towers," imply that when those delivered reflect upon their escape, they would also call to mind the condition of one not spared like themselves—one who had been a scribe, and treasurer, and had estimated the means of Jerusalem's defence. It is somewhat uncertain to whom reference is here made; but it is not unlikely that Shebna is the subject of these inquiries.

In Isa. 22:15, we find a prophecy against one Shebna, who was "treasurer," and "over the house." It was predicted of him, (22:19,) that he should be driven from his station, and pulled down from his state; and, v. 20th, that "Eliakim the son of Hilkiah," should be put in his place. In the subsequent record of Sennacherib's invasion, (Isa. 36:3,) we find "Eliakim, Hilkiah's son," over "the house," so that he had been advanced to the position before occupied by Shebna. And at this time one "Shebna" is spoken of as "Shebna the scribe." Whether he was the same Shebna who before had filled the office of "treasurer," commentators are not agreed; but on the supposition that he was, the inquiries are very natural, and add to the probability that Shebna the treasurer, and Shebna the scribe were the same person. The prediction in Isa. 22:17, 18, foretold his being carried into captivity, and there put to a violent death. In Isa. 36:22 Shebna is recorded as one of those who having been sent by Hezekiah to speak to the Assyrians, returned with their "clothes rent,"—indicative of the repulsiveness of any effort to avert the anger of Sennacherib, and of their sense of the magnitude of the impending danger. Now while Hezekiah could rely implicitly on the arm of Jehovah for deliverance, a man of Shebna's character would naturally consider it prudent to effect a good understanding with the invaders; and if deposed from the office of "treasurer" and compelled to resort to the occupation of a "scribe," he might not scruple to gratify a grudge against the Jews, by betraying them to the Assyrians. To "count the towers," would be to estimate the means of Jerusalem's defence; and this might be for the purpose of reporting her weakness to the enemy. It is not unlikely, therefore, that Shebna attempted to betray Jerusalem to Sennacherib; and this, according to Jewish commentators, was what he did do,—although there is no direct proof of the fact. Says Mr. Barnes: "The Jews say that when he left Jerusalem to deliver it into the hands of the enemy, they asked him where his army was; and when he said that they had turned back, they said, 'thou hast mocked us;' and that thereupon they bored his heels, and tied him to the tails of horses and thus he died." Supposing the truth of this, it is with much emphasis that the inquiries would be asked, "Where is the scribe? where is the receiver? where is he that counted the towers?" He had gained nothing by trusting Sennacherib instead of Jehovah, and his fate was a sad contrast to the condition of those who had been saved by the destruction which the angel of Jehovah effected in the camp of the Assyrians.

### THE "DUE WEST TELESCOPE."

The number for Dec. 23d of this well conducted religious paper, published at Due West, S. C., came to us printed only on one side of the sheet—the outside being left entirely blank. We thought it would not be a bad idea to print one side of the Herald on the blank pages and return it to them, and we did so. The following is the Telescope's notion of it:

"THE ADVENT HERALD."—This is a paper published in Boston, by J. V. Himes, a distinguished preacher of the Advent doctrine. The Herald often contains excellent articles, but the number for December 31, rather excels anything that we have seen lately. The outside has the heading of the Herald and the matter peculiar to it, while the inside contains the whole of the inside of the Telescope, heading, editorials, advertisements, and all that belongs to the inside of the Telescope of December 23!

We have sometimes thought that some of our exchanges might do their readers a kindness by publishing articles prepared for the Telescope, but we never dreamed of an editor, a Northern editor at least, transferring to his paper the entire inside matter of the Telescope—printers' memorial, edi-

torials, marriages, deaths, brevities, and acknowledgments!

We are certainly under special obligations to brother Himes. We can safely say that we have received at least one good number of the Advent Herald,—a number containing several editorials (rich of course) from our own pen!

If we had struck off the Telescope for the week ending December 23, leaving one side blank, as is sometimes done by editors short of hands or short of matter, we could readily imagine that the editor of the Herald, by way of a joke, or to save paper, would fill up the blank pages with the matter of the Herald, but we published no such paper during last year. Is it not a little mysterious, (like some other things in the Herald,) that the editor should re-print the whole of the inside of the Telescope? We hope our good friend is not "out of his head."

The Telescope is mistaken in supposing that no such paper was published from its office last year. He cannot of course suppose that we re-set the type of the inside pages for the sake of sending him a single sheet; for we sent the same week the regular issue of the Herald! By an examination of the size and quality of the paper, and the type, the Telescope will see that the paper it criticises, was the Telescope with the Herald printed on one side; and not the Herald with the Telescope printed on the other. Our design was to supply the Telescope with a good number of its own sheet—which is by no means one of the least valuable of our exchanges.

### Questions.

The following communication was mislaid until a few days since, or it would have received earlier attention:

BRO. HIMES:—In looking over the Scriptures, we find many things which we do not fully comprehend; and as your valuable paper is a medium through which we receive great light from the sacred word; and as the investigation of those apparent dark passages seems to be important to the readers as well as publishers of the Herald, I therefore submit the following questions for their consideration.

1. What does the parable of the mustard seed and leaven teach? (Matt. 13:31-34.)  
2. What is the meaning of the phrase in Isa. 65:20—"The child shall die an hundred years old; but the sinner being an hundred years old shall be accursed?"

CHESTER MURPHY.

REMARKS.—1. We understand that the parable of the mustard seed teaches that while the subjects of the kingdom began a little company, they will have become in the resurrection, when God shall have accomplished the number of his elect, a great multitude—as much increased from their beginning as the mustard-tree of the East is from the little seed that it germinates from.

2. The phrase in Isaiah, we understand to teach that aged sinners will no more be acquitted than younger ones. The wise man said (Eccl. 8:12, 13), "Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God."

The child's dying an hundred years old, has an obscurity about it that we do not profess ability now to make clear.

### The A. B. C. F. Missions.

We are indebted to Dr. Anderson, Secretary of the American Board of C. F. M., for its forty-fourth Annual Report, of Oct., 1853.

That Board has now under its care 28 missions and 149 stations—including 38 "our stations." The whole number of laborers employed is 620, of which 157 are ordained missionaries, and 39 native preachers. There are connected with the several mission stations 103 churches, which contain 25,714 members, of which 2016 were added during the year ending July 1, 1853. It supports 712 mission schools, which contain 23,152 pupils. Its receipts during the year amount to \$314,922.88; and its expenditures were \$310,607.50. It will be seen from these statistics that there has been the past year one hopeful heathen convert for every \$155 expended—not a bad investment. The number of hopeful converts also averages more than ten for every preacher, or more than three for every laborer employed in the foreign field—including 192 native assistants, and 205 female assistants from this country. If the converts in this country would average ten per year to every minister in the field, three to every minister and Sabbath school teacher, or one for every \$150 expended in this country for ministers' salaries, all other church expenses, day schools, and cost of religious publications, the churches at home would be advancing faster than we fear they are now.

### MY JOURNAL.

Dec. 8th.—Continued my labors at Bear Creek, and gave two discourses. The house was filled, and the best attention was given. We have a



happy flock here, the result of brother Chapman's labors. Brother Baldwin has in the absence of a pastor conducted the meetings. He is deeply interested, and attentive to the wants and interests of the flock, but they want a pastor. At the close of the meeting, brother J. Slater took me to his house in St. Albans, eight miles, the neighborhood of another interesting church, with whom I was to preach the two days following. Brother S. has been for many years a respected and influential member of the Presbyterian church. He has now taken a decided stand with the Advent church, and his influence and means will hereafter go to support it. I found a home indeed in his family, and regretted much that I could spend no more time with them.

**Dec. 9th.**—We commenced our conference in the F. W. Baptist chapel. I gave two discourses in the day, which was followed by interesting remarks from brother Chapman, and many others. It was a cheering day for the saints, who had come in from different parts of the country.

**Dec. 10th.**—Sabbath. The chapel was filled in every part. I gave two lengthy discourses, which were listened to with the greatest attention. Some were convinced of the truth. We had a solemn communion season at the close of the A. M. service. After the evening sermon, one joined the church by letter, from the Baptists, and received the right hand of fellowship. This was a good day for the cause in St. Albans.

**Dec. 12th.**—The churches of Bear Creek and St. Albans, with brethren interested from the region round about, met in conference, to transact business and look after the general interests of the cause in Central Illinois. Four persons presented themselves for membership in the Advent church in St. Albans, and received the right hand of fellowship. Among them I was happy to recognize brother Stone and his wife, formerly of Vermont. He is a brother of Eld. Stone, of Vt. His friends will be happy to learn that he and his beloved family are still looking for the "blessed hope."

Addresses were delivered by Eld. Chapman, myself and others, on the state of the cause and its wants. After a full discussion of the whole matter, it was unanimously resolved to proceed to the organization of a

#### CENTRAL ILLINOIS CONFERENCE OF ADVENTISTS.

A temporary organization was made by appointing Eld. S. Chapman, Chairman, and J. V. Himes, Secretary.

1. Brethren R. Schellhouse and H. Simmons, were appointed a committee to nominate permanent officers and report.

2. A committee of three was appointed to prepare a plan for the regulation of the conference, and report at the next meeting. John Slater, W. S. Moore, Abram Baldwin were appointed.

3. The committee on officers reported Abram Baldwin for President, and John Slater for Secretary, which was adopted.

4. Wm. S. Moore, of Bear Creek, and Larkin Scott, of St. Albans, were appointed Book Agents.

5. It was resolved that the sessions should be held semi-annually, the Friday before the third Sabbaths in April and October.

The next meeting to be held in St. Albans. Adjourned.

J. V. HIMES, Sec'y. S. CHAPMAN, Chairman.

I stopped a night with brother L. Scott, who, in the absence of a pastor, conducts the meetings of the church in St. Albans. He is a man of a warm heart, and is useful and deeply interested in the cause.

After conference brother Schellhouse took us to his house, six miles distant, to Chili, where I gave a discourse in the evening to a crowded house. The audience gave me profound attention for an hour and a half, on the first and second advents. The Presbyterian clergyman was out to hear and take notes. I hope he will "print 'em." I did not know him at the time, as he had a star on the collar of his coat, like those worn by our policemen in Boston. I had no idea he was a clergyman, I took him to be some civil officer. But I learned afterwards he was the minister of the place, and that the "star" was a temperance badge. He is bitterly opposed to our views of the advent; but I think he will not make much capital with the people in opposing the discourse he heard.

After meeting, a number of the brethren convened with the family of brother Schellhouse, to attend the communion service. It was for the benefit of an invalid daughter, who was not able to be with us at the communion in St. Albans. About twenty were present, and the season was one of deep and solemn interest.

**Dec. 13th.**—We took leave of the family of brother Schellhouse, and started for Cooperstown. He kindly conveyed us thither. We had much interesting conversation on the way, and a very pleasant journey. We had a strong team, but

one of our horses would hardly do for an "express." We were delayed some, and with the tardiness of the team we came near losing our congregation. They had begun to disperse when we arrived. But the notice was soon given by fleet riders, on the different roads, and nearly all returned. We had a full attendance and a very candid hearing, notwithstanding a different view of things from what I preached had lately been introduced among them. At the close of the sermon brother Chapman spoke, and was well received. This church of forty members was gathered by him a few years since. But since he left them they have had many things to discourage and distract them. But the cause of their trials is in a measure removed, and it is hoped they will recover, and once more see prosperity. Brother Mallory took us to his home, and made us welcome.

**Dec. 14th.**—By special request I gave a discourse in the Christian chapel in Ripley, eight miles distant, at 11 o'clock. I spoke near three hours, and had marked attention throughout. This people have also been distracted, but it may be hoped they will recover, and yet see a revival of the work of God among them. In the evening I gave another discourse in Cooperstown, to a crowded house, which was well received. Brother Glenn claimed us for his guests at the close of the service, so we put up with him, where we received every attention. Brethren Glenn and Mallory are pillars in the church in this place. Their hearts have been made sad by the events among them of the past year, and they have been well nigh discouraged. But as they now understand the cause and cure of their trials, it is to be hoped they, with the little flock, will rise and prosper as in former times.

#### QUERY.

I. Why is it that our brethren on definite time want us to embrace and publish a point of faith upon which they are not and cannot be positive themselves?

I have asked several of these brethren, and some prominent in the dissemination of the definite time, whether they knew that the Lord would come in 1854? And they have answered, "No, but we believe he will." And yet because we will not say and preach that he will come, we are denounced as opposers to "the time." Now our faith upon this point is, that the Lord may come this year; we should not be surprised if he did come, we would be glad if he would come; but we shall not relinquish our faith in the advent nor in its nearness. If our Lord does not come, we will patiently wait till he does come, if he give us grace. "To-day, to-day, to-day," is our motto and watch-word.

II. Why is it that brethren on definite time take the unwarrantable ground, that if we cannot determine from the prophetic numbers the definite year of the advent, we cannot tell anything about it? I have been repeatedly told by these brethren, that we must either know the definite year, or we can never compute the numbers at all. Is there not such a thing as knowing an event to be very near, and yet not knowing by definite calculation the very time of its occurrence? To deny this we should have to deny the common occurrences of life. And have not these very brethren heretofore told the world and those who have asked them respecting their faith, that they did not know the precise time of the advent, but yet that they believed from evidence that it was very near? We occupy to-day this very position which they once occupied. We are now denounced by them as "no Adventists," as "disbelievers" in and "opposers to the time." Is this fair? Let me ask, brethren, were you no "Adventists," and "opposers to time," when your faith rested on no definite point for the Lord's coming? Were you hypocritical in that profession? If this was the case with you, we must say from honest hearts that it is not so with us. Once you professed to believe the Lord very near, when you did not know the year in which his advent would occur, and now you tell us that unless we can tell, and define, and know the year, we can know nothing about it, and are unworthy of your fellowship as Adventists!

III. Why are we asked by these brethren the following question: "What do you mean by near, even at the door?"

I. To those sincerely asking this question we will answer. We mean just what you did when you occupied our position in respect to time: just what you did before you embraced definite time. What did you mean by it? that you knew nothing about the time? No. Nor do we.

IV. Why is it that our efforts to enlighten our brethren on history, prophecy and chronology, where they are evidently at fault and in error, are construed into efforts to oppose them and the time?

And this is the case. Is it because we have not

at all times heeded the apostle's injunction to do it with "meekness and fear?" If so, forgive us, brethren. But we are exhorted to "edify one another"—now we have endeavored to do this, but it has been received unkindly. Ought we not to desire our errors to be pointed out, and have all the information we can get on given points? Don't let us close our eyes to our errors or faults, or to any information on disputed points of truth, for it is the truth only that we want. The honest and true-hearted will seek to be right in faith and in practice.

Now brethren, why is it that we cannot rally on tangible and common ground, and take a position on such vantage ground, as a body, by which we may make the truth and its influence felt in the world? This we could do if we were united in effort. Those, therefore, who distract, divide, and get up questions of strife, to paralyze our efforts, must bear the sin. "It must be that offences come, but woe to them by whom they come."

The Saviour himself has raised the platform upon which to rally our strength; that platform of faith is, in respect to the time of his coming—"know that he is near, even at the doors." (Matt. 24.)

Why not occupy this position as a body throughout the land? On this ground we are invincible! From prophecy we can prove this. From the prophetic numbers we can prove it. From the signs of the times: signs celestial, terrestrial, civil, political and moral. From scriptural arguments that cannot be rejected or gainsaid.

And while we keep the proof on time prominent, declaring the nature of the events we soon expect, let us "contend earnestly for the faith once delivered to the saints," and labor to convert men to Christ and his truth, rather than to build up our theories and speculations to make us a novelty in the world.

Let me say to my ministering brethren—let us preach what we know to be the truth, and then we can make an appeal to the hearer that will be felt. We want to say when we preach, as did the prophets, "Thus saith the Lord." Now can you or I say, "Thus saith the Lord," he will come to the earth in 1854! No; it would be presumptuous! We can only say, "We think"—it is "my opinion" he will come. But we can say, "It is near, even at the door"—we can do it in faith, unhesitatingly, boldly, without fear of disappointment or the divine displeasure; and present the proof and evidence that will confound and stop the mouths of gainsayers. Let us rally then on this platform of truth, and labor unitedly till our Lord shall come to reward his faithful ones. Don't let us present the most objectionable feature of our faith in its most objectionable form, and thus cripple our influence for good. O. R. FASSETT.

#### THE LITTLE HORN.

(Continued from our last.)

In Rome, the capital of the fourth universal empire, a Christian church was early gathered, whose "faith was spoken of throughout the whole world," and up to the days of Constantine the Great, notwithstanding some superstition had crept into its faith, it may with truth be said, that the cardinal principles and doctrines of Christianity were preserved incorrupt. This prince abolished the ancient Roman religion, destroyed very many of the pagan temples, prohibited the offering of sacrifices, gave peace to the troubled churches, raised Christianity to the supremacy, and made it the legal, national religion; still his conversion proved fatal to its true spiritual interests, and this church, formed as it was "beside the throne of the Caesars," not only partook of the general declension and corruption, but took the lead in the apostasy of those times. The legitimate and natural consequences following this elevation of Christianity, and seating it upon "the throne of the Roman world," and its receiving the imperial sanction, was, that instead of the humbling religion inculcated by Christ, professed and promulgated by "the fishermen of Galilee," the visible church professed a gaudy and ostentatious religion, adapted to the desires of princes, "senators, Roman knights, and ladies of quality," and she became corrupt at the vitals, and lost the essentials of godliness, in proportion as she increased in wealth, splendor, and worldly honor. Magnificent churches began to be erected—"the most precious ornaments of gold and silver, of silks and gems, were profusely dedicated to the service of the altar"—"a most pompous and splendid ritual was adopted: gorgeous robes, mitres, tiaras, gold and silver vases, and many circumstances of pagantry."

As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes, and "in one year, 12,000 men were baptized at Rome, beside a proportionable number of women and chil-

dren," and in the general desire manifested to imitate pagan rites, and blending them with the Christian worship, it was made pleasing to the thousands of "the barbarians of Germany, who filled the ranks of the legions, and who consecrated their swords to the service of Christ and of Constantine."

The practice of building churches over the tombs of martyrs, and of consecrating them "with great pomp—frequent pilgrimages—the excessive multitudes of festivals in honor of the martyrs—an extravagant veneration for departed saints—the imposition of frequent fasts—the celebration of the Lord's supper at the tombs of martyrs, whence originated masses—the holding up of the bread and wine to be venerated by the people, which laid the foundation of the doctrine of transubstantiation—a belief in the mysterious efficacy of relics, of holy water, and of the images of saints"—the custom of keeping lighted candles in the day-time, now so common in Roman Catholic countries—the worship of the Virgin Mary, "were practices and superstitions, all of which extensively prevailed in this century, and received the greatest encouragement."

It was at the commencement of this century that monks were first formed into societies, and at its close, it was estimated that in Egypt alone, where they were first established, there were 76,000 monks, and of nuns 21,000. These monastic institutions passed from Egypt into Mesopotamia and Syria, spread over the whole East, and into the West, and after becoming firmly planted in Italy, they extended themselves "through the other provinces and countries of Europe." "St. Martin, the celebrated bishop of Tours, erected the first monasteries in Gaul, and recommended this religious solitude with such power and efficacy, both by his instructions and his example, that his funeral is said to have been attended by no less than 2000 monks."

As to the government of the Church, and the bishops of this century, Mosheim says:

"In the episcopal order, the Bishop of Rome was first in rank, and was distinguished by a sort of pre-eminence over all other prelates. Prejudices, arising from a great variety of causes, contributed to establish this superiority; but it was chiefly owing to certain circumstances of grandeur and opulence, by which mortals, for the most part, form their ideas of pre-eminence and dignity, and which they generally confound with the reasons of a just and legal authority. The Bishop of Rome surpassed all his brethren in the magnificence and splendor of the church over which he presided; in the riches of his revenues and possessions; in the number and variety of his ministers; in his credit with the people; and in his sumptuous and splendid manner of living. These dazzling marks of human power—these seeming proofs of true greatness and felicity, had such a mighty influence upon the minds of the multitude, that the see of Rome became, in this century, a most seducing object of sacerdotal ambition." "Notwithstanding the pomp and splendor that surrounded the Roman see, it is certain that the bishops of that city had not acquired, in this century, that pre-eminence of power and jurisdiction in the Church which they afterward enjoyed." "It must, however, be observed, that, even in this century, several of those steps were laid, by which the Bishops of Rome mounted afterwards to the summit of ecclesiastical power and despotism."

The intolerant and persecuting spirit so dreadfully exhibited in later times, and to such a fearful extent, was commenced in this century, even under the government of Constantine and his immediate successors. Jortin (vol. 2, p. 392,) says, "that, in the fourth century, it was safer to be a Jew or a pagan, than to be a heretic, or a schismatic, or Christian of this or that denomination."

Among the persecuted sects were the Arians, the Donatists, the Manicheans, and the Quartadecimans, of whom the last committed the heinous sin of celebrating Easter at a time which the imperious Council of Nice did not approve. Though the doctrines of the Donatists were conformable to that of the Church, as even their adversaries confess; yet Constantine, as Mosheim informs us, about the year 316, took from them their churches, banished their bishops, and put some of them to death. "Constantine not only introduced the practice of persecuting the heretics, but the mode of doing it which afterwards prevailed, that of burning them, seems to have derived its origin from him." "To burn men alive became thenceforward a very common punishment, to the disgrace of Christianity." The same historian declares that "Constantine banished Arius and the bishops who sided with him, and ordered the books of Arius to be burnt, and added, if any man be found to have concealed a copy of these books, and not to have instantly produced it, and thrown it into the fire, he shall be put to death."—Jortin, vol. 2, p. 219.

The Emperor Gratian, in the year 377, again deprived them of their churches, and prohibited all their assemblies, public and private. They were not permitted to enter into any business contract, and were "incapacitated from buying and selling."



and he also made several laws favorable to the Church. Gibbon says, that "the conscience of the credulous prince was directed by saints and bishops; who procured an Imperial edict to punish as a capital offence the violation, the neglect, or even the ignorance, of the divine law."

Theodosius, who began to reign 379, and died 395, greatly exceeded his predecessors in his tyrannical and persecuting spirit. "He raised the secular arm against the Arians with a terrible degree of violence, drove them from their churches, enacted laws whose severity exposed them to the greatest calamities; took from all heretics and schismatics all their churches, and made a present of them to the orthodox." Gibbon coincides with Mosheim in his account of Theodosius; he says, "that the religious meetings of heretics, whether public or secret, by day or by night, in cities or in the country, were equally proscribed by the edicts of Theodosius; and the building or ground, which had been used for that illegal purpose, was forfeited to the imperial domain." At the time of his baptism, "he dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects." "It is our pleasure" (such is the Imperial style,) "that all nations, which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans; which faithful tradition has preserved, and which is now professed by the (Roman) pontiff Damasus, and by Peter, Bishop of Alexandria, a man of apostolic holiness. According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost, under an equal majesty and a pious Trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and as we judge that all others are extravagant madmen, we brand them with the infamous name of heretics; and declare, that their conventicles shall no longer usurp the respectable name of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict upon them." "In the space of fifteen years, he promulgated at least fifteen severe edicts against the heretics." Did Justin do more?

From these facts we learn, that as early as the fourth century all those corrupt principles, and anti-Christian elements, were in being which combined in forming that great ecclesiastical power, which gradually gained such a remarkable ascendancy over the consciences of men, and reigned with such an unlimited and sovereign sway over the ten kingdoms which arose upon the ruins of Western Rome. BERRAN.

(To be continued.)

#### LETTER FROM S. CHAPMAN.

BRO. BLISS:—After the interesting services of this "New Year's day," I retire by myself to pen a few thoughts for the columns of the *Herald*. Bro. Himes having been with me a considerable portion of the time since the date of my last, (Ogle county Sept. 15th,) I shall have occasion to say but little of my own labors during that period. It has been deeply interesting, however, and profitable I have no doubt to many, that I have accompanied our dear brother into most of the fields where I had labored during the past three years, viz., Winnebago, Ogle, De Kalb, Lee, Rock Island, Hancock, Adams, Pike, Brown, and Sangamon counties. In every district we visited in those counties, signal good was accomplished thereby. The brethren were strengthened, backsliders reclaimed, and sinners converted. Prejudice was removed from many minds, and quite a number from the various sects were constrained to embrace, and heartily to confess the Advent faith. Having such unbounded confidence in brother Himes, it was truly cheering to my own heart to see the brethren in every section (some thousands in number) who had embraced the faith under my humble labors seeking an introduction to him, and then to greet him so cordially. Being all of like precious faith, and loving one another as children of the same family, I was often reminded of the words of the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity," &c. (Psa. 133.)

In Cooperstown and Ripley, (Brown county,) and also in this place, a strenuous effort had been made to distract and divide the flock of God by introducing new theories, even "another gospel," and lest that of itself should fail to accomplish the object, a desperate effort was made by the assuming teacher (resorting to false accusation and slander,) to injure, and if possible to destroy my reputation as a minister of the gospel, and even as a Christian. And yet I was happy to find the brethren

in each place, almost without exception, glad to see us, and to make us more than welcome to their houses, to the sanctuary, and even to a place in the affections of their hearts as heretofore. The individual that seemed bent on my ruin, has desperately fallen, like Haman on the gallows prepared for Mordecai. It is nevertheless my earnest prayer that he may have timely and unfeigned repentance, so as to be permitted a place in the kingdom of our Lord, which beyond all question is soon to be established under the whole heavens. (Dan. 7:27.) But the subject is painful and I forbear.

There being such a demand for labor in the northern part of the state, it was not my intention when brother Himes first entered upon my field of labor in Winnebago county, Nov. 7th, to accompany him to the full extent of his tour; but receiving pressing invitations from the friends in almost every section, to come with him without fail, I have again finally surveyed the whole southern field, Henry and Knox counties excepted. In those places I labored with considerable success in July and August, '52, and left many warm hearts looking for and loving the appearing of the Lord, and I regret that it did not seem expedient for brother H. and myself to visit those places. The Lord protect those dear friends, especially my children in the gospel, from the sore evils of the present times, is my humble prayer.

In most of the populous places we visited, viz., Oregon, (Ogle county,) Moline, (Rock Island county,) Perry, (Pike county,) &c., there was a general attendance both of the ministry and the various religious sects, and I am happy to add, that while brother H. was faithfully delivering his message (not shunning ever to declare the whole counsel of God,) most profound attention was paid to the word, and prejudice was effectually removed from many minds.

In "Perry," brother M. Winslow, (a prominent Adventist in Pike county,) had made timely preparation for us, by securing the Baptist "church." But as the "Christian" brethren were holding a series of religious meetings in the village, Elder Henderson, the principal preacher on that occasion, being considerably acquainted with brother Himes, insisted on his preaching in their church, (a splendid edifice,) to which all readily consented. The house was literally crowded, so that the pulpit stairs had to be occupied. The text for that evening was, "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch," &c. (Mark 13:34-37.) Brother H. spoke with firmness and fluency, and never did I witness more solemn and undivided attention by so large an audience. To our joy, (and rather to my surprise,) Elder Henderson immediately rose and responded to every sentiment, and with an independent spirit exhorted the congregation to take special heed to what they had heard, "Lest coming suddenly, he find them sleeping," &c. A deep, and I trust a lasting impression was produced on many minds. The next morning as we were about to leave for this place, "Elder H." and some four or five other ministering brethren, called at our boarding place, spent an hour in friendly conversation, and then purchased of brother Himes *Father Miller's Life*, and several other Advent publications, and expressed regret that we could not remain with them during their protracted efforts to save souls. The Lord bless those dear brethren, and that people, is my prayer.

We came to this place on Friday the 10th ult. The "churches" not being opened to us, the court-house was readily procured by the brethren, in which brother Himes gave eight lectures. The hall was not crowded to overflowing as in Perry, yet our congregations were respectable and attentive to the word. The brethren were edified and their faith strengthened. Several accessions were made to their number, and more than all, perfect peace and love, which had been partially interrupted by opposing influences, was again restored, and will I trust prevail in the entire body till the Master comes. Their meetings are regularly established three times a week and are well attended. I preached to them that Lord's day, and in connection with Elder Battersby, administered the Lord's Supper. It was a heavenly season indeed. Elder B. is soon to leave for Fort Smith, (Arkansas.) We are all sorry, for he is a good brother, and the friends here need his help. Brother Himes having arrived to the extent of his tour, left us on Friday the 23d, for home, going by way of Chicago, where he was to preach on the following Sabbath. But few can imagine correctly how lonely I have felt since we parted, he having been with me about seven weeks, and having sympathized deeply with me in my peculiar trials, and common privations, and labors as a missionary of the cross, thus far away from our native home. The deep interest he

manifested in my welfare not only endeared him to me, but also served to secure for himself the sympathy and love of all the brethren. May God bless and reward him. The Sunday after he left I spent at Brush Creek, ten miles south, where I established a small church in August '51. Met a warm reception, and was enabled to "strengthen the things which remained." Last week I went to Stonington and Taylorville, Christian county, (thirty or forty miles east,) where I spent four days to good advantage. I had performed some labor there in July '51, but it was in a time of confusion, which so distracted the mind that little or no good was accomplished.

Having a brother (Thomas P. Chapman,) residing at Stonington, I of course in my late visit there spent considerable time in his family. Preached once to an attentive audience, and conversed much on the all-important subject. This brother and several others confessed faith in the doctrine under our labor in '51, but reading no Advent publications, and having little or no preaching on the subject, their faith and zeal had become languid. On listening attentively to the doctrine the second time, connected with the present signs of the times, all were more or less interested. Brother Thomas and several of the neighbors (his most intimate friends) received the doctrine understandingly, and in the love of it. And having now subscribed for the *Advent Herald*, I am confident they will not allow their faith to decline again till the Master comes.

Spent two evenings and nights in Taylorville, in the family of Doctor Chapman, (my brother's son,) and improved most of the whole time in conversation. Several of the neighbors having expressed a wish to see me, the Doctor's wife (a precious soul) prepared her house the second evening for company. She notified the village, particularly the intimate friends, that I was there, and they could see me if they chose. At an early hour the seats were nearly all filled by men and women of the first respectability, among whom were Judge T. and several merchants and doctors. As they wished to hear on the subject of the present commotion in the "Eastern world," and know whether in my judgment this was a subject of prophecy like other events of which I had spoken, and whether it indicated the soon coming of the Lord, and final consummation. I took the ground that it was, and did, assuring them that what John saw in vision, (Rev. 16:12, 13 and 14), had been, and was now being fulfilled before our eyes, and that these "unclean spirits of demons" were by no means confined to this nation, but had already "gone forth" to Russia, Turkey, England, France, Austria, Spain, &c., and will soon have gone to all the "kings of the earth, and of the whole world," and that the "gathering" and "battle" had already commenced, and that soon, (very soon in my opinion,) the following three verses (indeed the entire chapter) will have had their fulfillment. "Blessed is he that watcheth," &c.

I then showed that the "Armageddon" unto which the nations must necessarily be gathered to fulfil that prediction, was in part a portion of the Sultan's dominions, situated about seventy miles north of Jerusalem, and that the Czar was now making a desperate effort to possess it, or the empire embracing it. After which I quoted a brief extract from *Russel's History*, which I will here note for the information of others, viz.: "Concerning the valley of Megiddon, or Armageddon, called in modern times Esdraelon. The great mourning in Jerusalem foretold by Zech. 12:11; 2 Kings 23:29, &c., is said to be as the lamentation in the valley of Megiddon. It has been a chosen place for engagements in every contest carried on in the country, from the days of Nebuchadnezzar king of the Assyrians down to the disastrous invasions of Napoleon Bonaparte, Jews, Gentiles, Saracens, Egyptians, Persians, Druses, Turks, Arabs, Christians, Crusaders and anti-Christian Frenchmen. Warriors out of every nation under heaven have pitched their tents upon the plain of Esdraelon, (or Armageddon,) and have beheld their various banners wet with the dews of Tabor and of Hermon. Here too, shall we not add, is to be fought the 'great battle of Armageddon,' so well known to all interpreters of prophecy." (See *Family Library*, No. 27, chap. 7, p. 332.)

I then gave my congregation an opportunity to present objections, or ask questions on the subject if they chose, but all were silent, solemn, and respectful. As the friends at a late hour were taking their leave of us one after another, several said, "We have been 'highly entertained,' 'deeply interested,'" &c. The Lord add his blessing, and save those dear friends in the day of his coming, is my prayer.

In the morning (yesterday,) as I was about to leave to meet my appointment here, Dr. C. of his accord cheerfully subscribed for the *Advent Herald*.

I hope and trust it will prove a blessing to that dear family, and to others in that flourishing village.

The Lord permitting I shall remain in this city and vicinity through the present week, and preach again to this people on the coming Sabbath. Then enter upon our engagements in Pike, Brown, and Hancock counties.

Brethren of the "household," let the present signs of the times keep you awake and at your several posts, so that when the Master comes (nigh even at the door,) he find you not sleeping. I again ask for a special interest in your prayers.

My Post-office address is still Springfield, Ill., care of Dr. M. Helm.

Yours as ever, in the blessed hope.

SAMUEL CHAPMAN.  
Springfield, (Ill.), Jan. 1st, 1854.

#### LETTER FROM A BROTHER.

DEAR BROTHER:—I cannot serve the cause of Christ as my heart desires here. I am very "faint, yet pursuing." I cannot pay you for the *Herald*, at least at present, and over the signature of "One of the Poor" give me leave to try and aid the cause, and the office. The present number notifies that in the next bills will be sent to those in arrears. Were I with them individually, I would whisper in their ear, if you are in business and can pay, do, and do it promptly. The writer is not able; but is an invalid preacher,\* and he feels, for the cause of Christ, grateful to the office, and thankful to those who contribute, that the *Herald* may be sent to ministers and to the poor. Much is said about the rack as an instrument of torture in olden times, but I do think that of the mind is more distressing, and for a man who loves to pay and cannot, who loves to do good and is crippled, and distressed at the infatuation of thousands, and who is yet borne down by them, to be continually accumulating of the treasures of Christ and for this to be the more afflicted and avoided, are among the exercises of a racking mind. But to encourage you, I will turn over the leaf and say, "the Lord is in the bush." Borne down as I am in mind, afflicted and feeble as I am in body, offensive as I am in my circumstances, the Lord is, in the badger skins (Exod. 26:14); and surrounded as I am with the many who enjoy ease and plenty, yet to me I humbly hope the Lord is in the "myrtle trees." The *Herald* has been useful to me in my lonely dwelling, and in my occasional public services I have been obliged to seek assistance from religious friends, and in their churches I aimed to correct many errors such as Dan. 2:44 and many more of the like, from pulpit to pulpit and from house to house, until obliged by a ruined constitution to retire to my dilapidated dwelling to pray when unable to travel and to preach. I would like to be near and tell you what the Lord has done for my soul, that Christ might be magnified, for I am often astonished at manifestations of his wisdom as "the wonderful Counsellor," the superiority of his grace as the "pearl of great price," as unknown to the careless and profane "as the treasure hid in the field," &c. &c., without end to his excellences. Amen. Brethren I will thank you for your prayers, and be greatly obliged by your attention to the office in its dues.

BRO. BLISS:—Its always safe to glorify God, and that's a constant object of my prayers and the purport of this note. Isaiah 57:4 has long been plentifully fulfilled upon me in this place. Here are three churches, and I don't know one individual of them all that takes up the cross. Early in the winter I was invited to debate the question, "the Bible an obstacle to science." I complied and took the negative; then I was urged to another, viz., "that Bible skepticism has a pernicious influence on the community." This last originated as well as the first with the infidels. Now I mention these things to say as the Lord enabled Stephen to meet and baffle the libertines, so He was pleased to endue me with such a temper and power by the pen, that Infidelity refused to appear on the ground after the first or second night. True, some others took their places; but more for form's sake, than expecting success. I bless and glorify God who has carried me through these labors to so good a result; and I merely send you a few thoughts copied from my opening address, because I wish to pay respectful attention to you as you have long done to me the *Herald*. Its now midwinter, and I am living on donations from Free Presbyterians, and have now at present none to look to but my religious friends and they at a distance. I have about five dollars remaining of their donations, myself and horse to keep until spring, if I live as long, for my health is bad, and my departure I

\* Of the Presbyterian church.



should think cannot be far off. I wish the office to receive its dues out of my effects when gone. I wish too to glorify the Lord in the fires until then, and my only hope is in God's mercy through Jesus Christ, for whose law and authority and by His grace I have been carried through wonderful exertions in this place, exertions of body and mind. Thanks to God for his grace by which and by which only I have been kept from lowering the standard of true piety, and praise to the Lord, by his grace I have been enabled to preserve my conscience; and in my sorrows he comforts me, in my ignorance he instructs me, in my darkness he enlightens me, in my dangers he protects me from ruffianism and profanity, in my difficulties he upholds me, in my necessities he supplies me, and in my peculiar repelling circumstances he ever makes them an object of good to me, hence I mentioned in my other note the badger skins. I thank you for the article on the rack, it did me good; for power is held over me now, and has long been as a rod to make me recant. But my prayer to God is, that I (though as a besieged city) may be kept by the power of God through faith in Jesus Christ unto the end.

While I am sending, I will drop you a line as a part of my opening address on the subject of

#### "THE BIBLE AN OBSTACLE TO SCIENCE."

"Who makes the assertion? Surely not those who have given it a sober and candid examination. Do any of its writers favor that opinion? None. Well, they were good men, or angels, and could have no disposition to impose upon the world, and say, as they frequently did, 'the Lord hath spoken' when he had not said a word. The writers of the Bible, as men, exhibit a decided homage for truth and honesty; for they record their own errors and sins. But if we suppose it to be a production of falsehood, then it must have been produced by bad men or devils; and would they have recorded so much of rebuke for sin, paid homage to divine laws, and recorded threatenings against wickedness? Certainly not. This would be contrary to science which is based on principle. If neither of these are true it must have been given by the inspiration of God. And as the science of God must be perfect, the conclusion is inevitable that the matter of the Bible must be good and favorable to real improvements in useful knowledge and science. The Bible, then, an obstacle to science! To what science! that of astronomy? No indeed; for it reveals a plurality of worlds. True, it does not give an essay on this science; for the Bible is a message from the Most High God to men to reveal on what terms they may be pardoned and saved; and it would not comport with the dignity of its author to insert subjects that would only gratify men's curiosity. No, no; the Bible's mission is to make men good, rather than curious; to save sinners, and not to make philosophers; to make men holy, that they may be happy; to produce Christians, which, as the scientific Young says, is 'the highest style of man.'

"But suppose we could cross-examine some of the writers of the Scriptures on this subject. Take Moses, who received his education in the colleges of Egypt; would he throw obstacles in the way of science? Not at all. Could it be extorted from Daniel, whose attainments were celebrated by provinces? Would Isaiah admit the charge? The eloquence, sublimity and purity of his language forbid the idea of his being an opposer of science. Do the writings of Ezekiel, Hosea, Amos, and Malachi show any evidence that they were opposed to the sciences? Not at all. Could anything favorable to the charge be collected from the compositions of the New Testament? Would Paul confirm the slander, who was educated a gentleman in an institution where Gamaliel presided;—who received large accessions to his knowledge in the third heavens—who made the tour of the nations—who saw the superstition, false religion and cruelty, that reigned where revelation was not known and valued, and who was fully convinced that directly or indirectly all useful knowledge was derived in one form or other from revelation? But the debater says, the Bible is an obstacle to science. I would ask the gentleman what science? Take that of mathematics: 'God manifested in the flesh,' in Jesus Christ, the image of the invisible God, he can measure the universe—tell the number of the stars—and call them all by their names. Take another, the science of war: he can thrash the mountains with a worm, and not hurt it either. He is the captain of our salvation, and leads his soldiers on to a most glorious victory, so that sin shall not have dominion over them because they are under grace. He teaches us to make war upon self, that most powerful enemy, assuring us that that conquest attained, other victories will follow. Take knowledge, the great science of salvation, and 'this is life eternal, to know thee the only true God, and Jesus Christ whom thou has sent.' Will

the gentleman take his hat and walk with me to yonder noble edifice, the patent office, and while amused and astonished at the efforts of genius and science in the useful arts!—the Bible reveals that 'many shall run to and fro and knowledge shall increase.' Will he put his Bible in his pocket and a copy of Volney's Ruins, and we will visit that grave-yard of nations; and while he reads the epitaphs on the monuments of departed empires, he may see them distinctly marked in his Bible; and will the gentleman persist in his assertion that we only have the writers' word for it that they were inspired? How could short-sighted man give an exact history of so many nations hundreds, nay thousands of years before? No, no; we are indebted, the world is deeply indebted, to that benevolent Being Jehovah, who 'only knows the end from the beginning,' and who has instructed and warned us beforehand of what should take place. But we are told that a false reverence for the Bible cramps the powers of the mind! Rather is it not an incentive! for in 'Jesus Christ are hid all the treasures of wisdom and knowledge,' and the glory of Christianity is that it sanctifies all these powers and prepares their professors for scenes that 'eye hath not seen, nor ear heard of what God has prepared for them that love him.'"

#### ONE OF THE POOR.

#### EXTRACTS FROM LETTERS.

RELIAE E. WOOD writes from Cheshire, Jan 4th, 1854:—"God hath appointed a day in which he will 'judge the world,' and we are not left in 'darkness, that that day should overtake us a thief.' We have a sure word of prophecy, unto which we do well to take heed as unto a light shining in a dark place.

"The cry has gone forth, 'Behold the bridegroom cometh!' But as it was in the days of Noah and Lot, the wickedness of man is great, and the messengers seem unto them as those who mock. The signs foretold in the Scriptures are fulfilled, and yet they perceive it not. Jerusalem was accused because she knew not the time of her visitation; and the Lord now speaks, saying, 'My people are destroyed for lack of knowledge, and because thou hast rejected knowledge, I will reject thee!' The busy multitude are rushing heedlessly on to death. Their 'seers' and 'wise men' are crying 'peace and safety, when sudden destruction cometh.' In the language of the prophet, I feel sometimes to say, 'O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!'

"There is a God in the heavens, whose teachings and manifestations are not according to the creeds and forms of a degenerate Church, but are life, and power, in the Holy Ghost. He is now bringing the world to a test, and our Saviour foreseeing the present unbelief, says, 'When the Son of man cometh shall he find faith upon the earth!'

"The world is corrupt, it is ripe, and the reaping time is come. The political, ecclesiastical, moral, and scientific organizations of the day are become in many respects an abomination in the sight of the Lord of hosts. He is now sending his last warning to his people who are scattered, one of a city, and two of a family, among the dwellers of the earth. 'Behold he cometh; go ye out to meet him.' Think of these things, perishing sinners; weigh them well, as you value your everlasting welfare; decide for God, before that day overtakes you as a thief, and you take up the awful lamentation, 'The harvest is past, and the summer is ended, and I am not saved.' Prepare! prepare to meet your God!"

OUR POOR LIST, in spite of all our efforts to reduce it, is increasing. And yet we know not that it is sent to any but the worthy poor. We had rather suffer ourselves, than to deprive them of the pleasure and benefits of its weekly visits.

We give below an extract of a letter from a poor widow, as a specimen of many we receive at this office:

"It is several months since I have had the privilege of reading your valuable paper. I have long been waiting, hoping, and expecting, that I might earn an overplus dollar, after supplying the common necessities of life for myself and children, and send it to the *Advent Herald*, that I might have 'light' and joy at its approach in my house, but at present I wait in vain. I have to take sail-work from the shops to support my family, I must consequently work long and hard to earn very little. Provisions are very dear, and instead of getting a dollar for the *Herald*, I am obliged to get in debt for the necessities of life. Please pardon me, sir, for taking this great liberty. I greatly desire the reading of your paper. If I live and time continues, I hope I may be able to do some-

thing for it. My children are young. Your paper was the first to herald the approach of a soon coming Jesus to me, as well as thousands of others. I feel that it ought to be sustained, while it is what it has been in days that are past. I was introduced to your valuable paper in '42. . . under the preaching of our beloved brother Collins. 'Eventful day! eternity can disclose the result of that meeting.

"I have passed through many trying scenes since the death of my husband. But the Lord of hosts has been our keeper. The Lord will provide. Amen. The poet says:

"Is poverty thy portion? Privation been thy lot! Dost sickness sorely press thee? By friends art thou forgot!"

This is the night of trial:—The day will surely come! Endure, each passing moment but brings us nearer home."

"I believe it. Yours, expecting glory, honor, immortality at the appearing of Jesus. Amen."

BROTHER D. I. ROBINSON writes from Homer (N. Y.), Jan. 12th, 1854:—"The good work goes gloriously on, even beyond our faith and expectations. Some over twenty have found Jesus, and as many more seeking and seriously inquiring, the church revived and alive, and full houses, and deep melting feeling, and this notwithstanding the weather is very rainy. O praise God! These remind us of old revival times, and are like them. Come, let all arise and trim their lamps and have oil in their vessels, and faith and zeal, and work for God, and save souls. God has sustained me, and notwithstanding six weeks' daily meetings—of twice and three times a day—I improve in health, soul and body, and throat especially. It is marvellous in our eyes. Eating and sleeping and preaching really do me good, and I love to do them all. These are my principal medicines, and blessed be he that invented sleep! Our next meeting and conference is to be at Seneca Falls, January 29th. O, let there be a good rally and much prayer. Yours in haste, love, and hope."

BROTHER W. G. RUGGLES writes from Moline (Ill.), Jan. 2d, 1854:—"Your visit to this place, although short, has been productive of some good at least. the prejudice existing in some minds has been removed, and a general anxiety to hear on the subject of the Saviour's speedy second advent into this world. No doubt that you have staid with us a week or more, great good would have been the result. At times, when we think of the crowd that flocked to hear you on your last evening here, we can hardly feel reconciled at your leaving us so soon. But the Lord direct in these matters. We need judicious and faithful laborers to help us. And none save judicious and sound Advent ministers would do us any good in this region. There are hundreds, yea thousands, that are perishing for the want of that bread which is given to supply man's spiritual wants. We feel willing to give in temporal things as the Lord has prospered us. This Western field should not be neglected, with the idea that there are but few here to benefit. We highly appreciate the labors of our beloved brother Chapman, but what are the labors of one man in this great field! Once more would we utter the Macedonian cry, 'Come and help us!' Yours in the gospel hope."

BROTHER DANIEL CAMPBELL writes from West Flamboro', Jan. 3d, 1854:—"I would inform you and the friends of the Advent cause what the Lord has wrought in this neighborhood. Brethren John Pearce, Crandall, and myself have been holding a protracted meeting here of about fifteen days. Several praying friends aided us much by their prayers of faith, and labors of love. A number of backsliders have been reclaimed, and some have been converted. To God be all the glory for ever. A little church has been raised in the vicinity of London, C. W. May God grant that they may let their light shine till the day of Christ."

#### Obituary.

"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DIED, in Peekskill, N. Y., Jan. 9th, 1854, of inflammatory croup, SARAH EMMA GREEN, in the fifth year of her age. Thus the Lord is removing our idols, that he may have our undivided love and service; but through grace we are enabled to say, it is the Lord, let him do as seemeth him good.

P. F. GREEN.

#### New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo

Price, in plain binding, \$1.00

Postage, when sent by mail, if pre-paid, 20 cts.

"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*,—from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3, 30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

A NEW TRACT ON THE "TIME OF THE ADVENT."—This tract is now ready. It contains resolutions of the General Conference of Adventists at Salem, and also of Canada East on the question of time, together with an article on knowing the time, and the duty of watchfulness. A very important tract for circulation at this time. \$1.50 per hundred, two cts. single. Send in your orders without delay. Let it be circulated.

"HISTORY OF THE REFORMATION."—Vol. V. of this great work, by D'Aubigne, is now published, and may be obtained at this office. Price—12 mo. half cloth, 50 cts.; full cloth, 60 cts.; fine edition, cloth, 75 cts.; 8 vo. paper, 38 cts.; the five vols. 12 mo. cloth, \$2.50; do. do. fine edition, \$3.50; five vols. in one, 8 vo. \$1.50.

TRACTS FOR THE TIMES.—No. 3.—"The Glory of God Filling the Earth." By J. M. Otrock. Published in connection with the Second Advent Conference in Canada East. This work may be had of Dr. R. Hutchinson, Waterloo, C. E., or at this office. Price, \$1.50 per hundred.

"THE ETERNAL HOME."—We have received from brother Litch a thousand copies, without covers, of these tracts, (thirty-six pages) which we will send by mail postage paid—100 copies for \$3; 30 for \$1, or 4 cts. single copy.

"THE MOTIVE TO CHRISTIAN DUTIES, IN THE PROSPECT OF THE LORD'S COMING."—This is an article published some time since in the *Herald*—now issued in eight page tract form. 75 cts. per 100.

"GAUSSEN ON INSPIRATION."—Of this valuable work, which was referred to in the *Herald* by bro. Litch, we have now a supply. Price, \$1.



## AYER'S PILLS.

For all the Purposes of a Family Physic.

There has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been an unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not the system as it produces so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity, but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Lactation, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scoury; Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

#### Ayer's Cherry Pectoral.

For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNET, Boston, and by all Druggists everywhere. (d. 10-6m.)









Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 664.

BOSTON, SATURDAY, FEBRUARY 4, 1854.

VOLUME XIII. NO. 5.

## Spirit Rappings 500 Years ago.

THE spirit rappers of our times hail the pretended spiritual developments of the few last years, as signs of a new era in the destiny of humanity. It marks, they say, the progress of man toward better things; it opens a new page in his history. Of course this assumption is built on the presumption that these spiritual agencies are novelties, hitherto unknown in man's history. But alas! for this pretension, it has as little foundation in reality, as the alleged invisible rappers themselves. For that pleasant old chronicler of the olden time, JOHN FROISSART of blessed memory among all lovers of good history, records events precisely similar to these boasted novelties of our modern wonder mongers. Admitting the truthfulness of his statements—and there is at least as much truth in what he records, as there is in the assertions of that man of dreams, visions, fancies, &c., A. J. Davis, the spirits played their freaks with their favorites as much as five hundred years ago, at least. But we will let honest John tell his story, which we quote as condensed from his pages by the *National Intelligencer*.

"About the year 1360 (nearly five centuries ago) Raymond, Lord of Corasse, had a difficulty with a priest or 'clerk' about tithes, the collection of which he had resisted. The priest threatened vengeance, and departed. About three months after, when the knight least thought of it, and was sleeping in bed with his lady, in his castle of Corasse, there came *invisible messengers*, who made such a noise, knocking about everything they met with in the castle, as if they were determined to destroy all within it, and they gave such loud raps at the door of the chamber of the knight, that the lady was exceedingly frightened. The knight heard it all, but did not say a word, as he would not have it appear that he was alarmed, for he was a man of sufficient courage for any adventure. These noises and tumults continued in different parts of the castle, for a considerable time, and then ceased. On the morrow all the servants of the household assembled and went to their lord and said:

"My Lord, did you hear what we all heard this night?"

"My lord de Corasse dissembled and replied, 'What is it you have heard?' They then related to him all the noises and riotings they had heard, and that the plates in the kitchen had been broken. He began to laugh, and said: 'It was nothing—that they had dreamed it, or that it had been the wind.' 'In the name of the saints,' (added the lady,) 'I well heard it.'

"On the following night the noises and rioting were renewed, but much louder than before; and then some such blows struck against the door and windows of the chamber of the knight, that it seemed they would break them down. The knight could no longer desist from leaping out of his bed and calling out, 'Who is it at this hour thus knocks at my chamber door?'

"He was instantly answered, 'It is I.'

"And who sends thee hither?' asked the knight.

"The clerk of Catalonia, whom thou hast much wronged, for thou hast deprived him of the rights of his benefice; I will never, therefore, leave thee quiet until thou hast rendered him a just account, with which he shall be contented."

"What art thou called," said the knight, "who art so good a messenger?"

"My name is Orthon."

"Orthon, (said the knight,) serving a clerk will not be much advantage to thee; for if thou believest him, he will give thee great trouble; I beg thou wilt therefore leave him and serve me, and I shall think myself obliged to thee."

"Orthon was ready with his answer, for he had taken a liking to the knight, and said, 'Do you wish it?'

"Yes, (replied the knight,) but no harm must be done to any one within these walls."

"O, no, (answered Orthon,) I have no power to do ill to any one—only to awaken thee and disturb thy rest, or that of other persons."

"Do what I tell thee, (added the knight,) we shall well agree, and leave this wicked priest, for he is a worthless fellow, and serve me."

"Well, (replied Orthon,) since thou wilt have it so, I consent."

"Orthon took such an affection to the Lord de Corasse that he came often to see him in the night time; and when he found him sleeping, he pulled his pillow from under his head, or made great noises at the door or windows; so that when the knight was awakened, he said, 'Orthon let me sleep.' 'I will not,' replied he, 'until I have told thee some news.' The knight's lady was so much frightened, the hairs of her head stood on end, and she hid herself under the bed-clothes. 'Well,' said the knight, 'and what news hast thou brought me?'

"Orthon replied, 'I am come from England, Hungary, or some other place, which I left yesterday, and such and such things have happened.' Thus did the Lord de Corasse know by the means of Orthon all things that were passing in different parts of the world; and this connexion continued for five years.

"The knight subsequently became desirous of seeing his 'invisible messenger,' when the following dialogue took place:

"The knight interrogates the spirit, 'And where dost thou come from?' 'I came from Prague, in Boorhemia.' 'How far is it hence?' 'Sixty days' journey,' replied Orthon. 'And hast thou returned thence in so short a time?' 'Yes, I travel as fast as the wind, or faster.'

"What, hast thou got wings?"

"O, no."

"How then canst thou fly so fast?"

"That is no business of yours."

"No!" said the knight, 'I should like exceedingly to see what form thou hast, and how thou art made.'

"That does not concern you to know," replied Orthon; 'be satisfied that you hear me, and that I bring you intelligence that you may depend on.'

"That the spirit of Orthon did afterwards appear to the knight, first in the form of 'two straws which were turning and playing together on the floor,' and afterwards as 'an immensely large sow,' together with other entertaining matter, the curious reader will find by reference to the chronicles of—FROISSART."

## The Nestorians.

THE Nestorian Christian religion, which at one time prevailed so extensively in Asia, and seemed upon the verge of indoctrinating that vast continent with the principles of Christianity, and of which it is said a few traces may still be found among the mountain crags of Persia, was founded in the early part of the fifth century by Nestorius, who was appointed to the patriarchal chair of Constantinople in the year 428. Nestorius carefully distinguished between the divine and human nature attributed to Christ, and refused to the Virgin Mary the title of "Mother of God." He believed that while she was the mother of his human nature, she could not be the mother of his divine nature. He fearlessly preached this doctrine in the church of St. Sophia, in Constantinople, and his labors soon excited the indignation and hatred of those who had learned to worship the Virgin. A powerful party was formed against him, headed by Cyril, who was at that time the patriarch of Alexandria, in Egypt.

Cyril, the opponent of Nestorius, was an intolerant fanatic. As an instance of his injustice and bigotry, it is related that when he assumed the patriarchal robes in Alexandria, there were 40,000 wealthy Jews in the city, who had long resided there in peace and freedom. Cyril immediately, at the head of a large force of his adherents, attacked the Jews in their synagogues, killed many of them, and seized the property of their whole community. Taking the largest share for himself, he divided the remainder among his

followers. Such was the character of Cyril, a canonized saint of the holy Catholic Church.

Nestorius was to be tried by a council to be held at Ephesus, and Cyril, having induced a majority of the bishops to espouse his side, succeeded in degrading him from the office of patriarch. Although denounced by the Council of Ephesus, the Nestorians continued to exist. They spread their doctrines into the Eastern world and found refuge within the confines of Persia; and they alone of all Christians, seemed at that time to have recognized that it was their duty to spread Christianity through the world. They multiplied bishoprics and arch-bishoprics throughout Asia to a wonderful extent, and although many of these dignities must have been merely nominal, still there was little doubt that a powerful organization existed, and the members of the Greek Church in Asia were actually a more numerous and powerful body than the Roman Catholic branch in Europe. But the dark day came upon them. The mighty Tamerlane drove them to the mountains, and massacred all who crossed the path of his conquering troops. Great numbers apostatized to idolatry; many embraced Mohammedanism, and many more at a subsequent period were induced by the Catholics to acknowledge the Pope as the head of the Church. Thus Nestorian Christianity died apparently from the plains of Asia—remaining only in the bosoms of a few brave men, who, with their descendants, secure in the mountain fastnesses of Persia, dared still to cherish the forbidden faith.

## The Infidelity of the Rappers.

As chroniclers of passing events it is necessary to notice the progress of the new faith that has arisen in our midst. The following notice of "Judge Edmonds in Worcester," by the communications purporting to come from Voltaire, shows that they are gradually endorsing the most offensive features of infidelity.

The City Hall was pretty well filled last Monday evening, by an assemblage to hear Judge Edmonds, of New York, discourse upon the Spiritual Phenomena. There was some excellent singing by two young men, with melodeon accompaniment, at the commencement and close of the other exercises, which would have been more than enough for the small admission fee charged at the door. Dr. Dexter of New York opening the meeting with prayer; this was followed by singing, and the Doctor commenced. He said he would read a dialogue which he had in his hand, in manuscript, between two spirits. The matter purported to come from the spirits of Voltaire and Cardinal Wolsey. We understood the drift of the dialogue, or the points deemed important in it, were, that Voltaire was not an infidel, but only a philosophical thinker, so much in advance of his age and generation that he only appeared to be an infidel; that he (Voltaire's spirit) did not regret that his writings and speculations had been circulated, for if they lacked the form of expression which he might now give them, and necessary to an understanding of his real inner knowledge, still they would lead to controversy and inquiry, and of course to truth. Dr. Dexter occupied about half an hour.

The chief points in Judge Edmonds' discourse were: He would tell them how he had come to believe Spirit communications, after thorough, patient, and deep investigation, and enumerated the different kinds of opposition, which he considers are evidence of the truths of spiritualism. Many thousands had before this day suffered martyrdom for their belief—they were "mediums." That there was a surprising intelligence in these spiritual rappings; that there was evidence in them that the "Great Father of all was shedding upon his children the light of a new religion;" that the phenomena revealed what Moses and Christ had failed to reveal; that it is necessary at this age of the world to have such a revelation; that it improves their temporal and physical condition; that it will

relieve thousands suffering in mental slavery, and they will throw off the trammels of sectarianism and become free; that there was nothing in the Bible or in the laws of nature at war with it, and, that, as it is to be the belief ultimately of all, the sooner we believe, the better for us.

These, we think, were the prominent ideas advanced.

To illustrate his statement that there was superior intelligence connected with the phenomena, he said he was in Central America some time ago, and some of his friends in New York city inquired of the spirits of his (the lecturer's) circumstances. In seven or eight instances the information received by his friends was found to accord with the actual facts, as he had kept a very minute journal, and could prove. Two days before the news of the loss of the San Francisco, a medium in New York had all the particulars written out, and, as was afterwards found, perfectly correct, even to the most unimportant detail.

Last week, said the lecturer, myself and nine other persons saw and heard a melodeon played most beautifully, and no human hand was near.

He read some writings, supposed to be from spirits; another piece was sung, and the audience dispersed.

No facts other than mentioned above, or tangible arguments, were offered to prove that the manifestations were produced by the spirits of the departed. No new light was shed upon the subject.

Worcester Regis.

## There will be no Night there.

No night, with its gloomy darkness and fearful raging tempest. How it howls about our casement and tears in fury among the leafless branches. The thunder mutters its fearful anger, and the ghastly lightning glares vividly about us. But there no storms will sweep over the soul. All will be serene and pure; as the morning sun bursting in beauty over the tranquil lake; as the midnight sky gazing silently and solemnly upon the repose of nature, when the wind has hushed its breath and the little stars hold converse in gentle whispers.

No night there! with its long and tedious hours of anxious care, of restlessness and pain. Ah, who cannot recall them; when we sat by his bedside, and bathed his fainting temples, and heard the knell of the lazy hours as they crept slowly by. And then the morning came, but not to our souls, for the spirit of the beloved had gone and left us desolate.

No night there! with its unconscious stupor; with its forgetfulness of the past and unconcern for the future; with its dreams of terror, and sudden alarm. The faculties of the soul will be all awake there. We shall know as we are known; know the depths of that love that saved us; the immensity of that power which redeemed us. We will tell it in the diamond starlight showered upon our pathway; we will read it in the solemn cycles of the rolling planets. The flowers of Paradise will whisper it to our souls, and its gentle waters and healing streams all will speak of it.

No night there! and therefore no darkness; no darkness and therefore no fear. He will wipe away all our tears. His banner over us will be love; and we will think of the days gone by; of the toils and conflicts of old earth, and it will be like the thoughts of the weary mariner, when he has clewed up the sails for the last time; and now from his mountain home gazes o'er the fretful, roaring waters on which he has suffered and toiled.

## The Fall of Ambition.

Mr. Patrick Adamson was once a preacher of highly distinguished popularity. Pride and ambition, however, appeared to have influenced his sacred calling. By his influence and popular talents he rose rapidly in church preferment until he obtained the mitre, and became Archbishop of St. Andrew's. Dazzled with the grandeur and dignity to which he had attained, and vain



of the powers which his office combined, he commenced a violent persecution against his inferior brethren; at which he was frequently heard to say, that of whatever else he might be deprived, of three things he was certain—his riches, his learning, and the king's favor. But how vain was his boasting! A short time only elapsed before in the face of all the people, the judgment of God overtook him, and his pride and cruelty became his ruin. His intellectual powers, of which he boasted, withered; so that although his eloquence had been greatly admired, he was unable to express himself even in a few words with coherency; his riches made unto themselves wings and flew away, until he was obliged to seek and subsist on charity from those very ministers he had persecuted; while the king's favor, in which he had trusted, not only was lost, but he became so far the object of his abhorrence, that the prelate himself declared, "he was sure the king did care more for the worst of his dogs than for him;" and thus, cast off by the world, whose favor he had sought, and by Him "whose favor is life," but whose favor he had rejected, he lived and died in the greatest misery and want.

O, how wretched

Is that poor man, that hangs on princes' favors!  
And he, and every one, that God's blest smile  
And his soul's peace, barters for earthly trash.

(Continued from our last.)

### Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

1526. In a diet of the German Empire, held at Spire, "it was carried by a great majority, that the execution of the edict of Worms (A. D. 1521) should be suspended till the doctrines, which had given occasion to it, were examined, and either condemned or approved by a general council. At the same time it was agreed, that a solemn address should be presented to the emperor, entreating him to assemble one without delay, and that, in the meanwhile, every prince should be at liberty to regulate ecclesiastical matters in his own dominions as he should think expedient. And now the German states and princes, who were friends to the reformation, being thus delivered from all restraint, made it their business to banish the superstitions of popery out of their dominions, and introduce genuine Christianity in their room. This liberty they enjoyed for the space of three whole years; and, improving it to the advantage of their cause, they introduced, during that time, the reformation among their subjects quite unmolested."—*Bower*, v. 3, p. 306.

1527. The Duke of Bourbon, being in want of money to pay his troops, resolved to plunder Rome. Accordingly he marched to and entered that city.

"No instances occur in history of cruelty, lust, avarice, and contempt of everything that is sacred, which were not practised, on this occasion, by the bigoted Spaniards, as well as by the Germans, who were for the most part Lutherans, and enemies to Rome. They, who relate the particulars, agree all in this, that though Rome had been frequently taken, and plundered by the barbarians, it had never seen, since its foundation, so dismal a day.

"The pope, instead of leaving Rome, and retiring, as many advised him, to some fortress of the ecclesiastical state, fled to the castle of St. Angelo, which was immediately invested by the prince of Orange. In the meantime the army of the confederates advanced to the relief of the pope, and even came within sight of Rome. But the Duke of Urbino, general of the confederate army, urging many difficulties against their attempting to raise the siege of the castle, they marched back."—*Id.* p. 305.

The pope at length gained his liberty, by granting to the emperor, Charles V., "one-tenth of the ecclesiastical revenues in all his kingdoms," with other mortifying conditions.

"While these things passed in Italy, the reformation was carried on, with wonderful success, in Germany, several of the German princes, and most of the imperial towns having embraced the new doctrine, and allowed it to be freely preached within the limits of their respective jurisdictions."—*Id.* p. 306.

1529. The resolutions granted in 1526, at the "Diet of Spire, were revoked at the end of three years, by another held in the same place, and every change in religion was declared unlawful till authorized by the general council that was soon to meet."—*Id.* p. 306.

"Against that declaration four princes of the empire, and thirteen imperial cities entered a solemn protest; and hence arose the denomination of PROTESTANTS, a name that has thenceforth been given to all who renounce the errors of Rome."—*Id.* p. 307.

1531. At the diet at Augsburg, the Protestants first presented their confession of faith, which was composed by Melancthon—no regular system till then having been drawn up. It contained twenty-eight chapters, of which twenty-one

declared the opinions of the reformers, and seven pointed out the errors and abuses that caused their withdrawal from the church of Rome. This was answered by the Romanists, to which the emperor would receive no reply.

"On the 19th of November an edict was issued by the diet, confirming that of Worms, condemning all the changes in doctrine and worship introduced by the reformers, and commanding the princes, states, and cities, that had withdrawn their obedience to Rome, to return to their duty, on pain of incurring the high displeasure of the emperor, and the ban of the empire.

"This edict alarmed the princes, who had embraced the reformation; and in order to put themselves in a condition of repelling force, if any were offered, by force, they met at Smalcald in the landgraviate of Hesse, and there entered into a confederacy in defence of their religion and liberties.

"This confederacy was highly displeasing to the emperor; but as Solyman, Emperor of the Turks, entered at this time the kingdom of Hungary at the head of a very numerous army, and the confederates refused to concur, in the defence of that country, either with men or with money, unless the emperor revoked the edicts of Worms and of Augsburg, or, at least, suspended their execution, he was obliged to come to an agreement with them."—*Id.* p. 308.

1532. "Accordingly, on the 13th of July, 1532, a peace was concluded at Nuremberg upon the following conditions:—That the confederates should furnish the emperor with the necessary subsidies for the defence of the kingdom of Hungary; and the emperor, on his side, should suspend the execution of the above-mentioned edicts, and molest no man on account of his religion, till the points in dispute were finally determined in a free general council, which he should cause to be summoned within six months, and to be opened within a year. A religious truce being thus concluded to the inexpressible joy of the confederates, they sent at their own expense, such powerful reinforcements to the imperial army, commanded by the emperor in person, that, at his approach, Solyman, though at the head of two hundred thousand men, thought it advisable to retire, and march quietly back to Constantinople."—*Id.* p. 308.

1534. Henry VIII., king of England, & being on the 3d of November, 1534, declared by the parliament 'supreme head, on earth, of the Church of England,' he thought himself, by virtue of that title, master of the religious sentiments of his subjects; and as he still retained most of the grossest errors of popery, and with them the persecuting spirit of that church, they, who denied any of them, met with no better treatment from the king than they did from the pope. And thus matters continued in England during the whole reign of Henry VIII."—*Id.* p. 310.

Pope Clement dying this year, Paul III. was elected in his room.

1538. "In the present year, 1538, was at last published the bull of excommunication against Henry VIII. It had been drawn up in 1535, on occasion of the execution of Cardinal Fisher, Bishop of Rochester; had been submitted to the judgment of the cardinals, and approved by most of them in a full consistory. However the pope, flattering himself that an accommodation with England might still be brought about, delayed the publication of it till the present year; when finding an agreement with the king quite desperate, he published it with the usual solemnity, and caused it to be set up on the doors of all the chief churches of Rome. By that bull the king was deprived of his kingdom; his subjects were not only absolved from their oaths of allegiance, but commanded to take arms against him, and drive him from the throne; the whole kingdom was laid under an interdict; all treaties of friendship or commerce with him or his subjects were declared null; his kingdom was granted to any who should invade it, and all were allowed to seize the effects of such of his subjects as adhered to him, and enslave their persons, &c. But these were all 'bruta fulmina'; and the king, provoked beyond measure at the insolence of the pope, continued to persecute, with more severity than ever, all, without distinction, who refused to renounce the papal supremacy, and acknowledge his own."—*Id.* p. 312.

1540. Ignatius of Loyola founded the order of Jesuits.

"To the three vows of poverty, chastity, and obedience, common to all religious orders, they add a fourth, that of implicit, blind, and unlimited submission to the pope; and thus are they at his absolute disposal; always ready, at a moment's warning, to repair to what part of the world he shall think fit to send them. The present pope, Paul III., confirmed their order by a bull, dated the 27th of September, 1540, but upon condition that it should not exceed the number of sixty persons. This restraint the same pope took off by a second bull, of the 14th of March, 1543, leaving them at liberty to admit as many as they pleased. Thus they became,

in the space of one hundred and thirty-six years, a very numerous and formidable body."—*Id.* p. 316.

1544. Charles V., Emperor of Germany, assembled a diet at Spire, and gave his assent to the following resolutions passed by that body, and highly favorable to the cause of the reformation:

"1. That the Protestant as well as the Catholic churches should enjoy their revenues quite undisturbed.

"2. That the judges of the imperial chamber, which is the supreme court in Germany, should consist of an equal number of Catholics and Protestants.

"3. That no man should be molested on account of his religion, but all prosecutions, on that score, be suspended till the meeting of a general council; which was granting, in the meantime, to all liberty of conscience."—*Id.* p. 314.

"These resolutions were, as we may well imagine, highly displeasing to the pope; and they were no sooner communicated to him, than he wrote to the emperor, reproaching him, in very sharp terms, with betraying the cause of the church, and even threatening to employ against him the arms that Christ had put into his hands as his vicar upon earth. This brief, or letter, the emperor answered with great temper."—*Id.* p. 314.

1545. "In the year 1545, a large tract of country at the south of France, inhabited chiefly by the Waldenses, was overrun and most cruelly desolated by the popish barbarians, under the command of a violent bigot, named Baron Opède. A copious account of this persecution is given by a candid Romish contemporary historian, Thuanus, in the history of his own times. As a specimen of the cruelties perpetrated upon the heretics at this time, we can only extract the description of the taking of a single town, Cabrières. 'They had surrendered to the papists, upon a promise of having their lives spared; but when the garrison was admitted they were all seized, they who lay hid in the dungeon of the castle, or thought themselves secured by the sacredness of the church; and being dragged out from thence into a hollow meadow were put to death, without regard to age or the assurances given: the number of the slain, within and without the town, amounted to eight hundred: the women, by the command of Opède, were thrust into a barn filled with straw, and fire being set to it, when they endeavored to leap out of the windows, they were pushed back by poles and pikes, and were thus miserably suffocated and consumed in the flames.'—*Dowling's Hist. Romanism*, pp. 580, 581.

1546. Martin Luther died.

The pope assembled a council at Trent, of which he had the entire control.

"While the fathers at Trent thundered out their anathemas against all who received not their decrees, and, on the other hand, the Protestant princes, assembled in a diet at Ratisbon, protested against their authority, the pope and the emperor entered privately into a confederacy against them, in order to crush them by a sudden blow, and thus put an end, by dint of arms, to the disputes that could not be decided by force of argument.

"By virtue of this league or confederacy, the pope was to furnish the emperor with twelve thousand Italian foot and five hundred horse, to pay him, at two different payments, two hundred thousand ducats, and grant him one-half of the ecclesiastical revenues of Spain, during the course of the present year, 1546."—*Bower*, v. 3, p. 315.

1547. "With this supply of men and money, the emperor was enabled to take the field early the next spring. But the Protestants, whom he intended to have surprised, having received timely intelligence of his design, appeared in the field as early as he, under the command of John Frederic, elector of Saxony, and Philip, landgrave of Hesse.

"The two armies engaged on the 24th of April, when that of the elector and landgrave was entirely defeated, and both were made prisoners. Had the pope and the emperor improved this advantage, they might have either entirely ruined the cause of the reformation, or greatly retarded its progress. But the pope, jealous of the growing power of the emperor, and apprehending that, should he get the better of the Protestants, his ambition would tempt him to carry his victorious arms into Italy, not only recalled the ecclesiastical troops, under various pretences, from his armies, and withheld the stipulated subsidies, but entered into a confederacy with the new king of France, Henry II., against him.

"Charles, provoked beyond measure at the perfidiousness of the pope, as he styled it, at his thus preferring his private interests to those of the church, and the indifference he showed with respect to the religious disputes that divided the whole empire, resolved to compose those differences by his own authority, quite independent of that of the pope or his see.

"Accordingly he appointed a diet to meet at Augsburg on the 1st of September of the present year, and assisting at it in person with his victorious army at hand, he proposed the settling of some articles, which all, Protestants as well as Catholics, should agree to, and peace thus be maintained in religious matters, till all their differences were, by some other means, finally determined. Julius Pelagius, Bishop of Naumburg, Michael Sidonius, and John Agricola, a Lutheran, were charged with the drawing up of those articles.

"As the articles, or formulary, drawn up by them, was to serve, not as a permanent, but only as a temporary rule of faith and worship to both parties, it was called the 'interim.' It contained all the essential doctrines of the Church of Rome, but artfully softened, and in a manner disguised; and it was therefore disapproved and rejected by the Protestant party. However, it was, by the emperor's command, published with great solemnity, and all were enjoined, upon the most grievous penalties, to conform, in practice, to this imperial creed; which produced in Germany most deplorable scenes of violence and bloodshed. As by this formulary all were left at liberty to use the cup, or abstain from it, and the clergy were allowed to embrace a state of marriage, or a state of celibacy, as they should think fit, it was no better received by the popish, than it was by the Protestant party.

"The pope, highly offended at the emperor's taking upon him to prescribe laws, by his own authority, concerning the doctrine of the discipline of the church, and looking upon such an attempt as derogatory, in the highest degree, to the majesty of the pontificate, condemned the 'interim' in the strongest terms, and would have proceeded to extremities against the emperor himself, had not the cardinals wisely interposed, putting his holiness in mind of the dreadful consequences that had lately attended the too hasty proceedings of his predecessor against the king of England."—*Id.* pp. 315, 316.

1549. Paul died, and Julius III. became his successor in the papal chair.

1554. Mary, surnamed the Bloody, ascended the throne of England, and bitterly persecuted the Protestants during a reign of five years—285 persons being burned alive for heresy.—*Dowling's Hist. Rom.* p. 550.

1555. Pope Julius died, and was succeeded by Marcellus II., who lived but twenty-one days when Paul IV. was chosen.

A religious peace was concluded in the famous diet of Augsburg on the 25th of September.

"By the articles of that peace the subjects of the empire were allowed to judge for themselves in matters of religion, and full liberty was granted to all to conform to that church which they thought the purest, and the most agreeable to the true spirit of Christianity."—*Bower*, v. 3, p. 318.

"Here were terminated those deplorable scenes of bloodshed, desolation and discord which had so long afflicted both church and state. A treaty was formed, called the *Peace of Religion*, which established the reformation, inasmuch as it secured to the Protestants the free exercise of their religion, and placed this inestimable liberty on the firmest foundation."—*Goodrich's Ch. Hist.* p. 151.

"From the 'Peace of Religion' . . . may be dated the establishment of the reformation; since from that time, the power of the Roman pontiffs has, on the one hand, been on the decline, and the principles of the reformers have, on the other hand, been advancing. The state of Europe, at this time, or a few years later, in respect to religion, stood thus: Italy, Spain, Portugal, the Belgic provinces, under the Spanish yoke, continued their adherence to the Roman pontiff. Denmark, Norway, Sweden, Prussia, England, Scotland, Ireland, and Holland, became Protestant. Germany was about equally divided. In Switzerland, the Protestants claimed a small majority. For a season, France, it was to be hoped, would forsake the fellowship of Rome; but, at length, she became decidedly papal, although she retained several millions of Protestants within her limits."—*Id.* p. 156.

1559. Elizabeth succeeded Mary on the throne of England, which placed the reformation there on a firm basis.

Paul IV. "was universally hated by the people of Rome; and they no sooner heard that his recovery was despaired of, than they rose in a tumultuous manner, and flying to the capitol, struck off the head of a statue erected to him there but three months before; dragged it with a thousand insults through all the public streets of the city, and even applauded with loud acclamations a Jew who had the boldness to put upon the head of the statue the yellow hat, which this pope had ordered all that nation to wear and they wear it to this day throughout the whole state of the church. The populace having thus vented their rage upon the statue, crowded to the prison of the Inquisition, broke open the doors, released seventeen hundred prisoners, only requiring them to swear that they were good



Catholics, and then set fire to the building, which soon reduced it to ashes with all the processes, papers, and records of that court."—*Bower*, v. 3, pp. 318, 319.

1560. Pius IV. was crowned pope.

"About the year 1560, during the suspension of the council of Trent, a most violent and bloody persecution was carried on against the Waldenses of Calabria at the south of Italy, by direction of that brutal tyrant, Pope Pius IV. Two monks were sent from Rome, armed with power to reduce the Calabrian heretics to obedience to the Holy See. Upon their arrival, at once to bring matters to the test, they caused a bell to be immediately tolled for mass, commanding the people to attend. Instead of complying, however, the Waldenses forsook their houses, and as many as were able fled to the woods with their wives and children. Two companies were instantly ordered out to pursue them, who hunted them like wild beasts, crying, 'Amazzi! Amazzi!' that is, 'murder them! murder them!' and numbers were put to death."—*Dowling*, p. 581.

1564. "Pope Pius published a thundering monitory against Joan d' Albret, queen of Navarre, accused of Calvinism, summoning her to appear, in person, within six months, before the tribunal of the holy inquisition at Rome, on pain of forfeiting her crown, her kingdom, and all her dominions. But the French king Charles IX. highly provoked at the presumption of the pope in summoning to Rome the widow and mother of the two first princes of the blood royal of France, obliged him to suppress the monitory, and drop the prosecution."—*Bower*, v. 3, p. 319.

1565. Pius IV. died, and was succeeded by Pius V.

1568. "Pius, not satisfied with thus clearing Italy of all persons whose faith was suspected, encouraged Charles IX. of France to make war upon his Protestant subjects, and, in order to put him in a condition of utterly extirpating them, he sent the ecclesiastical army to join the king's, and by a bull, dated at Rome the 24th of November 1568, allowed the estates of the Gallican Church to be alienated, to the amount of one hundred and fifty thousand crowns of yearly revenue for carrying on this holy war."—*Ib.* p. 320.

1572. Charles IX. of France "affected to form a union between the Catholics and Protestants, by giving his sister in marriage to the young king of Navarre, and upon the grand celebration of the nuptials in Paris, where the Protestants resorted upon the occasion, from all parts of France, he ordered a general massacre to commence and extend throughout the kingdom. More than 70,000 Protestants of every age, sex, and condition throughout France, fell a sacrifice to this bloody edict."—*Butler's Hist.* pp. 188, 184.

"The slaughter soon extended itself to every quarter of the city, and when the glorious sun looked forth that morning, it was upon an awful spectacle. The dead and the dying mingled together in undistinguished heaps. The pavements besmeared with a path of gore, along which the bodies of the murdered Protestants had been dragged to be cast into the waters of the Seine, already dyed with the blood of the slain. The executioners rushing through the streets, bespattered with blood and brains, brandishing their murderous weapons, and in merriment, mimicking the Psalm-singing of the Protestants! The frantic Huguenots, bewildered with fright, running hither and thither to seek a place of safety, but in vain. Some ran towards the house of Coligny, but only to fall by the hands of the same murderers; others, remembering the solemn promises of the king, and hoping that he was not privy to the massacre, ran toward the palace of the Louvre, but only to meet a more certain and speedy death; for, even Charles himself fired upon the fugitives from the window of the palace, shouting with the fiend-like fury of a devil or an inquisitor, 'Kill them! kill them!'"—*Dowling*, p. 588.

Pius V. died, and was succeeded by Gregory XIII.

1582. "We are indebted to this pope for the new calendar; for it was in his pontificate, and by his order, that the calendar was rectified, and the 'new style,' as they call it, introduced. It first took place in the month of October 1582, and was immediately received in all Catholic countries, but rejected by the Protestants, choosing rather to continue in their error, than to be set right by the pope. It has been adopted, within these few years, by the British Parliament; and now, if I mistake not, it universally prevails."—*Bower*, v. 3, p. 321.

In this Bower is mistaken; for it has never been adopted in Russia.

1585. On the death of Gregory, Sixtus V. was elected pope.

1588. Philip II. of Spain, being "highly incensed against Queen Elizabeth, as the protector of the Protestants, prepared for the invasion of England with the most formidable fleet then

ever known, styled the invincible armada,"—intending to hurl Elizabeth from her throne. "The armada put to sea, and appeared off the coast of England, and threw the nation into a state of consternation . . . but a violent tempest arose, which overwhelmed the armada, dispersed and dashed the ships against the rocks, and left the fugitives an easy prey to the ships of Elizabeth."—*But. Hist.* p. 144.

1590. Sixtus died, and was succeeded by Urban VII. He lived but twelve days, and was succeeded by Gregory XIV.

"He declared for the Catholic league in France; excommunicated king Henry, under the name of Henry of Bourbon; and assisted his enemies, to the utmost of his power, both with men and with money. But in France his bull was declared scandalous, seditious, contrary to the canons and the rights of the Gallican Church, and ordered to be torn and publicly burnt by the hands of the common executioner. But his time was short; for he died on the 15th of October 1591, after a pontificate of ten months and ten days."—*Bower*, v. 3, p. 325.

1591. Innocent IX. was chosen pope.

1592. Pope Clement VIII. succeeded on the death of Innocent.

1598. Henry IV., king of Navarre, succeeded to the throne of France, "published his famous edict of Nantz, which guaranteed to the Protestants the quiet enjoyment of their religion."—*But. Hist.* p. 165.

1605. Clement died, and was succeeded by Leo XI. He lived but sixteen days, and was succeeded by Paul V.

This pope "entertained so high an opinion of the papal power and authority, that he suffered himself to be publicly styled 'Vice-god upon earth, the Monarch of Christendom, and the Supporter of Papal Omnipotence.'"—*Bower*, v. 3, p. 327.

1606. Paul issued a bull, laying the dominion of the Venetian republic under an edict. "The Venetians, declaring the bull to be null and void, obliged the clergy to perform divine service as usual, and banished from all their dominions the Capuchins and Jesuits, the only religious orders that complied with the bull."—*Ib.* p. 327.

1621. Paul died, and was succeeded by Gregory XV.

1623. On the death of Gregory, he was succeeded by Urban VIII.

1641. "The pope, at the instigation of his nephews, and upon the most frivolous pretences, sent an army to seize on the city of Castro, belonging to Odoard Farnese, duke of Parma. But the duke being supported by the republic of Venice, by the grand duke of Tuscany, and the duke of Modena, the Barberini were obliged, after an unsuccessful war, that is said to have cost them twenty millions of crowns, to restore Castro, and conclude a dishonorable peace."—*Ib.* p. 329.

1644. Urban dying, Innocent X. was elected pope.

"As the Barberini were possessed of immense wealth—some say to the amount of two hundred and sixty thousand crowns of yearly revenue—the pope, at the instigation of Donna Olympia, who wanted to enrich her own family at their expense, began his pontificate with a furious persecution against them. But France interposed, and, espousing their cause, obliged the pope, much against his will, to come to terms with them."—*Ib.* p. 330.

1655. Alexander VII. succeeded to the papacy on the death of Innocent.

1657. The Jesuits who had been banished from Venice in 1606, were restored, by a decree of the Senate, at the request of the pope and of the king of France.

1661. "A quarrel broke out between Alexander, and the French king, Lewis XIV., on occasion of an insult, offered by the Corsicans of the pope's guard, to the duke of Crequi, the king's ambassador at Rome."—*Ib.* p. 331.

1664. "As the pope delayed to give the required satisfaction, the king seized on the city of Avignon, and ordered a body of troops to file off for Italy. Alexander, terrified at these hostilities, thought it advisable to submit, and implore the clemency of the incensed monarch. Negotiations were set on foot, and in 1664 a peace was concluded at Pisa upon the most inglorious and mortifying conditions to the pope."—*Ib.* p. 331.

1667. Alexander died, and had for his successor Clement IX.

1670. Clement X. succeeded Clement IX.

1676. Innocent XI. was elected pope.

### Origin of the China Rebellion.

THE Rev. Mr. Tyson Yates, an American Baptist missionary at Shanghai, has sent home the following account of what he believes to be

the true origin of the present movement in China. We copy from the *Independent*:

Shanghai, 22d September, 1853.

There are at present stopping in our mission, two lads, whose identity is not known, except to our mission. One, a boy of fifteen, is the son of the "Southern King;" the other, a lad of eighteen or twenty, who was on last Sabbath received into our church by baptism, is the nephew and adopted son of the "Southern King," (one of the four great leaders of the rebellion in China.) From these young men, (the elder of whom is well acquainted with all the circumstances that led to the first hostile demonstrations) we have been able to get correct information, touching the origin of the rebellion.

From these young men, we learn that Hung Su-Chen, (at present known as Tai-ping wong,) having embraced the Christian religion, destroyed every sign of idolatry about his house and school-room, (for he was a teacher of a high school,) and gave much attention to publishing the gospel. Disciples to the new doctrine multiplied rapidly. Soon, this innovation upon the ancient customs attracted the attention of the authorities of Quang See, (for it was in this interior province, far removed from foreign influence, that this new thing started.)

The authorities in question attempted to crush this new religion by persecution, but this only attracted attention to it. Finding that the new sect was daily and rapidly increasing, they (the civil and military authorities) beheaded two of the disciples, thinking that this rigid measure would suppress this disorderly body. But so far from having this effect, they (the Christians, who had increased by this time to quite a considerable number) took up arms in defence of their religion, and called upon God to aid and defend them.

The imperialists, in an engagement with them, were routed, with great loss. The Christian army increased rapidly, till they were able to withstand any force that might be brought against them. The Christian army was now fairly committed. They well knew that they must be delivered from the bondage of the imperial yoke, both civil and religious, or death was certain. They formed the design of subverting the government; with the intention of establishing in its stead a liberal and Christian government.

They issued tracts and circulars, in which they attacked the abuses and corruptions of the civil authorities and the religious teachers, &c. They destroyed idols, and circulated portions of the Scriptures and religious tracts, and preached to the people a purer religion. All this, strange to say, secured them the favor of the people, and their thousand was soon multiplied. Thus Hung Su-Chen commenced, about three years ago. Since then, he has fought many battles.

In every place he exposes the corruptions of the mandarins and priests, destroys idols, circulates the Scriptures and religious tracts, (many of which are his own productions, in which, of course, there are many errors,) and preaches the gospel. His main army is now before Peking. Considering all the circumstances of the present rebellion in China, viewed either in a civil or religious point of view, it is without a parallel in the history of the world.

28th October. On the 28th, last month, an imperial army came against the insurgents in charge of Shanghai. From that day to the present moment, we have had almost continual fighting at Shanghai. And as my house is situated within 250 feet of the city wall, more than half of the battles have been fought under cover of, and around the Baptist mission premises. At this moment, my house is trembling under a rebel cannon that is firing within 300 feet of me.

The dispirited imperialists having been badly beaten in all their attacks by day, are trying what they can do under cover of the darkness of night; consequently, the insurgents frequently keep up a constant firing for half an hour or more, when there is no enemy near, as is the case to-night. The insurgents have the city in the best state of defence, and it is generally believed that no imperial force can take it by fighting.

I have not been able to enter the city for just one month. Our work is brought to a dead stand. We can form no idea when this state of confusion will end. I have removed my family to a place of safety, among the Episcopal mission, and I remain by my house to keep the imperialists from entering my premises.

Some sixty grape shot have struck my house. I, however, have no fear of being injured.

### Gen. Prim's Opinion of the Turks and Russians.

GENERAL PRIM has dealt very sharply with the famous Gortschakoff bulletin of the battle of Oltenitz, which he says will be laughed at by every corporal who may read it. The General says:—"I have just come from the headquarters of Omar Pasha, where I have passed four months. I am a mere soldier, and I went to

Shumla simply in the character of an amateur. I consider, therefore, that I am an impartial observer of what goes on under my eyes. The question of orthodoxy and Holy Places does not interest me the least in the world, but I do feel desirous that my fellow-soldiers of all nations should know in truth what is taking place on the Danube, and not be misled by the reports of the Russian generals." General Prim then takes up the assertions of Prince Gortschakoff one by one, and refutes them. He convicts General Dannenburg of great incapacity, and General Gortschakoff of boldly attempting to foist on the world a story as absurd as it is untrue. He says:—"At the moment when the Russians commenced the attack (on the 4th Nov.), the redoubt was open on both sides, for want of time to complete the works, so that twenty men might have entered on the left and fifty on the right hand. Had the general commanding given himself the trouble, as he ought to have done, to make a reconnaissance, he would have discovered the weak points of the Turkish position, and might have attacked with great chance of success, and without losing so many brave soldiers as he did. But General Dannenburg doubtless thought that he had only to advance his infantry and artillery to drive the Turks into the Danube."

The following is the result of the Spanish general's observations on the Turkish army:—"The troops of Turkey are no longer such as the Russians had to combat in former wars. Then incontestably the Turkish soldiers were individually brave, but the army was an undisciplined multitude, ill armed, each fighting according to his own notion, without unity, without concert, advancing or retiring at will, in a word, without the least military organization. To-day, without having lost any of their traditional courage, they are, thanks to the reforms introduced into the army, disciplined and well-taught soldiers, and constitute an army perfectly organized according to the principles of European armies, and consequently in a condition to match with the Russians. I am convinced that in the spring—for I see no chance of an honorable arrangement—the Russians will find that with equal forces they have not the least superiority over the Turks."

### General Councils.

By the Ecumenical or General Councils, we are to understand those Assemblies of Bishops which have been held at different times, and have been supposed to represent the whole body of the Christian Church. The Romanists reckon eighteen, viz:

1. The First Council of Nice, A. D. 325.
2. The First Council of Constantinople, A. D. 381.
3. The Council of Ephesus, A. D. 431.
4. The Council of Chalcedon, A. D. 451.
5. The Second Council of Constantinople, A. D. 553.
6. The Third Council of Constantinople, A. D. 680.
7. The Second Council of Nice, A. D. 787.
8. The Fourth Council of Constantinople, A. D. 869.
9. The First Council of Lateran, in Rome, A. D. 1123.
10. The Second Council of Lateran, A. D. 1139.
11. The Third Council of Lateran, A. D. 1179.
12. The Fourth Council of Lateran, A. D. 1215.
13. The Council of Lyons, A. D. 1245.
14. The Second Council of Lyons, A. D. 1274.
15. The Council of Vienna, A. D. 1311.
16. The Council of Florence, A. D. 1439.
17. The Fifth Council of Lateran, A. D. 1512.
18. The Council of Trent, A. D. 1545.

Besides the above, there was a Council held at Constance, A. D. 1414, which condemned Huss, and Jerome of Prague, and denied the cup to the laity. This council is allowed by the Romanists to have the authority of a General Council with respect to its last sessions.

### The Title of D. D.

Rev. Albert Barnes, thus comments on Matthew 23:3.

"Jesus forbade his disciples to seek such titles of distinction. The reason he gave was that he was himself their master and teacher. They were on a level; they were to be equal in authority; they were brethren, and they should neither covet nor receive a title which implied either an elevation of one above another, or which appeared to infringe on the absolute right of the Saviour to be their only teacher and master. The command here is an express command to his disciples not to receive such a title of distinction. They were not to covet it, they were not to seek it; they were not to do anything that implied a wish or a willingness that it should be appended to their names. Everything which would tend to make a distinction among them, or destroy their purity; everything which would



lead the world to suppose that there were ranks and grades among them as ministers, they were to avoid. It is to be observed that the command is, that they were not to *receive* the title. '*Be not ye called Rabbi.*' The Saviour did not forbid them giving the title to others when it was customary or not regarded as improper, (Comp. Acts 26:25,) but they were not to receive it. It was to be unknown among them. This title corresponds with the title '*Doctor of Divinity*,' as applied to ministers of the gospel; and, so far as I can see, the spirit of the Saviour's command is violated by the reception of such a title, as it would have been by their being called Rabbi. It is a literary distinction. It does not appropriately pertain to office. It makes a distinction among ministers. It tends to engender pride, and a sense of superiority in those who obtain it; and envy and a sense of inferiority in those who do not; and the whole spirit and tendency of it is contrary to the 'simplicity that is in Christ.'



## The Advent Herald.

BOSTON, FEBRUARY 4, 1854.

THE READERS OF THE HERALD ARE MOST EARNESTLY BESOUGHT TO GIVE IT ROOM IN THEIR PRAYERS; THAT BY MEANS OF IT GOD MAY BE HONORED AND HIS TRUTH ADVANCED; ALSO, THAT IT MAY BE CONDUCTED IN FAITH AND LOVE, WITH SOBRIETY OF JUDGMENT AND DISCERNMENT OF THE TRUTH, IN NOTHING CARRIED AWAY INTO ERROR, OR HASTY SPEECH, OR SHARP, UNBROTHERLY DISPUTATION.

### THE PROPHECY OF ISAIAH.

#### CHAPTER XXXIII.

Thou shalt not see a fierce people,  
A people of deeper speech than thou canst perceive;  
Of a stammering tongue, that thou canst not understand.—v. 19.

The thoughts of those addressed are again directed to the distant future—to the land they should ultimately see, which was then "very far off." There they would witness no such invasions as that from which they had been delivered.

"A fierce people," are a fighting people, whose very looks carry terror. A foreign language is unintelligible to those who have not learned it; which is illustrated by its being called, by a metaphor, a "deeper" speech, i. e., one which they could not fathom or comprehend. By a metonymy, also, "tongue" is put for the language spoken. Talking unintelligibly, they appear to stammer. In the future glory which awaits the righteous of that and of all generations, there will be no invasions of foreign armies, speaking an unintelligible language and terrifying by the fierceness of their looks; for, (Isa. 65:25,) "They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Look upon Zion, the city of our solemnities:  
Thine eyes shall see Jerusalem a quiet habitation,  
A tabernacle that shall not be taken down:  
Not one of the stakes thereof shall ever be removed,  
Neither shall any of the cords thereof be broken.—v. 20

Jerusalem, after the date of this prophecy, never enjoyed any extended period of prosperity. It has been repeatedly conquered, and is now in possession of the Turks. The period here brought to view, therefore, must have respect to the future restoration of Zion, when, Jerusalem having been trodden down of the Gentiles till the times of the Gentiles are fulfilled, the mountain of the Lord's house shall again become the chief of the mountains and have precedence of the hills.

By a metonymy, "eyes" the organ of vision, are put for those who shall see Zion's future glory. And by the use of the metaphor it is called a "habitation" and a "tabernacle" or tent. The eternity of the restored city, is illustrated by the permanence ascribed to the cords and stakes of the tent, which, by a metaphor, Jerusalem is denominated.

At the end of this text, the Masoretic Bibles contain this note:—"The middle of the book"—i. e. of Isaiah.

But there the glorious Lord will be unto us  
A place of broad rivers and streams;  
Wherein shall go no galley with oars, neither shall gallant ship pass thereby.—v. 21.

Broad rivers and deep streams are sources of fertility to the country through which they flow, and they serve for the support and defence of the cities situated on them. By a use of the metaphor, it is affirmed that the glorious Jehovah shall be to his children "a place," of such rivers and streams, i. e., he would be their defence and protection and their source of every comfort and blessing.

Says Campbell: "In such a highly cultivated country as England, and where great drought is almost unknown, we have not an opportunity to observe the fertilizing influence of a broad river;

but in South Africa, where almost no human means are employed for improving the land, the benign influence of rivers is most evident. The Great, or Orange River, is a remarkable instance of this. I travelled on its banks, at one time, for five or six weeks; when, for several hundred miles, I found both sides of it delightfully covered with trees of various kinds, all in health and vigor, and abundance of the richest verdure; but all the country beyond the reach of its influence was complete desert. Everything appeared to be struggling for mere existence; so that we might be said to have had the wilderness on one side, and a kind of paradise on the other."

While the Lord will be to the redeemed a place of rivers, it will not be such as are navigated by large vessels—"gallant ships;" nor by smaller craft—"galley with oars," which are put by substitution for greater or lesser agents of destruction. Such could not approach on it to invade the city, as is sometimes now the case; but the river which he will be unto them, is the river of Life. Said the Psalmist, (46:4, 5,) "There is a river the streams whereof shall make glad the city of God, the holy place of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early." And John says of his closing vision, (Rev. 22:1, 2,) "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

For the Lord is our judge, the Lord is our lawgiver,  
The Lord is our king, he will save us.—v. 22.

"For," &c. Here follows the reason why there will be nothing to molest the redeemed. It is because the Lord will be their Judge, Lawgiver, and King, and will save them from all molesting influences. There shall be nothing that shall harm them.

Thy tacklings are loosed;  
They could not well strengthen their mast, they could not spread the sail;  
Then is the prey of a great spoil divided; the lame take the prey.—v. 23.

This is evidently an apostrophe to enemies wishing to invade those thus protected of Jehovah. It having been said, in v. 21st, that no galley with oars nor gallant ship should pass by them, the idea is continued; and the enemies of the redeemed are represented as a dismantled and dismantled ship,—the declarations, that their "tacklings are loosed," that they could not "strengthen their mast," nor "spread the sail," being put by substitution for their inability to effect anything against those protected by Jehovah. Rev. 20:7-10—"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

By the substitution, also, the division of the spoil is put for the loss which shall result to the enemies of Jehovah's government, and the gain that shall accrue to its subjects—the lame taking the prey, being put, by the same figure, to illustrate that their overthrow will be so complete, that the weakest of God's children will enjoy unmolested the inheritance forfeited by Jehovah's enemies.

This figure may be taken from the gathering of spoil, which doubtless followed the destruction of the army of Sennacherib, in which the most feeble in Jerusalem might participate. The same idea is illustrated by the flight of the Syrians, (2 Kings 7:5-8,) when four leprous men "rose up in the twilight to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it: and came again, and entered into another tent, and carried thence also, and went and hid it."

And the inhabitant shall not say, I am sick:  
The people that dwell therein shall be forgiven their iniquity.—v. 24.

This is evidently synchronous with Rev. 21:4—

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Pain, sickness, sorrow, and death, are the result of the curse. When that shall be removed there will be a return to that state to which the race would ultimately have arrived had not man fallen. These are the consequences of sin; but (Matt. 8:17,) Christ "himself took our infirmities, and bare our sicknesses." Isa. 53:4, 5—"Surely he hath borne our griefs, and carried our sorrows. . . He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Being pardoned freely through the blood of Christ, the sins of God's chosen ones will not be laid to their charge; and being forgiven, they will no longer suffer the consequences of sin; but will, in their resurrection bodies, enjoy eternal life, and health forevermore.

### BOOK NOTICES.

"BENEDICTIONS, OR THE BLESSED LIFE. By the Rev. John Cumming, D. D. F. R. S. E. Minister of the Scottish Church, Crown Court, Covent Garden. Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington. 1854." 494 pages Price 75 cents.

"This volume is not to be taken as an exposition of the beatitudes, which would form a suitable subject, however, for the genius of Dr. Cumming. It embraces a much wider view, taking in many select portions collected from all parts of the inspired volume, and exhibiting principles which bear on the felicities of the righteous. The reader has here, therefore, twenty-four chapters of clear, instructive, evangelical, disquisition, largely partaking of a doctrinal, an experimental, and a practical character." British Banner.

It will be seen by an advertisement in another column, that Jewett & Co. have commenced the re-print of Dr. Cumming's writings, of which this is the first and only volume they have as yet issued. We believe it is their intention to get out a new volume about once a month.

Our columns have been too often enriched by copious extracts from Dr. Cumming's works, to leave it necessary to inform our readers who he is, or of the nature of his writings. The present volume takes up, in as many successive chapters. Glad Music; The Favored People; The Happy Heirs of the kingdom; Sorrow Sweetened; Earth's Rightful Heirs; The Hungry filled with Good Things; Twice Blessed; Beatitude of the Pure in Heart; The Happy Family; The Noble Army of Martyrs; Blessedness; The Joyous Festival; The Blessed Watchman; The Holy Happy Dead; Bread for the Blessed Life; Refreshment and Rest; The Blessed Mother; The only Absolution; The Way of the Blessed Life; Complete in Christ; The Blessed Promise; Words of Eternal Life; Temple of Life; and, The Apostolic Blessing.

We know that a large number of our readers will hail the prospect of being able to supply their families with, we trust, full sets of Dr. Cumming's works, by this re-print. They have before been held so high, that, with the cost of importation, they have been beyond the reach of those of ordinary means; but now they will begin to be generally circulated in this country. Dr. C. is a rapid, vigorous thinker, and a beautiful writer. The reader finds himself borne along with the rich succession of thoughts till he becomes charmed with the subject. A fondness for pre-millennial literature is fast increasing in this country; and these works will do much to aid and extend it. We hope the publishers will find themselves so amply remunerated by this effort, as to be encouraged to attempt a re-print of other English Millenarian writers. For sale at this office.

"A BRIEF COMMENTARY ON THE APOCALYPSE. By Sylvester Bliss. Published at this office." Price 60 cents.

A second edition of this work, which has been out of print for the last few months, will be issued in a few days. The following notice of it is from the New York Theological and Literary Journal, edited by D. N. Lord:

"The laws of interpretation by which the author frames his construction of the symbols, are, in the main, those maintained in the Journal. His explanations, brief and simple, are generally sustained by parallel or illustrative passages from other parts of the Scriptures; and, in many instances, by quotations from expositors and historians. We do not assent to all his views, and especially those that respect the witnesses, the inhabitants of the earth during the millennium, and the nations that are to be deceived on the release of Satan after the close of that period. They are the reverse, in our judgment, of those to which his principles would lead him; but his construction of the seals, trumpets, vials, and the chief symbols of the twelfth, thirteenth, fourteenth, seventeenth, eighteenth, and nineteenth chapters, are, in the main, we think, correct; and are presented with a directness and intelligibility that adapt them especially to readers,—and particularly the young,

—who have not leisure for a minute study of the prophecy. To such, it is worth a score of volumes filled with the crude speculations and wild dreams of such writers as Stuart and Hengstenberg, who have no other guide in their interpretations than a lawless fancy. They empty the revelation of its true significance, charge it with a false meaning, or deny it any meaning whatever, and mislead and bewilder their readers. Any one possessed of a tolerable share of sense and candor, may gain, without difficulty, from this exposition, a very just and clear view of the great train of events that is foreshown in the visions, from the time of the revelation to the coming of Christ."

### TORNADO IN OHIO.

In the *Cleveland Plaindealer* we find particulars of the ravages of the tempest of the 20th inst., in the vicinity of Mount Vernon, Ohio. The commencement of the tempest is stated as follows:

"The hurricane broke out not far from 3 p. m., and was preceded by a light rain, which had fallen all day, accompanied by wind and cold. For a short space before the storm made its appearance, the weather is said to have grown rapidly warm, and the wind to have lulled.

"The tornado first manifested itself in the western part of Miller township, about eight miles west of south from Mount Vernon. It seemed to spring into full life and passion at once, like Pallas, all armed, from the brain of Jove."

From this point the tornado swept on towards and through Brandon, tearing up fences, taking off roofs, prostrating churches, taverns, school-houses, stores, dwellings, and everything else in its path. Several persons were injured, and one woman, a Mrs. Slater, was killed. A cooking-stove was carried several rods, and the roof of one house was blown so far that at last accounts it had not been found. The tempest passed through four pieces of woods; one of them was half a mile long; a second, half a mile; a third, a fourth of a mile, and the fourth a mile long. In each case the track was about a quarter of a mile wide, and exhibited the condition described in the following case:

"The tempest here entered a piece of woods, half a mile long, and cut a swath a quarter of a mile wide from one end to the other. It looks as though some giant had gone through the forest with a sickle. Almost every tree is blown down flat upon the ground. The few which remain standing are stripped of their boughs and branches, and their trunks are twisted till they look like whip cords. The appearance of the prostrate woods is very curious. In the centre of the storm track the trees are laid alongside of each other in parallel lines, with almost geometrical regularity. As you go out toward the edge on either side, the trees gradually diverge from the parallel, till at last they lay quite at right angles to the central track, some having fallen in a northerly direction, and others in a southerly direction, heads and points together. Most of the oaks are from one to two feet in diameter. The width of the track is just about the same where the hurricane left the woods as where it entered. It is a little singular that, along the very edges of its destroying path, the trees are not at all injured, scarcely the most delicate twigs being broken off."

The *Plaindealer* says: "No language can do justice to the fearful magnificence of the tornado as it stalked wrathfully over the land. The frightened spectators can only say that it was 'awful,' 'horrible.' It seems to have worn the appearance of a mighty black pillar, reaching from earth to heaven, irradiated by blinding flashes of lightning, and accompanied, in its devastating march, by the music of a hundred cannon."

"The time occupied by the passage of the tornado over one spot is variously represented at from two to five minutes. That so few human lives were lost is truly marvellous. The inmates of houses generally escaped by going into the cellar or getting under the beds."

"During the storm the rain fell in great abundance in Mount Vernon, washing away the streets in some places."

### To Correspondents.

"COMMON SENSE."—Had you been an earlier subscriber of the *Herald*, or familiar with its contents even during the past year, you would see that your subject had been too fully discussed, to make it proper to go over the same ground again so soon. None of our readers hold with the Universalists respecting Christ's coming or the end of the age at the destruction of Jerusalem; and Universalists would not be reached through our columns. The *Trumpet* does not exchange with us, and they neither see nor read our paper. If you want to combat their opinions, their paper is the place for it. You will permit us, who know the progress of debate in our columns during the last twelve years, to judge what articles are the most appropriate for our columns. As you have been a subscriber but a few months, it is not to be wondered at, if you should be less able to judge respecting it.

The numbers of the *Herald* for which we advertised last week, have been kindly sent in. We are now supplied with all we want. Many thanks to the friends.



## MY JOURNAL.

Dec. 15th.—Took leave of friends in Cooperstown, and brother Glenn kindly conveyed us to Perry, Pike county, to our next appointment. We dined at brother M. Winslow's, formerly of Danvers, Mass., an old and fast friend of the Advent cause. We had a cordial welcome from him and his kind family. The meeting had been appointed in the Baptist chapel, in the village; some repaired thither in season for the service. On our arrival we found that the notice had been sent to the Christian preacher the evening before, who was holding a protracted meeting in the place. On looking at the notice, he said, "Is this notice for J. V. Himes, of Boston?" "Yes," was the reply. "Well," said he, "I shall not give it for the Baptist house. He must preach here; I will give it out for our place, and you must bring him here; our house is the largest and best, and we all want to hear him." On my arrival I found the preacher referred to was Elder D. P. Henderson, of the Christian order, of Canton, Mo. We had become acquainted many years ago by our writings in the *Luminary* and *Palladium*, papers published by the Christians in the East, and other papers published by B. W. Stone and others in the West, brother H. then being connected with Eld. Stone, in Georgetown, Ky. Providence had now opened the door for an interview, which we had long desired.

Brother Henderson received me most cordially, and introduced me to his ministering brethren, and then to a large and crowded audience. Bro. Chapman opened by prayer. I spoke about two hours, and gave a full view of the Advent question, both of its nature and nearness. I had the most profound attention throughout. At the close, brother H. gave his full and hearty approbation, and commended the discourse to the candid consideration of the audience. They much desired that we would protract our stay, and give other lectures, but this we could not do.

Dec. 16th.—Elders Henderson, Jones, and several others called upon us. We had an interesting interview. They purchased some books, and we gave them others, which will enable them to learn more fully the true position of the Adventists.

I learned by them, that Elders Jones and Henderson were Agents of the "Christian University" at Canton, Lewis county, Mo., a new institution, got up by the Western Christians and Disciples united. They are blended in one body, and are quite distinct from the Christians in the East. They are a numerous and intelligent body of Christians. The Agents intend to raise \$150,000, to endow the college. The buildings are being put up by people in the county where it is located, and will accommodate five hundred students. It will be devoted to Christianity, and a pure English literature. They hold out the means of education to both male and female, especially the latter.

In connection with this mission, they hold protracted meetings, and gather souls to Christ in every place they visit. Brother Henderson said to me on parting, "Brother Himes, our churches are open to you to preach the advent of the Saviour. Come among us and you shall be welcomed." Such kind and Christian treatment to us, as strangers in a far distant land, was duly appreciated.

During this interview the carriage was waiting to take us to Naples, on our way to Springfield. So we were cut short, and were obliged to give them the parting hand. But—

"Blest be the tie that binds  
Our hearts in Christian love."

While in Perry, we put up by invitation with brother King, of the Baptist church. I found that he was an old Boston acquaintance of upwards of twenty years ago. We had often met at the house of Mr. Cleasby, one of my parishioners. He reminded me of the circumstances, which were called to mind with all their freshness and power. He has our thanks for his kindness and hospitality.

Brother Winslow took us to Naples, where we parted, he returning home, and we taking the cars for Springfield, Ill. We arrived in S. about nine o'clock P. M., and were most kindly welcomed by Dr. Helm and family.

The Advent cause was established here by Bro. A. Stevens, in 1843. They kept up an interesting meeting many years without a pastor. Brother Chapman made them a visit two years ago, and labored with success; strengthened and enlarged the cause. After he left them, they were visited by others, which did not profit them. We found them in a low and tried condition. I gave eight discourses in the Court House, to good assemblies. There was but little impression at the time. I was so worn down, that I feared that but little would be done to help them. I am happy to be assured, however, that some good was done. They have revived their meetings, and go on with new courage, with hopes of usefulness.

Here I renewed my acquaintance with brother J. Battersby and family. He had given several lectures before our arrival. They have been in this city some months, and are much esteemed by the brethren here. They are about to remove to Arkansas. May every blessing attend them.

Dr. H. and family will receive my thanks, with others, for their kindness and liberality.

While at Dr. Helm's, I was much interested in looking over the *Life of Martin Luther*, by M. Meurer. The following extract will, no doubt, be read with interest:

"In the year 1541, when during a very beautiful spring, everything flourished and bloomed, Luther said to Justus Jonas:—If only sin and death were absent, we would be satisfied with such a paradise. But it will be much more beautiful when the old world and the old state of things will be entirely renovated, and an eternal spring begin, which will be and continue forever." The computation of those who confidently fixed the year and the day of the final judgment being once referred to, he said:—No, verily, the text is too plain in Matthew 24th: Concerning the day and the hour knoweth no man, no, not the angels in heaven, but alone my Father; therefore neither I, nor any man, nor angel, can fix the day or the hour. I believe, nevertheless, that all the signs which are to precede the last day have already happened. The Gospel is preached throughout the world, the child of perdition is revealed, and destroyed in the hearts of many, the kingdom of Rome is declining to its fall, all the elements and creatures are in commotion, and declining; there is no longer any love or fidelity on earth, and Christ may come when he may, he will find but a small flock of believers; excess in eating and drinking, the practice of usury, anxious cares, covetousness, extravagance in dress and building, and all manner of irregularity, verily being as prevalent now as they were at the times of Noah, wherefore I conceive that the signs preceding the last day are fulfilled. Unless it should be that Gog and Magog, together with the papacy, should yet be crushed and destroyed previously, in a temporal respect too, and that particular and supernatural darkness should perhaps be witnessed in the sun and moon, as was the case at the death of Christ, and that the Gospel should, previously to the last day, be banished from all the churches, schools, and pulpits, and be found only with pious heads of families, within their four walls, as it was at the times of Elijah, and as it verily almost seems it will be now. Otherwise, everything is fulfilled which is to precede the last day. Methinks Christ our Lord is already publishing his summons in heaven, and the angels are preparing for the journey, and because during these six thousand years all the great and marvelous events of which Elijah prophesied, have occurred in spring and about Easter, I trust Christ will also appear about Easter, and cause his voice and thunder to be heard in a morning tempest, and then with one stroke, confounding the heavens and the earth, in a moment of time transform the living, raise the dead, create a new heaven and earth, hold his judgment in the clouds, wholly fulfil the Scriptures, together with his last: *It is finished*; this we await. For in this vale of tears we at any rate have no life, joy, or consolation, except in so far as we hear, contemplate, believe and preserve God's precious Word. This Word, Lord Jesus, thou eternal Word, continue unto us; then we are and continue in life, and will triumph over death, the devil, and all their hosts, and finally prevail. Basing myself upon the verbal and written Word, I began my cause upon and with this Word; I have thus far, through the power of God, safely maintained it; with this Word I am superior to all my enemies; upon this Word I still stand and base myself; upon this Word I will pass through death, to my dear Lord and Redeemer. Whoever, therefore, with me, and together with me; yea, indeed, together with Christ, will venture to rely upon this Word, let him do it. I know nothing more secure and sure than the Word of God, recorded in the prophets and the apostles."

Dec. 23d.—Took leave of brother Chapman, with whom I had been associated for six weeks, day and night, travelling and preaching the word of God. We were joined in a blessed fellowship, and labored in entire harmony. We found it hard to part.

Several allusions having been made to brother Chapman's trials, in taking my leave of him I ought in justice to say a word on this subject. It is well known to many that Eld. C. was several years since married to a person who he supposed would be a suitable helpmeet for him. For a time she was so; but being of an ardent temperament, and withal ambitious and assuming, she interfered with his arrangements, so as to destroy his usefulness, and her own. Being unable to advise or induce her to pursue a proper and judicious course, he made provision for her and desired that she might remain at home. This she refused to do, and followed him in his fields of labor, speaking unkindly of him, and using her influence to distract and break up his societies. She succeeded for a time, but by her injudicious course, and imprudent connection with another, she destroyed the confidence of her partisans, and has fallen into disrepute among them. Brother C. has conducted himself under this trial with great patience and prudence; and in the midst of it has labored night and day, with much success, in the cause of God. His reputation is untarnished, and he has the confidence and fellowship of the Advent churches. May

the Lord still sustain him as an apostle in the West-ern field.

I took leave of Dr. Helm, brethren Wise, Maxy, and others, at 3 P. M. and took cars for Chicago, about three hundred miles. We arrived in safety the next morning at 7 o'clock. Having sent an appointment to brother N. M. Adams, for this place, for the Sabbath, I expected to remain, but the letter was not received in season. Being unwell and fatigued, I was well pleased with the matter, and took the next train for Toledo, on my way to Cincinnati, O., to fulfil an appointment there. Bit on my arrival at T. I was so ill that I was obliged to recall that, (though very reluctantly,) and take the cars for home. I needed rest, and could not labor more without it. I arrived at Cleveland Sunday at 6 o'clock A. M., and put up with brother Beckwith, where I received every attention.

Being unable to preach, I took the opportunity to hear Prof. Finney, of Oberlin, who had been giving lectures here for some time. His subject in the morning was the "Pharisee and the Publican." He gave a sound, practical discourse. In the afternoon he described the character of the "Mediator," and prepared the way for the evening's discourse, in which he was to press the sinner to accept the mediation of Christ and be reconciled to God. I was not able to attend. Mr. Finney does not speak with the power or the success that he did in former years, yet he makes a good impression where he labors, on both saint and sinner. He is yet perfectly in the dark on the personal coming of Christ. There is hardly an allusion to the subject in his discourses. He treats those kindly who hold this view, but says he don't understand it. He looks for the world's conversion!

## THE LITTLE HORN.

(Continued from our last.)

The sunshine of prosperity that beamed upon the visible Church when the Roman Empire became Christianized, gave being, as already shown, to those corrupt principles which commenced the great apostasy, and prepared the way for "him whose coming is after the working of Satan, with all power, and signs, and lying wonders." This declension of the Church, and the corruption of the life-giving doctrines and pure precepts of the gospel, commencing under Constantine, continued to grow in strength, gradually, but surely, extending its pernicious and debasing influence over the minds of men, and firmly establishing the reign of superstition and error.

Mosheim, speaking of the doctrine of the Church during the fifth century, remarks: "Instead of leading men into the paths of humble faith and genuine piety, they bewildered them in the labyrinths of controversy and contention, and rather darkened than illustrated the sacred mysteries of religion by a thick cloud of unintelligible subtleties, ambiguous terms, and obscure distinctions. Hence arose new matter of animosity and dispute, of bigotry and uncharitableness, which flowed like a torrent through succeeding ages, and which all human efforts seem unable to vanquish." "If, before this time, the lustre of religion was clouded with superstition, and its divine precepts were adulterated with a mixture of human inventions, this evil, instead of diminishing, increased daily." After referring to the honor paid to the images of departed saints, and the belief in the miraculous efficacy of the bones of martyrs, he says: "We shall not enter into a particular account of the public supplications, the holy pilgrimages, the superstitious services paid to departed souls, the multiplication of temples, chapels, altars, penitential garments, and a multitude of other circumstances, that showed the decline of genuine piety, and the corrupt darkness that was eclipsing the lustre of genuine Christianity." And he adds: "It will not be improper to observe here, that the famous pagan doctrine concerning the purification of departed souls, by means of a certain kind of fire, was now more amply explained and established than it had formerly been. Every one knows that this doctrine proved an inexhaustible source of riches to the clergy through the succeeding ages, and that it still enriches the Romish Church with its nutritious streams."

"Concerning the rites and ceremonies used in the Church during this [the fifth] century," says the same historian, it "would require a volume of a considerable size" "to enumerate the rites and institutions added to the Christian worship."

"Divine worship was now daily rising from one degree of pomp to another, and degenerating more and more into a gaudy spectacle, only calculated to attract the stupid admiration of a gazing populace. The riches and magnificence of the churches exceeded all bounds. They were also adorned with costly images, among which—that of the Virgin

Mary, holding the child Jesus in her arms, obtained the principal place. The altars, and the chests in which the relics were preserved, were in most places made of solid silver; and from this we may easily imagine the splendor and expenses that were lavished upon the other utensils which were employed in the service of the Church."

"A new method also of proceeding with penitents was introduced into the Latin [Western] Church, for grievous offenders, who had formerly been obliged to confess their guilt in the face of the congregation, were now delivered from this mortifying penalty, and obtained, from Leo the Great, a permission to confess their crimes privately to a confessor appointed for that purpose. By the change of the ancient discipline, one of the greatest restraints upon licentiousness (and the only remaining barrier of chastity) was entirely removed, and the actions of Christians were subject to no other scrutiny than that of the clergy; a change which was frequently convenient for the sinner, and also advantageous in many respects to the sacred order."

In this "new method" we can clearly discern the stealthy but rapid development of "the mystery of iniquity," and the sure fastening of the chains of superstition, binding the mass to the arrogant throne of Antichrist. The confessional has been one of the principal means by which the Romish Church, or the Papal Hierarchy, gained such an extraordinary power, and which they have so long wielded, and the secret of their almost superhuman influence, and by which they have crushed every feeling of independence, and degraded their followers into abject slaves to their arbitrary will. "The history, both of nations and individuals, exhibits fearful examples of the abuse of confidence thus reposed in priests. In political affairs, especially, it has been made the means of effecting the basest intrigues, to the ruin of states, and the disgrace of religion."

In this alteration of the "ancient discipline" into a secret confession to the priest, which was done by Pope Leo the Great, in 450, we behold an effective measure to the attainment of ecclesiastical supremacy, and one of the peculiar traits in the character of "the man of sin," and an essential element constituting his tyrannical government.

Concerning the Rules of the Church in this century.—Several causes contributed to bring about a change in the external form of ecclesiastical government, and there were created "five superior rulers of the Church, who were distinguished from the rest by the title of Patriarchs"—the Bishops of Rome, Constantinople, Jerusalem, Alexandria, and Antioch. These Patriarchs were distinguished by considerable and extensive rights and privileges, that were annexed to their high stations. They alone consecrated the bishops, who lived in the provinces that belonged to their jurisdiction. They assembled yearly in council the clergy of their respective districts, in order to regulate the affairs of the Church. The cognizance of all important cases, and the determination of the more weighty controversies, were referred to the Patriarch of the province where they arose. They also pronounced a decisive judgment in those cases where accusations were brought against bishops; and lastly, they appointed vicars, or deputies, clothed with their authority, for the preservation of order and tranquillity in the remoter provinces. Such were the great and distinguishing privileges of the Patriarchs. This new arrangement in the government of the Church, instead of establishing peace, and prescribing the aspiring ambition of these five prelates, became a source of constant and "perpetual dissensions and animosities, and was productive of various inconveniences and grievances, and resulted in the most bloody wars, and the most detestable and horrid crimes." The Patriarch of Constantinople reduced to his obedience the Bishops of Alexandria and Antioch, as prelates only of the second order, and took from the Roman Patriarch a portion of his jurisdiction, "but the Pope," says Mosheim, "far superior to them in wealth and power, contended also with more vigor and obstinacy, and, in his turn, gave a deadly wound to the usurped supremacy of the Byzantine Patriarch."

"No one of the contending bishops found the occurrences of the times so favorable to his ambition as the Roman pontiff. Notwithstanding the redoubled efforts of the Bishop of Constantinople, a variety of circumstances occurred to augment his power and authority, though he had not yet assumed the dignity of supreme lawgiver and judge of the whole Christian Church. The Bishops of Alexandria and Antioch, unable to make head against the lordly prelate of Constantinople, often fled to the Roman pontiff for succor against his violence; and the inferior order of bishops used the same method, when their rights were invaded by the prelates of Alexandria and Antioch: so that the Bishop of Rome, by taking all these prelates alternately under his protection, daily added new degrees of influence and authority to the Roman see, rendered it everywhere respected, and



was thus imperceptibly establishing its supremacy!" The declining power and the supine indolence of the emperors, left the authority of the bishop, who presided in their capital, almost without control."

The reason given in a canon of the Council of Chalcedon, why the bishops of the Roman see should hold a pre-eminent rank among other prelates, should arrest our attention:—*because Rome was the capital of the empire*; as D'Aubigne significantly asks, "If Rome be the queen of cities, why should not the pastor be the king of bishops? Why should not the Roman Church be the mother of Christendom? Why should not all nations be her children?" And he adds: "It was natural to the heart of man to reason thus," and so did the Council of Chalcedon reason, and so did the Roman pontiff. But what policy, what pretensions to supremacy, did the Popes put forth when the capital was removed to Ravenna, and when the barbarian kings who governed Italy established their imperial cities elsewhere? Honorius, the Emperor of the West, and his court, resided at Ravenna, and says a Catholic writer, speaking of Rome's destruction by Alaric, 410, "Thus did Rome lose that power, splendor, and magnificence, which had made it, for so many ages, the first city in the world." Now, at the time of Rome's disgrace in the eyes of the world, and when these local circumstances no longer favored the Papal assumptions, what were its claims to ecclesiastical authority and honor? The claims to supremacy were purely spiritual—based on the saying of the Saviour, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." This blasphemous interpretation of the Roman popes had been partially advanced before, but unsuccessfully; and as we have before remarked, the chief reason assigned by the Council of Chalcedon why the Roman see should have the highest ecclesiastical rank, was especially local—now, especially spiritual.

The legate of Pope Celestine, in the Council of Ephesus, 431, said:—"It is a thing undoubted, that the apostle Peter received the keys and power of binding and loosing: which Peter still lives and exercises judgment in his successors, even to this day and always." The legate of Pope Leo, before a later Council, held at Chalcedon, said, "It is Peter that speaks in Leo." Leo himself, in a sermon preached on St. Peter and St. Paul's day, said, "As being the see of the blessed Peter, thou, Rome, art made the head of the world, so as to have wider rule through religion than by the power of earthly dominion." "Among all the prelates who ruled the Church of Rome during this century, there was not one who asserted his authority and pretensions with such vigor and success, as Leo, surnamed the Great."

The successor of Leo, Pope Hilary, was addressed by another bishop, as "Vicar of Peter, unto whom, forthwith from after the resurrection of Jesus Christ, the keys of the kingdom belonged, for the illumination of all."

Pope Gelasius, who governed the Roman see from 492 to 496, in a letter said: "Things divine are to be learned by the secular potentates from bishops, above all, from the vicar of the blessed Peter." In a letter to the Emperor he said:—"There are two authorities by which the world is governed, the Pontifical and the Royal; the first being the greater, as having charge of the sacraments of life: and in divine things to become kings to bow the neck to priests, specially to the Head of priests, whom Christ's own voice has set over the universal Church." Did the Pope of Rome in 519 employ stronger language, or claim higher authority? And Pope Gelasius not only said, but acted, for in A. D. 494 he formally excommunicated the Greek Emperor. "He authoritatively drew up a list of the Scriptures of the Old and new Testament, to be received as canonical and divine, as also Scriptures and writings not to be received; the last with damnation pronounced against their authors." In a Council he impiously declared, "According to the concurring testimony of tradition and of the canons of the Fathers, yet not by virtue of them, but through Christ's own delegation, the Roman see holds the primacy; and itself, without spot or wrinkle, has authority over the whole Church, for its general superintendence and government: there being excepted from its authority of the keys none living, but only the dead." At the close of this arrogant speech, the assembled bishops shouted "*Vicarium Christi te videmus!*"

the abomination of desolation of Matt. 24:15, take place subsequent to the sixth seal, and the gospel angel, as I take it for granted some suppose!"

I do not know of any one who does suppose it is after the sixth seal. For one, I do not. I regard the sixth seal as a reiteration of the prediction of Matt. 24:29, 30, and hence, as an event subsequent to the placing the abomination of desolation in the holy place. If by "The gospel angel" he means the preaching of "this gospel of the kingdom in all the world for a witness to all nations," before this dispensation ends, as foretold Matt. 24:14; or the "angel having the everlasting gospel to preach," &c., of Rev. 14:6, 7; I do certainly suppose them to be prior to the placing of the abomination of desolation in the holy place. Nor can I see any incongruity in such an order of events. He asks, 2d, "How are the righteous to suffer that tribulation in common with the wicked, whereas, the former have express signs and warnings given them to escape those things."

I answer, the directions of our Lord, "flee to the mountains," imply that Judea will be the scene of more immediate and greater peril than a more distant or obscure place. This direction also, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man," do indicate that he will have a special care for the most pious and faithful of his children; and that it should be the desire and effort of each, to secure it. The two instances referred to, "Sodom and the old world," both show that God's servants were left in the midst of furious foes up to the period of final wrath on the wicked. Noah buffeted an hundred and twenty years with a world, every thought and imagination of whose heart was evil and only evil, and that continually. Lot was surrounded with and his house assailed by demons incarnate, before he was delivered. Both Noah and Lot were placed in a condition of most severe trial of their faith before deliverance came. And it is also true that the impending ruin came after that ordeal, as a snare on the wicked. Noah and Lot passed through the trial of faith and were then delivered. It is just such a trial as Lot had, a trial of faith, surrounded by infuriated demons, assailing them on every hand after the day of grace ends, through which the saints will pass, just before the appearing of the Lord to take them away from the earth. None but the truly godly will endure the test; all others will be swept away with the torrent. Hence the necessity of entire consecration to God.

It is a hard task to separate the "trouble" of Dan. 12th, and the "tribulation" of Matt. 24th. They are clearly identified by each being such as never was before, and that in Matthew such as never shall be again; which is not true, if that in Daniel is future and that in Matthew past.

Once more, he says, "The week of confirmation has been disconnected from the sixty-nine weeks, and carried forward to the closing of probation, and the sacrifice there mentioned made Christ's sacrifice."

This statement of the position does not present the true view. "The week of confirmation" has not been separated from the sixty-nine weeks, for the reason that it was never connected with them. The one week, according to my view, is no part, either of the seventy weeks, or of the 2300 days; but it is a period by itself, to follow the ending of the 2300 days, during one half of which Christ's work of mediation will continue; but in the midst of it, his offering will be completed, and there will "remain no more offering for sin." The last thing the high priest did in the most holy place, was, to sprinkle the mercy-seat with blood; and then to come forth into the outer tabernacle and sprinkle it; and lastly, the altar before the tabernacle. Was that a true type?

Again, he says, "If I were to separate the seventieth week from the sixty-nine weeks, I would place it at the seven years' war on Jerusalem, in the midst of which the Jewish sacrifice was taken away." This is a view which Rev. William Ramsey has advocated for several years. But I confess I cannot see the authority for making such an interregnum between the sixty-ninth and seventieth weeks. If such an interregnum did appear in the prophecy, it would be indeed a strong reason for placing the taking away of the daily sacrifice at the destruction of Jerusalem. But as I can see no such authority, I think the view presented above, the only one which will explain it.

The tendency of the age is toward a general apostasy from the doctrines of the Bible, and from the Messiahship of Jesus. Infidelity is making gigantic strides, and spiritual communications are the great instruments for carrying it forward. Christians never more than now needed the whole armor of God to withstand the wiles of the devil. But as time rolls onward the peril will increase more and more, until the full development of the

abomination of desolation will appear in the holy place, and the tribulation will be upon us.

J. LITCH.

#### CONFERENCE IN LOW HAMPTON, N. Y.

BRO. HIMES:—Having been requested to give several copies of the "Articles of Association for the Advent Mission and Tract Society of Addison and Rutland counties, Vt., and Washington county, N. Y.," I send them to you for publication in the *Herald*, that all interested may have a copy.

I. The meetings of the society shall be semi-annual.

II. The object of this society shall be to supply the destitute with the gospel of the kingdom of heaven at hand, by preaching and the distribution of tracts.

III. The officers of the society shall consist of:

1. A secretary and treasurer, whose duty it shall be to keep a register of names of members and contributors—an account of all money received and paid out, and to make a report to the society at its regular meetings.

2. A disbursing committee consisting of five, (a majority of whom may transact business,) whose duty it shall be to inquire into the wants of the cause, and appropriate the funds of the society in distributing tracts, and in supporting such ministers as they may approve while they are laboring for the society, and to audit the accounts of the treasurer.

IV. The officers shall be elected by a majority of the members present at each annual meeting of the society.

V. Any person may become a member for six months, by paying twenty-five cents; for one year, fifty cents; for life, \$5.00.

This society was organized at a meeting of Adventists held in Addison, Vt., June 4th and 5th, 1853. The writer was elected Secretary and Treasurer. Bro. D. Bosworth and S. P. Miller, of Hampton, N. Y., P. B. Morgan and Alfred Smith, of Addison, and E. W. Case, of Bristol, Vt., Committee. A liberal contribution was raised.

The society adjourned, to meet at Low Hampton, N. Y., on the first Friday in January 1854.

The meeting was held as per adjournment. But few present. None from abroad. We received letters from P. B. Morgan and E. W. Case, expressing a deep interest in the prosperity of the society, and stating that the thaw prevented their presence.

Our society is in its infancy, but we feel that we have made a good beginning. Over \$30.00 have been received by the treasurer, \$10.50 paid out,—mostly for tracts that have been distributed, we hope with good results. \$20.00 in the treasury. More will be received soon. The committee will call for the funds as the door shall open for doing good.

At our last meeting a committee was appointed to select subjects and recommend brethren to write essays, to be read at the next annual meeting of the society. Reported as follows:

Subject of the first essay—The Spirit and Advantages of the Tract and Mission Enterprise. By P. B. Morgan.

Second essay—The Hope of the Church. By H. Buckley.

Third essay—What should be our faith relative to the coming of Christ. By D. Bosworth.

Adjourned to meet at Bristol, Vt., on the first Friday in June 1854, at 7 P. M.

H. BUCKLEY, Secretary.  
Hampton (N. Y.), Jan. 15th, 1854.

#### LETTER FROM D. BOSWORTH.

BRO. HIMES:—Sometime in the latter part of November I made up my mind to hold a series of meetings in this place, and announced my determination to the brethren. But such had been the trials they had been called to pass through, they were discouraged, and some of them told me there was no use in trying to do anything for that place more than to strengthen the things that remain. As they were disheartened, I wrote to brother Thomas of Bristol to come and help me. I commenced meetings the last Sabbath in November. The first evening, one gentleman rose for prayers, and came out in religion the Wednesday following. On Thursday brother Thomas came, and it was like the coming of Titus, our hearts were made glad, for he was full of faith and the Holy Ghost. Before this I had preached in this place two years, and had never known more than eight or nine to take any part in social meetings. But the third evening after we commenced, nineteen testified for God; and the fourth evening after preaching, twenty-five brought in their offerings. I staid till Saturday morning, and left for home, leaving bro. T. to continue the meetings over the Sabbath. On Monday he left. I returned Thursday and continued the meetings evenings till Saturday week following. I then went home, spent the Sabbath,

and returned Wednesday, continuing till Jan. 2d. Here my voice and strength failed me, and I had to leave till yesterday. In the mean time some twenty found peace in believing, and how many backsliders were reclaimed the day of God alone will determine. I baptized two Friday week before Christmas, two Christmas day, and four New Year's day. Four went to the Baptist church and were baptized, and others will go forward soon. In our meetings some ten or twelve, formerly Adventists, took a part, with some six or eight Methodists, as many Baptists, one or two Congregationalists, and one or two Christians. A sceptic who attended our meetings, remarked, they are all one. All who take a part in our meetings treat the doctrine of a soon coming Saviour with kindness, and most with real love. We met Saturday in the afternoon to perfect an organization of a church, which was attempted some time ago, but was not completed. We adopted a plan, but for want of time to attend to the necessary regulations, we adjourned over to Tuesday afternoon, when we hope, by the divine blessing, to come into order, ascertain who "we are," and go on our way rejoicing.

I never saw the time when the labors of judicious Adventists were in such demand as at present. I cannot supply one half the calls I receive. O that the Lord would raise up faithful laborers and thrust them into his harvest. Yours,

D. BOSWORTH.

Mount Holly, Jan. 23d, 1854.

#### FETTER FROM JONATHAN COLE.

BRO. HIMES:—I wish to be indulged, and favored with a response to a few interrogations.

1. Are not the waters of the great river Euphrates about to be dried up?

2. Are not the three unclean spirits like frogs gone forth? Have they not been more successful than any well balanced mind could have supposed they would?

3. Is it altogether improbable that the decisive battle of Armageddon will be fought within one year?

4. Is there not great distress and perplexity of the nations, and men's hearts fail them for fear, and for looking after those things which are coming on the earth, if these can be answered in the affirmative?

5. Is it not very evident that the seventh vial will soon be poured out, and the voice heard saying, "It is done." May we strictly adhere to the directions given by our Saviour: "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things, and stand before the Son of man."

I have been a constant reader of the *Herald* since its commencement, and although I have been a professed member of a Baptist church for sixty-four years, the Advent articles of faith I think to be the most scriptural. I am alone as to my belief in this place, no one to associate with me.

The *Herald* has afforded me much satisfaction, but the discussion which has for a number of months occupied a large space in the paper, although it may present much valuable information to the public, I am fully convinced that it never will result in anything definite.

JONATHAN COLE.

Salisbury Centre, Jan. 1854.

Note.—An answer to the first, second, fourth, and fifth questions, will be found in our tract entitled the "*Rapping Spirits*," or an exposition of the 16th chapter of Revelation. In regard to the third, whether it will be this year, we cannot tell. We see nothing to hinder, and can ardently pray with our aged father in the gospel, that it may be so, yet on these matters we are not positive as to the time. We think the true and safe position is, to watch and wait in readiness.

#### LETTER FROM J. E. HURD.

BRO. HIMES:—Knowing that it is cheering to the friends of Zion to hear of her prosperity, I cheerfully submit a few lines to your valuable paper, the contents of which strengthens, comforts, and cheers us in this pilgrimage state.

We have for the most of the time for three years past, sustained our prayer-meetings twice a week, although our numbers have been few and yet "pursuing."

About the first of last December, the church had a spirit of prayer that God would send us one of his servants, who should rightly divide the word of truth and win sinners to Christ. About that time Elder S. W. Thurber, of Cabot, Vt., was deeply impressed that he must go to Canada, or grieve the Spirit of God. He made his way over the frozen ground, and came to us in the fulness of the gospel, "like a cart pressed under sheaves." The spirit of Christ was manifest in our first meeting and that to bless; wanderers soon began to

#### THE DISCUSSION.

REPLY TO G. W. HOYT.

MR. EDITOR:—Brother Hoyt asks, "How can



come home; sinners trembling bowed before the Lord and found mercy. Quite a number of young men of talents have given their hearts to God and have become valiant for the truth. Thirty willing subjects followed their Lord in baptism. Many wanderers were reclaimed, and saints quickened. Brother Thurber stopped with us about eleven days,—meetings mostly evenings. He has left and gone to other towns in the province, and we hear that the Lord is blessing his labors abundantly.

I think the work here is the most powerful that I have witnessed for ten years. The converts are strong, decided, and labor understandingly in the word of the Lord.

Oh, the contrast; to see the young man that a few days ago could be found at the grog-shop with his cards in his pocket, and the spirit of alcohol in his body, exchange them for the word of God and the spirit of Jesus, with the spirit of glory shining in his countenance. To God belongs all the glory.

The only test preached, was repentance towards God, and faith in our Lord Jesus Christ. Deep conviction still rests on the people, and the good work is going on. May it continue till he whose right it is to reign shall take to himself his great power and reign.

We feel that the sealing angel is doing up his last work on the earth, and it will soon be said—“He that is holy, let him be holy still.” We are looking with deep interest on the Eastern nations, and believe that soon every one will be delivered that is written in the Book. May this be our happy lot, is the prayer of yours, looking for the kingdom.

J. E. HURD.

Barnston (C. E.), Jan. 15th, 1854.

Note.—The question as to who was to “plant his tabernacles between the seas, &c., see an article of Elder Fassett, which will appear in our next.

#### LETTER FROM I. H. SHIPMAN.

BRO. HIMES:—I have just returned from a visit to the churches in Bristol, Addison, and Waterbury, in Vermont. In Addison, the church are enjoying a very good revival under the labors of brother Morgan and brother Bentley. I spent three evenings with them, and hope it was not in vain. At Bristol the brethren are steadfast in the faith, and although they have had but little preaching for some months, yet they sustain their meetings well by prayer and conference, and are now expecting to erect a house of worship, to be finished early in the spring. I enjoyed my visit there very well, and left them rejoicing in hope. May the Lord strengthen those who expressed a determination to start anew for the kingdom.

At Waterbury the cause is on the rise. Brother Taylor's labors have been blest, and he has seen a number converted within a few months past. Our meeting there was signally attended with the blessing of God. Seven or eight spoke in our last meeting with them, who were determined to seek the Lord and serve him to the end. As brother Taylor continues the meeting I hope the good work will go on until the consummation. I find most of our brethren are looking with much interest at the war movements in the East, and are doubtless receiving much more strength from that and other signs, than from the reckoning of periods from dates in connection with human, and therefore imperfect, chronology. And if I mistake not the sequel will show that Christ's own words in Matt. 24th and Luke 21st, and corresponding texts from the New Testament, will be the strongest assurance to the church of her Lord's return in her last conflict. As on most other subjects, Christ's own words will give the clearer light, and happy is he who heeds his admonitions in such an hour as this. He certainly is at the door, and I hope none will live careless under his faithful admonitions and warnings.

I hope the *Herald* will be well sustained in this season of trial, and be a faithful beacon to the church. Therefore I send you a new subscriber, as requested through the *Herald*, and hope all others will do likewise. I hope to send you many more if permitted to labor here a few months longer. Your brother and companion in tribulation and in hope.

I. H. SHIPMAN.

Sugar Hill, Jan. 18th, 1854.

#### Letter from C. Hodges.

BRO. HIMES:—For some time I have been anxious to inform you that I am highly interested in your excellent paper,—its pages are richly laden with gospel truths, and the signal ability with which it is conducted, commends its perusal to all who love our Lord Jesus Christ. It is the coming of the Saviour that will consummate the Christian's hope,—but Oh! who will abide the day of his coming, and stand when he appeareth! He that hath clean hands and a pure heart. My mind had been

imbued with this subject many years before I ever heard of father Miller. I thought that the gospel having already extended so far, would soon be published among all nations, and then, as the Saviour said, will the end come. I have since read his works with great delight and profit. I am satisfied that his views are *spiritually scriptural*. I was then a Methodist, as I now am. I soon began more especially to feel that I must resort to that all-cleansing blood for a fitness to stand before the Son of man. And soon I obtained that present salvation so anxiously sought for. Since which time I have I think been living for eternity, although I have experienced many trials common to the Christian course, but my greatest trial is that I am no more like my Saviour.

An indelible impression has been made upon my mind that the day of the Lord is at hand. “It hasteth greatly.” “Seeing then that ye look for such things, be diligent that ye may be found of him in peace without spot and blameless.” I hope too much time will not be spent in discussing subjects not of the most vital importance, by watchmen upon Zion's walls; they will doubtless feel that they cannot “come down,” for they are doing a great work. I herewith consent that the above may be inserted in the *Herald*, should you deem it worthy of such a place.

Yours, C. HODGES.

Georgia, Jan. 21st, 1854.

#### “I LOVE THE LORD!”

(PSALM 116:1.)

“I love the Lord;” in childhood's day  
All with his love was bright;  
He gave the flowers, the sunny ray,  
And watched my bed by night.

“I love the Lord;” his gentle call  
My young heart early won;  
And he became my all in all—  
My fortress, shield, and sun.

“I love the Lord;” he was my friend,  
When earth grew dark and drear;  
His love knew neither change nor end—  
It banished all my fear.

“I love the Lord;” ‘midst deepest woe  
I called upon his name,  
And like a sunbeam's radiant glow  
His Spirit's comfort came.

“I love the Lord;” when sickness prest  
On me, as with ring blight,  
He gave me comfort, strength, and rest,  
Sweet thoughts and visions bright.

“I love the Lord;” if death's cold grasp  
Upon my heart is laid,  
My Saviour's arms my soul shall clasp:  
Why should I be afraid?

“I love the Lord;” when I shall tread  
The unknown, heavenly way,  
His grace shall guide the spirit fled—  
His love shall be my stay.

“I love the Lord;” when he descends,  
With him I still shall be,  
And while the song of praise ascends,  
With joy shout “victory.”

“I love the Lord;” when he shall reign  
King over earth and sea,  
With him, amid his ransomed train,  
I shall forever be.

“I love the Lord;” and watch and pray  
While yet a pilgrim here;  
Still longing for that glorious day,  
When Jesus shall appear.

VIOLETTA.

#### EXTRACTS FROM LETTERS.

M. M. MAXWELL writes from M. Falls, Poland, Jan. 23d, 1854:—“I have often desired to let my voice be heard through the *Herald* in praising God. For I feel in my heart to thank and praise the Lord; and my most ardent desire is to glorify him. My mind has been stirred up, cheered, and blest, in reading the life of father Miller. Thank the Lord that though he is “dead, he yet speaketh.” O, bless the Lord who hath not let our enemies triumph over us. My hope and trust has been in the Lord God from my youth, and he will not forsake me when my strength faileth. Any evidence that the Lord is near has always given me joy. I have longed for the time when he shall have dominion, and the whole earth shall be filled with his glory. But I desire to be patient, and be found doing his will, although I may have to suffer for it. I know I have been too unwilling to suffer reproaches and persecution, but I desire the prayers of the faithful that I may be strengthened, and endure to the end. No doubt, dear brother, those that help you by their prayers, &c., rejoice when they hear the Lord is with you to bless your labors. Many have been made glad when they read of your prosperity, and sad when you were afflicted. My prayer has been that the Lord would comfort you on every side.

Yours truly,”

SISTER L. M. RICHMOND writes from Lebanon, (N. Y.) Jan. 16th, 1854:—“We have not been without our trials the year past, but there is a

merciful cessation for the present. Yet why dwell upon this subject? When I reflect on the sufferings of those martyrs, who laid down their lives in the cause of Christianity, and in ages past have fallen victims to the oppressor, I feel that all I have endured is, in comparison with them, only as a drop of the bucket, which is drawn from the well of affliction. As we have this promise, that ‘all things shall work for good to those who love God,’ so we may rest assured that we shall not be called to suffer one pain or sorrow too much, or ‘be tempted above that which we are able to bear.’ That we may all keep up courage, amidst the dark vicissitudes of life, and not grow weary of the correction of our Heavenly Father, is the sincere prayer of your sister in the faith and promises of Christ.”

BROTHER L. CONKEY writes from Burlington, (Wis.) Jan. 15th, 1854:—“How glad I should have been, to have invited you to visit Burlington while on your tour West, but when I remembered the reception brother Chapman received, I came to the conclusion that I should never invite another brother to visit us in this place. I have done my duty. Brother C.'s labors were blest to some, however, and I do not regret his visit. I have been very much interested in reading the account of your journey through this Western country,—especially your meeting with brother Chapman. God bless that beloved brother, is my prayer. Why is it that brethren H. and C. should be called to pass through so many severe trials? Well brethren, I verily believe it will soon be over. Soon God will take you and all the faithful watchmen from the walls, and establish them in his everlasting kingdom, with all his suffering saints. I am glad to learn that the brethren in Massena, N. Y., have been blessed with a visit from S. I. Roney, and that brother Dudley was also to visit those dear brethren who have been severely tried in time past.”

BROTHER WILLIAM NICHOLS writes from Albany, (N. Y.) Jan. 20th, 1854:—“We enjoy very excellent meetings now. The brethren and sisters seem to be awakening up to the importance of a preparation for the speedy coming of the Saviour. I hope the little remnant left may be ready and accepted at his appearing.

Yours truly,”

#### Obituary.



“I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die.”—JOHN 11: 25, 26.

DIED, in this city, Nov. 21st, Miss NANCY G. DREW, aged twenty-seven. The deceased, who was a native of New Hampshire, came to this city about three years since. Very soon after coming here, she was prostrated by a complication of complaints, and the family with whom she came, and upon whose care and professed friendship she was thus unhappily cast, fearing that her sickness might be of long continuance, made arrangements to place her in the alms-house, which was exceedingly repugnant to her sensitive feelings. Brother and sister Townsend, providentially hearing of the case, at once freely offered her a home, which she gladly and thankfully accepted, where she was tenderly and unremittently nursed until her death. She proved to be one of God's jewels, and fell asleep, leaving the best of evidence that she will hear the voice of the archangel, and come forth at the resurrection of the just. Her last wish was gratified, not to be buried among strangers, and she rests beside the little daughter of Elder Pearson.

Newburyport, Jan. 1854.

HENRY LUNT, JR.

DIED, in East Randolph, Mass., Dec. 19th, sister SUSAN W. LAW, youngest daughter of sister Abigail Baker, aged nineteen years. Sister Law experienced religion during the revival in this place in the winter of '51, of which she soon after made a public profession, was baptized by the writer, and united with the Advent church in this place, of which she was a devoted and consistent member until her death. She was sick about three weeks with lung fever followed by the typhoid. She bore her sufferings with meekness and submission, being sustained by the presence of that Saviour whom she had served while in health. She was sensible of death's near approach, saying from the first, to her mother, that she should not be with her long, and endeavored to comfort her with the prospect of soon meeting again in the better land. She earnestly entreated those who visited her to seek the Saviour, and be in readiness for his coming. She has left a mother, sister, brother, and other relatives to mourn her loss. The church for the first time are called to mourn the loss of a member by death. But our loss is her gain. The funeral was attended on the 21st by the writer. On the following Sabbath a discourse was delivered on the occasion from Num. 23:10.

CHASE TAYLOR.

#### New Works.—Just Published.

“MEMOIRS OF WILLIAM MILLER.”—430 pp. 12 mo Price, in plain binding, \$1.00 Postage, when sent by mail, if pre-paid, 20 cts.

“PHENOMENA OF THE RAPPING SPIRITS.”—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*,—from p. 254 to 286—which treats of the “Unclean Spirits” of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3, 30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

A NEW TRACT ON THE “TIME OF THE ADVENT.”—This tract is now ready. It contains resolutions of the General Conference of Adventists at Salem, and also of Canada East on the question of time, together with an article on knowing the time, and the duty of watchfulness. A very important tract for circulation at this time. \$1.50 per hundred, two cts. single. Send in your orders without delay. Let it be circulated.

“HISTORY OF THE REFORMATION.”—Vol. V. of this great work, by D'Aubigne, is now published, and may be obtained at this office. Price—12 mo. half cloth, 50 cts.; full cloth, 60 cts.; fine edition, cloth, 75 cts.; 8 vo. paper, 38 cts.; the five vols. 12 mo. cloth, \$2.50; do. do. fine edition, \$3.50; five vols. in one, 8 vo. \$1.50.

TRACTS FOR THE TIMES—No. 3.—“The Glory of God Filling the Earth.” By J. M. Orrock. Published in connection with the Second Advent Conference in Canada East. This work may be had of Dr. R. Hutchinson, Waterloo, C. E., or at this office. Price, \$1.50 per hundred.

“THE ETERNAL HOME.”—We have received from brother Litch a thousand copies, without covers, of these tracts, (thirty-six pages) which we will send by mail postage paid—100 copies for \$3; 30 for \$1, or 4 cts. single copy.

“THE MOTIVE TO CHRISTIAN DUTIES, IN THE PROSPECT OF THE LORD'S COMING.”—This is an article published some time since in the *Herald*—now issued in eight page tract form. 75 cts. per 100.

“GAUSSEN ON INSPIRATION.”—Of this valuable work, which was referred to in the *Herald* by bro. Litch, we have now a supply. Price, \$1.



#### AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Lassitude, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scoury, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine relaxes the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Ayer's Cherry Pectoral,  
For the rapid cure of Coughs, Colds, Hoarseness,  
Bronchitis, Whooping-cough, Croup,  
Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine is known, too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antibiotic to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Coughs, Croup, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNET, Boston, and by all Druggists everywhere. (1. 10-6m.)



## Contents of this No.

MISCELLANEOUS.	My Journal	37
Spirit Rappings 500 Years ago	33	
The Nestorians	33	
Infidelity of the Rappers	33	
There will be no Night there	33	
The Fall of Ambition	33	
Chronological Table of Events connected with the Papacy	34	
Origin of the China Rebellion	35	
General Prim's Opinion of the Turks and Russians	35	
General Councils	35	
The Title of D. D.	35	
Tornado in Ohio	36	
Foreign News	40	
EDITORIAL.		
The Prophecy of Isaiah	36	
Book Notices	36	
To Correspondents	36	
CORRESPONDENCE.		
The Little Horn	37	
The Discussion	38	
Conference in Low Hampton	38	
Letter from D. Bosworth	38	
Jonathan Cole	38	
J. E. Hard	38	
L. H. Shipman	39	
C. Hodges	39	
I Love the Lord (poetry)	39	
Extracts from Letters	39	
M. M. Maxwell	39	
L. M. Richmond	39	
L. Conkey	39	
Wm. Nichols	39	
OBITUARY.		
Nancy G. Drew	39	
Susan W. Law	39	

## FOREIGN NEWS.



A REMOR from Paris, that the mission of the Prince de Chimay from the King of the Belgians to the Emperor of the French is connected with the presentation of pacific proposals from the Czar, had produced a favorable reaction in the stock markets. This is the only peaceable feature in the news by this arrival. Some time since it was stated that the King of the Belgians was understood to be using his best efforts to avert the threatened war, and the present statement may possibly be true. At all events the reliance placed upon it at Paris has been sufficient to cause a partial reaction from a rapid decline on the Bourse. How far the Czar may be in earnest in any peace proposition which he may offer is another question. It is most probable that he desires to gain time.

The question of peace or war now seems to hinge on the answer of the Czar to the collective note which was recently accepted by the Sultan. This note is as follows:

"The undersigned, Ambassador of her Britannic Majesty, in accordance with the representatives of France, Austria, and Prussia, has the honor to make known to the Sublime Porte that the governments of the four powers have still reason to believe that his majesty the Emperor of Russia does not regard the thread of negotiations as broken by the declaration of war, and by the events the consequence thereof; and knowing, moreover, that, according to the proposed declarations of his Imperial Majesty, that he desires only to behold assured a perfect equality of rights and immunities *octroyed* by his Majesty the Sultan and his glorious ancestors to the Christian communities, subjects of the Sublime Porte.

"On its part, the Sublime Porte, responding to those declarations by that which it made itself to regard it as concerning its honor to continue to maintain the said rights and immunities, and to be still disposed to put an end to the difference arising between the two powers:

"The negotiation to be followed shall be based upon—

"1. The most speedy evacuation possible of the principalities. (*La plus prompte possible.*)

"2. The renewal (*renouvellement*) of ancient treaties.

"3. The communication of the firmans relative to the spiritual privileges *octroyed* by the Sublime Porte to all its subjects not Mussulmen, which communication made to the powers, should be accompanied by suitable assurances given to each of them.

"The arrangement already made to meet the agreement (*l'accord*) relative to the Holy Places, and to the religious establishments at Jerusalem, shall be definitely adopted.

"This arrangement concerns the erection of a church and the establishment of a Russian hospital at Jerusalem.

"The Sublime Porte shall declare to the representatives that it is ready to name a plenipotentiary to establish an armistice, and to negotiate on the above named basis, with the concurrence of the powers, and in a neutral town agreed upon between them.

"The declarations made by the powers in the preamble of the treaty of July 13, 1841, shall be formally confirmed by those same powers in the interest of the independence and integrity of the Ottoman Empire, and in that of the equilibrium of Europe (*et de celui du concert Européen*).

"The Sublime Porte shall declare (*declarerait*) on its part in the same interest its firm resolution to develop more efficaciously its administrative system, and those internal reforms of a nature to satisfy the wants and the just expectations of its subjects of all classes."

(Signed)

STRATFORD DE REDCLIFFE,  
BARAGUAY D'HILLERS,  
L. DE WILDENBRUCK,  
B. DE BRUCK.

Pera, Dec. 12, 1853.

We give below the text of the important circular from the French Minister of Foreign Affairs to the respective legations, of which mention was made in the *Niagara's* advices:

"The affairs of the East are taking a too serious turn not to recall your attention, even at the moment when circumstances impose new duties upon the government of his Imperial Majesty, to the efforts which we have not ceased to make, for the purpose of preventing the complications with which Europe is so seriously menaced.

"The question about the holy places, either misrepresented or misunderstood, had excited the apprehensions of the Russian Cabinet; we have tried to calm these alarms by frank and complete explanations. It did appear to us that in preserving the rights of the Porte, a question of such a nature might well be cleared up at a distance from the scene where it originally arose. Our opinion, however, was not shared by Russia, and Prince Menschikoff received the order to repair to Constantinople. I will merely say, that had we really entertained the exclusive views which are imputed to us—if the claiming of our ancient and incontestable rights had not been sustained by so much moderation—the mission of that Extraordinary Ambassador would at once have been the object of a conflict, which we knew how to avoid.

"The affairs of the sanctuaries at Jerusalem were hardly settled, and, by the admission of Count Nesselrode himself, regulated in a satisfactory manner, when another difficulty presented itself. Prince Menschikoff demanded guarantees for the maintenance of the privileges of the Greek church. The Cabinet of St. Petersburg did not prove by any particular fact that these privileges had been violated; while the Porte, on the contrary, confirmed solemnly the religious immunities of her Christian subjects. Animated by the desire to appease a difference which, if it concerned on one hand the sovereign rights of the Sultan, touched on the other the conscience of his Majesty the Emperor Nicholas, the French government, in concert with the English, have assiduously tried all means to conciliate the interests, at once so delicate and so complex, engaged in the affair.

"The Russian Cabinet cannot have forgotten the zeal and loyalty with which we have endeavored to accomplish this difficult task. Neither can it deny that the resistance of the Porte to accede to a first plan of arrangement, as emanated from the conference at Vienna, was not the only cause of our failure. In the course of these various negotiations serious events took place. A Russian army had crossed the Pruth and invaded in full peace two provinces of the Ottoman empire. The fleets of France and England ought to have approached the Dardanelles at that moment; if the French government had desired to do so, its naval forces might have anchored in the roadstead at Constantinople.

"However, though it thought it necessary to establish its rights, it showed all the more its moderation in the step. The nature of the relations of Russia with the Porte had become too abnormal not to allow war to succeed peace, or rather, to call the subject by its real name, that the aggression on the Turkish territory should not produce its natural consequences. This change in the situation has necessitated a new movement of our fleet, and, at the instance of the Sultan, the French flag has appeared in the Bosphorus simultaneously with the British.

"However, sir, we had not renounced the hope of an arrangement, and together with Austria and Prussia, as already previously with England, we pursued once more a pacific end. New propositions, for the success of which we shall not cease to employ our efforts, have been addressed to the Porte by the representatives of the four powers.

"None of the treaties concluded with Russia interdicted to our men of war the navigation of the Black Sea. The treaty of the 14th of July, 1841, in closing in time of peace the passage of the Dardanelles and the Bosphorus, reserved to the Sultan the right to open them in time of war, and from the day when the Sultan gave us free permission to enter the Straits, the Euxine became equally open to us. The same motives which had kept us for a long time at the Bay of Besika, stopped our fleets in the road of Beicos.

"The French Government was most anxious to manifest its friendly sentiments toward Russia, and to reject before the world the responsibility upon aggravation in the actual state of things, which, despite all considerations, could not be modified. The French Government thought, moreover, after the contents of the recent despatches of General Castelbajac, that the Russian Cabinet, satisfied with the possession of what she considered as a pledge, would not have taken any offensive part in the struggle which she has so unhappily commenced with Turkey.

"It seemed to us sufficient that the presence of our flags in the waters of Constantinople ought to have attested our firm resolution to protect that capital against a sudden danger, and we did not wish that its premature appearance in the quarters nearer the Russian territories should pass for a provocation. The state of war rendered, no doubt, possible a collision between the belligerents, both by sea and land, but we had a right to think that our reserve would be imitated by Russia, and that her admirals would avoid with equal care the occasion for a rencontre, in abstaining from proceeding to aggressive measures, when, had we supposed the Russian Cabinet to be animated by different sentiments, our fleet would certainly have exercised a more active vigilance.

"The event of Sinope, sir, has realized all our apprehensions, and this deplorable fact modifies equally the attitude which we ought to have taken. The agreement which has recently existed at Vienna between France, Austria, England, and Prussia, has established the European character as regards the difference between Russia and Turkey. The four Courts have solemnly acknowledged that the territorial integrity of the Ottoman Empire was one of the conditions of their balancing policy. The occupation of Moldavia and Wallachia constitutes the first attempt against that integrity, and there can be no doubt that the chances of war might still more endanger it. Count Nesselrode represented, a few months back, as a necessary compensation of what he has since called our 'maritime occupation,' the invasion of the Danubian Principalities.

"On our part, sir, we believe that it has become indispensable for us to measure ourselves the extent of the compensation to which we are entitled

by right as the powers interested in the existence of Turkey and the military positions already taken by the Russian army. We must have a pledge which assures us of the re-establishment of peace in the East, on conditions which do not change the distribution of the respective forces of the great States of Europe. The French and English governments have consequently decided that their fleets should enter the Black Sea, and combine their movements in such a manner as to prevent the territory or the Ottoman flag from being exposed to a new attack by the Russian navy.

"The Vice Admirals Hamelin and Dundas have just received orders to communicate this to all those whom it concerns, and we hope that this loyal step will prevent conflicts which we should see but with deep regret. The French Government, I repeat, has but one object—that of contributing to bring about honorable conditions, and a reconciliation between the two belligerent parties, and as circumstances oblige us to arm ourselves against terrible casualties, we still hope confidently that the Russian Cabinet, which has given such numerous proofs of wisdom, will not expose Europe to useless wars—to trials of war from which the sovereigns have saved her for so many years.

DROUYN DE L'HUYS.

LATEST NEWS BY THE "ASIA."—The allied fleets, except six ships left at Besicos Bay to guard the Bosphorus, entered the Black Sea on the 3d of January. The first division of the Turkish fleet accompanies the allies. The second division remain anchored at Therapia. The Czar is not supposed to view the entry of the fleet as a declaration of war, but has ordered all his own fleet to return to Sebastopol.

On January 4th the Turks gained a brilliant success on the Danube, having stormed and captured the Russian entrenched camp at Citale, near Kalafat, and put 2500 of the enemy to the sword. They also attacked a body of 18,000 Russians, sent to relieve Citale, and after a sharp encounter, compelled them to retreat. The Russians are thus driven back from the position by which they hoped to cross the Danube. The Turkish force in battle was 15,000 men, and fifteen guns.

It is admitted that Omar Pasha has brilliantly outmaneuvered the Russian commander. Other advantages on the Danube were formerly notified by the Divan on the first instant, to the Ambassadors of the four powers. Details are not given, but are supposed to be the storming and capture of Karakal, with several skirmishes of less moment.

In Asia, the defeat of the Turks, under the weak generalship of Abdi Pasha, is confirmed, but Gen. Guyon has gone to the army with full powers, and the spirit of the Turks has revived now that the allied fleets are in the Black Sea, with the reinforcements which can be sent into Asia with safety.

Gen. Schamyl had sent a messenger to the Porte, announcing that he was now prepared to act energetically against the Russians. Turkish losses in Asia are consequently brighter. Meanwhile negotiations are going on.

The Sultan's proclamation is published, approving of the decision of the Grand Council to open negotiations on the footing proposed by the powers, Turkey to send a representative to a conference in a neutral city.

Rumors of fresh successes by the Turkish army in Wallachia have alarmed the Vienna Cabinet. It is rumored that the Emperor of Austria was to leave for Warsaw immediately, in order to have a conference with the Czar.

It is confirmed that Persia has resumed negotiations with Britain, and will not at present attack the Turks. The ostensible cause of the difficulty with Britain was a claim of Abdoul Keerim, a British subject, against the Persian government.

The infant princess of Spain had died suddenly.

The Rev. Jas. C. Richmond complains that he is detained a prisoner by the Austrian police at Kechenet, Hungary, and calls on the United States for redress.

Amoy had been captured by the Imperialists, who massacred one thousand inhabitants.

From Persia we learn that the Afghan envoy left Teheran before the arrival of the new Russian plenipotentiary, with a threat that if Persia formed an alliance with Russia, the Afghans would invade the Persian territory.

The rumors of the Russian defeat at Kalafat are fully confirmed.

We see by the Court records, that the two counterfeiters, White, of Buffalo, and Lawrence, of Epping, N. H., have been placed under ten thousand dollar bonds, each, for making and selling imitations of Ayer's Cherry Pectoral. This is right. If the law should protect men from imposition at all, it should certainly protect them from being imposed upon by a worthless counterfeit of such a medicine as Ayer's Cherry Pectoral. We can only complain that the punishment is not half enough. The villain who would for paltry gain, deliberately trifle with the health of his fellow-man, by taking from their lips the cup of hope, when they are sinking, and substituting a falsehood—an utter delusion, should be punished at least as severely as he who counterfeits the coin of the country.—*Green Co. Banner, Carrollton, Ill.*

SORE THROAT SPECIFIC.—This remedy for that troublesome and frequently dangerous and fatal disease, I have used for some time with uniform success. In recent cases it effects a very speedy cure; in older cases, it is more slow, but rarely fails. A package will be sent by mail, free of expense, to any part of the United States, for one dollar, forwarded to me postage paid. It is also a valuable remedy for liver complaint. Patients should state whether the sore throat is attended with cough, or any other complaint.

J. Larch, 45 North 11th street, Philadelphia.

## Appointments, &amp;c.

J. M. OSBROCK will preach in South Troy, Vt., Feb. 13th; W. Terry, 15th; Bristol, 16th; Low Hampton, N. Y., 18th, and Sunday, 19th. After which he will go to Buffalo, and spend two weeks as Elder Fassett may arrange.

J. H. SHIPMAN will preach at Cabot, Vt., Feb. 8th, and continue over the following Sabbath.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

D. G. FARRINGTON—The Y. G. is mailed regularly to Clara E. F., to South Walden, Vt., and is paid for to No. 103 in advance.

G. S. H.—Is received.

I Carter—It was sent to Rouses Point Village. We now change it to Rouses Point, and credit you to 711. At the village you will find the Herald directed to you from the middle of the last vol.

J. B. Crozier—Brother Gates sent on \$1 for Jacob Winer, of Warrensville, Pa., which was credited to him to No. 685; but nothing for Jos. W. Winer—whose name we now enter.

Martha Jackson—Your papers must be in the P. O. at M., as they were duly mailed from this office.

S. Seger—Yours was credited \$1, to No. 690.

J. Lougee, Jr.—We received, without a signature, a letter containing \$4.28, for which we have credited you on Herald to No. 685, and sent one copy of Miller's Life, gift—supposing it to be from you.

## DELINQUENTS.

The Postmaster at Alton, Ill., informs us that E. LEWIS does not take his paper from the office. He owes ..... 1 50

## Valuable Religious Reading.

WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

## "BENEDICTION, OR, THE BLESSED LIFE."

A truly excellent contribution to our Religious Literature, as are all the writings of this distinguished man. This volume will be followed by others at intervals of about four weeks. Each volume is complete in itself, and will be sold independently of others. The succeeding volumes will be published about as follows:

"Scripture Readings on Genesis" (March 1st.)

"Voices of the Night" (April 1st.)

"Scripture Readings on Exodus" (May 1st.)

"Voices of the Day" (May.)

"The Apocalyptic Sketches," and "Scripture Readings on the New Testament," with the continuation of the Old Testament Readings, will follow immediately, together with other valuable works by the same author.

Dr. J. Ross Dix, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer:

"At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not be a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray."

Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.

For sale by all booksellers.

[f. 4-11]

We have never found any evidence to sustain the theory of the unconsciousness of the departed, or of the extinction of the being of the wicked, but hold that man is possessed of an intelligent spirit with functions independent of those of the body. Bro. Pinney, who dissents from our position on these points, wishes to insert the following notice.

A NEW TRACT.—I propose publishing a tract, in which will be given a clear and irrefutable Bible answer to the question—*What is the Soul?* 1st. By the plain declarations of the word. 2d. By the plan of redemption as revealed in the gospel. 3d. By the plan of redemption as set forth in the types.

Part II.—Eight objections to the doctrine considered.

Part III.—Application to the doctrine of the Bible as held by the Church.

The pamphlet will be 13 mo., 48 or 64 pages, with paper covers. Price not to exceed 4¢ per hundred, and if it can be afforded, at 3¢; for considering the truth presented important, I desire, as a primary object, a wide circulation for it; as a secondary, a small advance to aid in the support of myself and family. It will be published as soon as returns can be obtained of the number wanted.

Address E. R. Pinney, Seneca Falls, Seneca county, N. Y.

Seneca Falls, Jan. 24, 1854.

E. R. PINNEY.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance.

\$1.13 do., or \$2.25 per year, at its close.

\$5 in advance will pay for six copies to one person; and

\$10 will pay for thirteen copies.

Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25

for twenty-six numbers, or \$2.60 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers,

26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-

three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy,

or \$1.04 in addition to the \$2. per year. 6s. sterling for six months,

and 12s. a year, pays for the Herald and the American postage, which

our English subscribers will pay to our agent, Richard Robertson,

Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or

yearly, at the office where it is received, will be 13 cents a year to

any part of Massachusetts, and 26 cents to any other part of the

United States. If not pre-paid, it will be half a cent a number in

the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year.

Will send the Herald therefore \$5 a year, or \$3.50 for six months.

## RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 650 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1855.

S. B. Gleason, 678; R. Allen, 685; R. R. York, 689, and \$2.30 pay for the tracts &c.; L. O. Stowell, 685; D. S. Chamberlain, 685; J. P. Grover, 685; J. P. Farrar, 659; J. Morrill, 664; J. Seabury, 685; R. Nicholson, 685; L. Wade, 690; J. Smith, (of Vt.), 671; M. Fogg, 690; O. G. Smith, 659; M. C. Lawrence, 685; A. Kimpton, 671; R. Phippin, 664; L. A. Thompson, 685; C. G. Wiley, 685; B. Morrill, 664; P. Martin, 664; J. B. Mitchell, 659; I. Ives, 685; J. Douglass, books &c. sent to W. Nichols; L. Chamberlain, 685; J. P. Hall, 690; J. P. Larabee, 678; B. J. L. is credited \$2 to No. 711; L. Gilbert, 685; S. K. Low, 690; B. K. Dossy, 659; C. L. Dossy, 659; S. Judson, 685; S. Hewitt, 664; J. Bullock, 675 and book to S. R.; S. M. Case, 685—each \$1.

J. E. Chamberlain, 716; S. D. Howard, 716; C. R. Merrill, 711;

L. H. Douds, 659; C. Walker, 703; H. Buckley, 711; W. Cook,

672; Mrs. M. Vanderhook, 624—\$1.32 due; P. Sawyer, 659; E.

Baldwin, 690; T. Goodwin, 664; D. Denmon, 659; W. C. Neff,

716; U. Oakes, 716, and 25 cts. for G. M. S. White, 659; G. W.

Randall, 685; H. C. Moses, 711; W. Cunningham, 711; J. Seigle,

729; Mrs. F. Beckwith, 690; A. G. Edgerly, 711; G. W. Bur-

ham, on acc't—each \$2.

S. Gerrish, 671—\$4. J. D. Merriam, 711—\$2.31. D. T. Taylor,

659—50 cts. D. Heath, 686—\$3.50. S. Foster (first)—\$25. W.

Disbaroon, 659—\$2.25—the P. M. can remit for coming year. D. P.

Brand, 664—\$7. B. Harvey, 685—\$1.13. H. Carrier, 689—\$1.12.

E. A. Holmes, 664—25 cts.





Luke 9:28, 30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 665.

BOSTON, SATURDAY, FEBRUARY 11, 1854.

VOLUME XIII. NO. 6.

## The Prophecy in the Wilderness of Paran.

MORNING without clouds after midnight—spring with its living greenness after winter—Damascus luxuriance after the traveller has crossed the intervening dreariness,—these are contrasts that surprise and delight, and perhaps enrapture. Probably there is something to be attributed to the element of contrast, in the strange satisfaction with which we gaze upon the future scenes of peace and glory foretold in the word of God. These scenes are in themselves "surpassing fable, and yet true;" but still they are so enhanced by the contrast they present to what has gone before. Midnight is the hour wherein we who look forward to these scenes find ourselves; winter is the season; the dreary, monotonous solitude, the place where we cheer ourselves with these prospects. It was, no doubt, with some regard to this enhancing effect that the Lord so often chose peculiar occasions and circumstance for the discovery of what he had in reserve for our fallen earth.

"As truly as I live, all the earth shall be filled with the glory of the Lord!"

This is the remarkable prophecy from the lips of the Lord himself in the wilderness of Paran. (Num. 14:21.) And as surely it came to pass as that other at the gate of Paradise—"The seed of the woman shall bruise the head of the serpent." Good tidings to our world! Glorious tidings! Earth shall be as heaven above! Jehovah's will done on earth even as it is done in heaven!

It was spoken at a most unlikely time. The strong current of unbelief had swept along almost every man in the camp of Israel. Moses only, with faithful Joshua and Caleb, stood firm, and gazed with horror on the flood of sin. But in reply to Moses, when he had pleaded with God, and, as a skillful pleader, had used God's own name, (v. 18), lately proclaimed (Ex. 34:6), to enforce his arguments, there had come a reply from the cloudy pillar, that promised mercy and pardon. Nor only this: the same voice spoke of future blessing; for when the Lord blesses he blesses heartily; when he fills our cup, he causes it to run over. The voice from the pillar-cloud added the assurance—

"As truly as I live, all the earth shall be filled with the glory of Jehovah!"

This prophecy is every way remarkable. 1. It was given when rebellious unbelief might have been expected to have repelled God from our world. 2. It was given when the knowledge of Jehovah was confined to a small number of souls, and these cooped up in a wilderness. 3. It was given when, of those few souls who knew the Lord, only two or three were fully believing his word. 4. It was given in a lonely wilderness, to which any acquaintance with God seemed now driven for shelter, men everywhere else being sunk in indifference or venting bitter enmity. 5. It was given in a sandy waste, not far from the spot where the thunders of Sinai had rolled; and yet it spoke of scenes in which all earth should share—scenes morally and physically glorious—scenes that should eclipse the Paradise of Eden.

Let us inquire into its meaning. It is most comprehensive—the germ of a mighty tree. 1. It says, "Israel seems by his unbelief to say that I cannot give him the land flowing with milk and honey. But as I live, I shall do this in my own time, and shall go far beyond it too. I shall spread my glory over a wider space than the land of promise." 2. It seems to say, in regard to the reproach of the Egyptians (v. 13th). "As I live, they shall have no cause to mock. Nay more, they shall yet hear of my glory taking possession of the wide world, from sea to sea." But it says, 3. Unbelief may be incredulous when Jehovah speaks; but unbelief shall be put to silence and shame, when Jehovah's glory bursts forth from this wilderness over Canaan, and then over earth, in its time. 4. Unbelieving Israel shall see that, since they slight the blessings offered, the Lord has others to bless as well as them—the nations of the Gentiles in

their time: for my pillar-cloud does not more surely overshadow this small spot of the desert by day, or shine over it by night, than my glory shall yet overshadow earth, giving men rest and safety, a shadow from the heat, refreshment when weary, and turning what was desert into the temple-court, for worshippers of every tribe.

Still further. The glory has surely some reference to such an appearance as had lately been made to Moses in Horeb. (Ex. 34:5; 33:22) Now all these appearances in glory spoke of the past, when God dwelt with man in Eden; and pointed to the future, when the tabernacle of God shall again be with men. Indeed, my "glory," or "the glory of the Lord," is equivalent to, "I who am glorious," or "the glorious Jehovah;" of whose essential excellence and infinite majesty, such appearances as Moses saw, and such as were given over the mercy-seat, and in the cloudy pillar, and in after days in the temple of Solomon, or in vision to Ezekiel, were merely outward symbols. At the same time, these external manifestations were in themselves desirable, and indicated what the Lord shall restore to earth again, when he fulfils the type of the Shechinah-splendor, dwelling not only amid Israel, but among men.

Earth, then—earth at large, from sea to sea, from pole to pole, is yet to be fulfilled with this glory of Jehovah, as truly as ever the camp of Israel got any display that revealed its existence. This is the first occasion on which the Lord uses that confirmatory oath, "As I live." Willing to show us more abundantly the determination of his heart, he uses that divine oath to assure us that it shall come in spite of all opposition from man and from Satan.

We might naturally expect that a prediction of such magnitude would not be overlooked in after times. Accordingly, when the days arrived in which the harp of prophecy was strung to sing of Jehovah's plans and thoughts of wonder toward our world, allusions to this prophecy in the wilderness of Paran are not infrequent. What is this we hear in Isaiah 6:3?

"The whole earth is full of his glory!"

The seraphim are singing thus—the one crying to the other, as if they had heard Jehovah's words to Moses in the wilderness about a thousand years before, and had all along carefully retained them, and used them in their songs above! If these seraphim are angels, we should then be inclined to say that their noticing and remembering what is said to us men is quite in keeping with what they manifested in the days when he who sat in the pillar-cloud was amongst us; for it was they who spoke, (Luke 24:6.) "Remember how he spake unto you when he was yet in Galilee." They, no doubt, as carefully noticed and remembered what the Lord spake when he was yet in the pillar-cloud with his Church in the wilderness. Or if—as is, perhaps, most probable—these seraphim be the same as cherubim, and so be the redeemed that rest on the mercy-seat, encompassed by the glory of their God and King, no wonder we find them thus reminding one another of what God swore to Moses. They are to be understood as bending over their old abode, this earth, or at least as thinking of it in their worship, and delighting in the anticipation of its future blessedness—its release from sin, and all the effects of the fall. They so "hasten unto the coming of the day of God," that the time seems at hand when the glory shall return to earth, and re-echo, "Holy, holy, holy is the Lord of hosts."

It is to be noticed, also, that this allusion to Num. 14:21 occurs in a vision that refers to Israel's unbelief—unbelief as inexcusable and fatal as in those days in the wilderness of Paran. Isaiah's ears are greeted with the sound, and his soul cheered in dismal days—when his words fell on the wearied people in vain, as vain as the words of Joshua and Caleb in their time—by calling to remembrance that day of future triumph. And Israel is made to know that God can and will pass over to the Gentiles also.

Isaiah refers to this again, we think, in chap. 11:9—

"For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

It is literally, "The earth shall be filled with knowing the Lord." It does not mean simply that earth shall possess acquaintance with God, instead of ignorance; but it signifies yet more, that earth shall have experience of what Jehovah is. Earth shall know—yes, shall know to its utmost bounds—what the Lord is. Does not this imply his "glory?" Is it not as if the prophet had said, The word of the Lord spoken in ancient days to Moses shall yet be fulfilled—that word which seraph was heard repeating to seraph; the earth at large, and not Israel only, shall yet have experimental acquaintance with the blessedness of the Lord dwelling among men?

And he does not say, "As the sands cover the desert," for that would convey narrow and unpleasant associations; but, "As the waters cover the sea"—suggesting both immense fulness and wide extent. His thoughts, though led back for a moment to the wilderness of Paran, are gazing on earth and all its distant shores; and hence the sea and its waters most naturally occur. Besides, Isaiah is a man of Israel, with the great sea as the border of the land; and so it is as natural for him to allude to its waters as for the seraphim in the temple above to sing their peculiar song, "Holy, holy, holy." The saint above and the saint on earth look forward to the same scene, but express their joyful anticipations in terms appropriate to the scenes amid which each is at present moving. But it deserves special attention here, that this prediction is here prefaced by a detailed account of Messiah, the Lord Jesus in his person and acts. He is shown to us anointed, and sent forth, and prospering in his work. He is exhibited as bringing down the wicked and subduing earth; so that at length "the wolf dineth with the lamb." Moses in the desert often heard the howl of the wolf, and knew the fate of the lamb that fell into its jaws; but Isaiah tells that the prediction uttered by Moses in the wilderness is to be realized by the Messiah, and both man and beast are to rejoice in that day when by him "the earth shall be filled with the knowledge of the Lord."

But there is still another reference to this prediction. We find it in the prophecy of Habakkuk, 2:14—

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

He seems to point us to Isaiah's words on set purpose, and to explain them, too, while reinforcing them. "Earth shall be filled with knowing the Lord," said Isaiah in the sense above explained; all shall know by experience what he is, and the bliss of having him as our God and King dwelling among us. But Habakkuk is guided to the expression, "knowledge of the glory of the Lord," as if to prevent our forgetting the original prophecy in the wilderness of Paran.

Habakkuk lived, it is generally agreed, about the time of Jeremiah, and probably in the days of King Josiah. In the days of Josiah, the Book of the Law had been found in the temple, and attention paid to it, such as had not been given for many a long year. In that Book of the Law so carefully read, the prediction in Num. 14:21 would not escape notice. Perhaps, however, the faithful ones in Israel, especially after good Josiah's death, seeing no permanent reformation, no real return to the Lord on the part of Israel, and nothing like a gathering of the nation to Shiloh, even after so many ages had past, might be ready to despond, and scarcely to credit, at least not to dwell upon, such a glorious prophecy. "Where is the prospect of its arrival?" they would say one to another. "It is long since the days of Moses—and yet it is not come. We hoped some symptom of its arrival had appeared when Josiah succeeded so astonishingly in his efforts to bring men to worship the Lord; but, alas! this hope is blighted—that star has disappeared." It was at such a period that the God of the holy prophets sent his servant Habakkuk; and sent him to re-utter in his prophecies the old well-known prediction of the wilderness of Paran.

How it would comfort the faithful! The

Lord repeats his word; he has not forgotten it; he intends to fulfil it. How it would meet the state of mind of Habakkuk himself! for he had been on his watch-tower, somewhat discouraged and perplexed, waiting for some streaks of dawn, as we see, chap 2:1, 2. Nay more; it is interesting to notice that Habakkuk was really somewhat in the frame of mind in which Moses was in the wilderness at the time the original prophecy came. For if Moses was saying to God, "The nations will speak thus and thus—therefore, Lord, pardon,"—the prophet was saying, "Wherefore lookest thou upon them that deal treacherously—shall they empty their net?" &c. To such a state of mind this renewed prophecy was in season surely, re-asserting Jehovah's calm determination to accomplish his declared purpose in its time.

And then, (chap. 2:3,) additional information had previously been given, which connects this blessed prediction with the Lord's coming. We have called attention to this circumstance in the case of Isaiah's reference to the same; and see the like preface to this in chap. 2:3—"The vision is yet for an appointed time, but at the end it shall speak, and not disappoint: though He tarry wait for Him, because He shall surely come. He will not tarry."

The Lord's coming is to introduce that day of glory. If he is coming, none need fear lest the promise in the wilderness of Paran should fail—none need fear lest the fulfilment fall below our hopes and desires. As a token that it shall at least not be less than we long for, read in Rev. 18:1, when a mere angel, though a mighty one, appears—

"And the earth was lighted with his glory."

What, then, when the Lord himself appears! Shall not the sea be confounded, and the moon ashamed? Shall not the light of that day be as the light of seven days? Was not Habakkuk witnessing in vision something of that day when he was led to sing, as in chap. 3:3?—

"His glory covered the heavens, and the earth was full of his praise."

This is that glory spoken of so long ago, appearing in its symbol, or outward manifestation, to testify that the time is come for earth being filled with the real glory. "Earth full of his glory," is, in other words, "Earth full of what reflects praise to him." Surely this is the anticipation of the seraphim accomplished, "The whole earth is full of his glory!" Now, let us not fail to observe there, that the Lord is said in that vision to come from Teman and Paran—"The Holy One from Mount Paran."

Why from Paran? Was it not in order to remind us of the promise sworn to in the desert near that mountain, the promise of Num. 14:21? How truly the Lord is not slack concerning his promises! How carefully he recalls them to our mind, because they never slip out of his own! Assuredly, then, the day is coming—that day when the glorious Lord shall fill the earth. Was this comforting to Moses, at a time when few seemed even to care for the Lord's presence remaining with them? was this comforting to Caleb and Joshua, in days when they stood almost alone beside the Eschol cluster of grapes and pomegranates? was it refreshing to Isaiah, in times when he was sent to a people whose ear was heavy and heart waxed gross? was it reviving to Habakkuk, in his days of gloom, when "the law was slackened and judgment did never go forth," and the vision tarried?—and shall it not be equally so to us also in our day? Let us look back to the wilderness of Paran, but only in order to look forward. Let us remember the prophecy uttered there by him who said, "As truly as I live!" And let us watch for the day; for is it not yet a very little while now?—

"Till the earth shall be filled with the glory of the Lord."

London "Quarterly Journal of Prophecy."

## One Heart Happy.

HAVE you made one heart happy to-day? Envied privilege! How calmly you can seek your pillow; how sweetly sleep! In all this



world there is nothing so sweet as giving comfort to the distressed, as letting a sun-ray into a gloomy heart. Children of sorrow meet us wherever we turn; there is no moment that tears are not shed, and sighs uttered. Yet how many of those sighs are caused by our own thoughtlessness? How many a daughter wrings the very soul of a fond mother by acts of unkindness and ingratitude? How many sons force tears of anguish from the eyes of unhappy fathers? How many husbands, by one little word, make whole days of sad hours and unkindly thoughts? How many wives by bitter recriminations, estrange and embitter loving hearts? How many brothers and sisters meet but to vex and injure each other, making wounds that no human art can heal? Ah! if each one worked upon this maxim day by day, "strive to make some heart happy," jealousy, revenge, madness, hate, with their kindred evil associates, would forever leave the earth. Our minds would be so occupied in the contemplation of adding to the pleasure of others, there would be no room for the ugly fiends of discord. Try it, ye discontented, forever grumbling devotees of sorrow, self-caused—it will make that little part of the world in which you move, a little Eden.

(Continued from our last.)

### Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

1685. Lewis XIV., of France, "revoked the memorable edict of Nantz, (1598,) that shield of the reformation under Henry IV., and put forth all his efforts to establish popery upon the ruin and conversion of Protestantism. . . . One-twentieth part of the whole number fell a sacrifice to these barbarous and impolitic measures—[butchery and military executions]; a price was set on the heads of the remainder, they were hunted like the wild beasts of the forest, and forbidden, under penalty of death, to leave the kingdom."—*But. Hist.* p. 196.

1686. "In the face of all this severity, however, more than 600,000 Protestants left the kingdom."—*Ib.* p. 196.

1687. The cruelty and vindictiveness of Lewis, caused the Protestants of Germany to form the famous league of Augsburg to restrain the overbearing spirit of France.

1688. "The war became general, and raged in Hungary, Germany, Flanders, Spain, and Italy. Europe had never before witnessed such splendid armies under such splendid captains, together with such displays of valor and military tactics. . . . This war gave a general triumph to the reformation, over popery leagued with the infidels, and greatly facilitated the progress of the arts and sciences."—*Ib.* p. 200.

And thus was shortened the tribulation of those days.

1689. Alexander VIII. succeeded to that office; but dying the same year, was succeeded by Innocent XII.—the 240th bishop of Rome.

1700. On the death of Innocent, Clement XI. became pope.

1717. "Clement quarreled with the new king of Sicily, the duke of Savoy, about the Sicilian monarchy, as it is called; and upon the king's refusing to give it up, he laid the whole island under an interdict. But the king, paying no regard to the interdict, ordered the clergy to perform divine service as usual, and banished all who refused to comply."—*Bower*, v. 3, p. 338.

1721. On the death of Clement, Innocent XIII. was chosen pope.

1724. Innocent dying, he was succeeded by Benedict XIII.

1732. "In an ordinance of 1732, it was made the duty of all believers, to inform the Inquisition if they knew any one, living or dead, present or absent, who had wandered from the faith, who did observe or had observed the law of Moses, or even spoken favorably of it; if they knew any one who followed or had followed the doctrines of Luther; any one who had concluded an alliance with the devil, either expressly or virtually; any one who possessed any heretical book, or the Koran, or the Bible in the Spanish tongue; or, in fine, if they knew any one who had harbored, received or favored heretics. If the accused did not appear at the third summons, he was excommunicated. From the moment that the prisoner was in the power of the court, he was cut off from the world."—*En. Am.* v. 7, p. 31.

1739. Clement XII. was elected pope.

1758. Benedict XIV. succeeded Clement as pope, but died the same year and was succeeded by Clement XIII.

At this point Bower concluded his history of the popes. At this point, also, Dr. S. H. Cox, of Brooklyn, N. Y., commenced the *Continuation of Bower's History of the Popes*, and has given the papal annals down to the present time.

1769. The Jesuits being expelled from Spain, France, the Two Sicilies, and other European kingdoms, the pope excommunicated those kings

who persecuted them, and sent troops to Parma and Placenza, to gain them again to Rome.

"The kings of France, Spain, Naples, and Portugal, who were united by family compact, boldly declaimed against the court of Rome, and prepared to punish the outrage which had been perpetrated upon a prince of their houses. Lewis XV., by the advice of the Duke of Choiseul, sent troops to Avignon, and took possession of Comtat Venaissin. The young Ferdinand IV., king of the Two Sicilies, invaded the province of Beneventum, which Neapolitan troops occupied; while the courts of Parma, of Madrid, and Lisbon, and the parliament of France commanded that the bull of Clement XIII. should be destroyed.

"The pope then sought for assistance from Austria, and demanded succor from Maria Theresa: but the empress, dissatisfied with the Jesuits, who, not long previous, had betrayed her secrets to the Roman court, deigned not soon to answer the letter of Clement, and in the duchy of Milan, suppressed the famous bull, *In Cæna Domini*, which the archbishop annually read. The pope thus repulsed in every quarter, without allies, or succor, humbled his arrogance, and announced that he was willing to make concessions, and implored the clemency of the European sovereigns.

"But the motion was given, and his tardy submission could not impede the progress of reform. The Romish potentates continued to trace definitely the line of demarcation between the spiritual and the temporal, and exacted, as the condition of the peace, that the pope should suppress, throughout the papacy, the order of the Jesuits.

"Clement XIII., too weak to resist the will of the Bourbon princes, at length determined to sacrifice the janizaries of the popedom, and announced that he would formally proclaim the abolition of the order of the sons of Ignatius Loyola, in a public consistory.

"That was the cause of his death. The Jesuits were on the watch, and during the night preceding the day appointed for that solemn act of justice, the pontiff was seized with extraordinary pains, and expired in terrible convulsions, early in the morning of February 2d, 1769. The Jesuits had poisoned their pope!"—*De Cormanin's History of the Popes*.

Clement XIV. succeeded Clement XIII.

"Clement XIV. began by renewing his relations with the kings of France and Spain. He ingeniously insinuated to them that the papacy was the basis on which reposed the absolute authority of the popish princes; that it was their interest to defend it, except to restrain any privileges which their ancestors had conceded to the 'successors of the apostles,' and which were deemed incompatible with their dignity. Finally, that he might join example to the precept, he abrogated the famous bull, *In Cæna Domini*; revoked all the decrees of the council of Trent and of the popes, relative to this constitution; abandoned both in theory and in practice all pretension to the temporal jurisdiction over princes, and gave pledges of his sincerity."—*Cox's Continuation of Bower*, v. 3, p. 360.

1773. The pope issued a bull against the order of Jesuits, in which he said, "We abolish, by virtue of our sovereign authority in religious affairs, and we annihilate for ever the society of Jesuits, its functions, its houses, and its institutions." Having subscribed that bull, Clement XIV. with a sigh remarked, 'I now sign my death-warrant, but I obey my conscience.'—*Ib.* p. 361.

1774. He died from the effects of poison.

1775. Pius VI. was elected to the vacant see.

1776. Maria Theresa, Empress of Germany, abolished the torture in the hereditary states of Austria. "From 1774 to 1778, her attention was occupied with the establishment of a general system of popular education. Various salutary regulations were enforced, touching the temporalities of the clergy; and in Italy the arbitrary power of the Inquisition was circumscribed within narrow limits."—*White's Hist.* p. 458.

1780 (Nov. 29). Maria Theresa died, and was succeeded by her son, Joseph II.

1781. "The Inquisition in Spain continued its work of torture and of blood through the greater part of the eighteenth century, and so late as November 7th, 1781, a woman was burnt alive by the sentence of the Holy Office at Seville, on the charge of having formed a contract with the devil."—*Dowling*, p. 610.

1781. "Joseph II., the German Emperor, immediately after the death of his mother, resolved upon a plan, if possible, to humble the court of Rome, and to commence his philosophical schemes. From the year 1781, he avowed his intention to introduce into his states, the maxims of the Gallican hierarchy, and to abolish the plurality of benefices. Soon there appeared a royal ordinance, which decreed that there should be a registry of all the revenues of the Austrian priesthood, and an edict favorable to the Protestants, and an unrestricted prohibi-

tion to all the convents of the admission of novices."—*Bower*, v. 3, p. 409.

"Joseph declared the Roman Catholic the dominant religion; but, at the same time, diminished the exorbitant authority of the pope; he forbade the bishops to carry any bull into execution, unless confirmed by government, subjected monastic establishments to the jurisdiction of their respective dioceses, and exempted them from all obedience to their chiefs resident at Rome. He lessened the revenues of the largest bishoprics, suppressed some, and created others; and, for the purpose of facilitating access to public worship, established four hundred new parishes. He suppressed many monasteries, and all the nunneries except the Ursulines and the Salesians, which were preserved for the purpose of education; but the number of the members permitted to remain was considerably reduced.

"With the laudable view of purifying religion from the dregs of superstition, pilgrimages were forbidden, many of the churches were stripped of their images and ornaments, and reduced to their primitive simplicity. A politico-moral catechism was composed for the use of schools, and introduced in the instruction of youth."—*Cox's House of Austria*, pp. 490, 491.

By his edict, Joseph "granted to all members of the Protestant and Greek churches, under the denomination of A Catholics or Non-Catholics, the free exercise of their religion. He declared all Christians of every denomination equally citizens, and capable of holding all charges and offices in every department of state; he permitted every community consisting of three thousand souls, resident in any town, to build a church, provided they could establish a permanent fund for support of a preacher and the relief of the poor; and he ordered a new translation of the Bible to be made in the German tongue. On the Jews he also conferred many liberal privileges, and granted to them the right of exercising all arts, and trades, following agriculture, freely pursuing their studies at the schools and in the universities. These innovations, introduced with such precipitancy by the first sovereign of Europe, whose ancestors had evinced so warm an attachment to the Catholic faith, alarmed the see of Rome, and occasioned the memorable journey of Pius VI. to Vienna."—*Ib.* pp. 491-493.

"Those reforms excited the pope's wrath in the highest degree, and decided him to address his remonstrances to Joseph II., through Garampi, the papal nuncio at Vienna. But the emperor remained unaffected, and charged his minister Kaunitz, to signify to the court of Rome, that he would not be reprimanded respecting the government of his provinces, as he did not interfere with the dogmas of popery: and the furious letters of the pope would only tend to a rupture with Rome, and the nomination of a patriarch for Austria.

"That menace was like a thunderbolt to Pius VI. It mortified his pride, and elicited a determination which astonished all Europe."—*Cox's Bower*, v. 3, p. 395.

1781 (Dec. 15). "The pope imagined that no other mode existed to reclaim Joseph II. than to visit him; and Pius immediately addressed to the emperor a brief, advising him of his determination."—*Ib.* p. 395.

1782 (Feb. 27). "The Roman pontiff commenced his fruitless journey to Vienna."—*Ib.* p. 411.

This visit of the pope "affected the people of Vienna, so that during a month, the passage of the Danube was constantly obstructed by the fleet of boats on the river, and which brought to the capital of the empire myriads of visitors. The people hurried in crowds of twenty or thirty thousand persons, filled the streets which bounded on the imperial palace where the pope resided; and five times daily the pope was obliged to appear in the balcony to grant to the impatient multitude the cheap benefit of his blessing."

"Joseph II. took good care of the enthusiasm of his people for Pius VI., and thought it preferable to dismiss him. He appeared to make some concessions; and permitted his subjects to apply to Rome for matrimonial dispensations in the first and second degree. He also consented that a change should not take place in the nominations of the vacant sees of Lombardy. He tolerated the historical teaching of the questions included in the bull *Unigenitus*—and only forbade all disputes upon the dogmas which it imposed or condemned.

"Before they separated, the emperor and the pope manifested mutual signs of affection."

"But it was all a show! Scarcely had the pope quitted the Austrian territories, than the emperor resumed his projects of reform, annulled his decrees respecting the sees of Lombardy, himself named a prelate for the archbishopric of Milan; suppressed the mendicant orders who infested his dominions, seized their revenues; restrained the privileges of the papal nuncios; sanctioned anew his tolerating edicts, and took under his immediate protection the writers hostile to the court of Rome. So that on his return to the Vatican, the pope had the mortification to

learn that his presence had not converted the emperor, and that his journey had produced no other result than to add ten millions to the debt of the papal treasury.

"Joseph II., devoted more than ever to religious reform, wished to overthrow by one act, the obstacles which were opposed to his designs, and hastened to Italy, with the design to try a last effort to make the court of Rome concede to the utmost, or openly to declare his rupture with the papal court. He was received at Rome, as Pius had been at Vienna; but instead of breaking his lance, as he intended, he was circumvented by Cardinal Bernis, ambassador of France, and by Azara, minister of Spain, and he consented to conclude with the Roman court a species of concordat.

"Pius disquieted himself no more concerning the Germanic reforms, but cast himself into all the dissoluteness of the most vulgar debauchery."—*Ib.* p. 396.

Ferdinand IV., king of the Two Sicilies, had "abolished the terrific tribunals of the Inquisition, and was prepared to walk in the steps of the reforming potentates. He ordered the suppression of sixty-eight convents in Sicily; and ordained that the other monasteries, in future, should make not any novel acquisition, and he placed them all under the domination of prelates. He also prohibited the ecclesiastics from obeying the rules of the Roman chancery, revoked from the pope the right to confer vacant benefices, and refused to pay any longer the shameful tribute which his predecessors had sent to Rome for homage."—*Ib.* p. 398.

"Pius VI. protested against the attempts of that sovereign as rebellion, menaced him with his anathemas, and informed him by his nuncio, that he would not suffer a petty king to treat him as if he were a country curate. The Sicilian king, in reply, drove the legate out of his dominions, and made preparations to chastise the insolent pontiff, and to resume the possession of the duchies of Castro, and Ronciglione within the limits of the Roman territory, but to which the kings of Naples ever had claimed a title.

"The grave events which then were occurring in France, suspended the effects of Ferdinand's displeasure; and forced him to turn all his attention to the important spectacle of a nation at war with royalty.

"Lewis XVI., yielding to the dangerous counsels of his courtiers, committed an erroneous fault by recalling all the ecclesiastics banished on account of their fanaticism, in taking the part of the Jesuits, in declaring himself the enemy of the philosophers, and in persecuting, to the utmost, men who were the ornament of their country. From that moment the disputes, temporarily dormant, resumed all their energy, and the monarchy again was the butt for the attacks of its most formidable adversaries. It was not a faction which absolutism had to combat, it was the whole nation, which arose to regain their forgotten rights, and who demanded of royalty a fearful account of the disasters which it had produced for fourteen centuries.

"The death of Rousseau and Voltaire, to whose corpses the fanatical priests, at the instigation of the Jesuits, had refused the usual interment, filled the nobility and the monks with joy. All supposed that the party, deprived of their chiefs, could easily be crushed, and they began their operations. The prelates addressed the parliament to obtain the vigorous exaction of an antiquated decree, that the printers and distributors of books hostile to popery should be put to death. 'We must punish, by the sword of the executioner,' said the fiery prelates, 'the crimes of the press. The philosophers who write against the priests are more culpable than regicides, for they attack God and not man. We demand for them the same punishment, and that their right hand shall be burned.' Lewis XVI. united in that odious persecution against the writers. He threatened the republic of Geneva with his vengeance if they continued to print anti-papistical books. At Paris, and in the provinces he exercised great severity on the booksellers and printers, because he could not punish the authors, who had absconded.

"But nothing could arrest the flight of the philosophical doctrines. The phalanx, instead of diminishing, daily increased in numbers and enterprise. Beaumarchais, Diderot, D'Alembert, Condorcet, Bailly, Thomas, Vicq d'Azir, Marmontel, Champfort, and a multitude of other writers, continued their work for the renovation of the popular condition, and for their intellectual emancipation. They devoted all their time and all their wealth to write and disseminate works in which they taught the maxims of independence. They brought into execration ultramontanism and absolutism. They habituated the people to regard insurrection as a most imperious duty, and excited the nation against the two orders of nobles and priests.

"In all parts were formed secret societies, expressly to achieve the triumph of liberty, and the overthrow of despotism. In each province the press clandestinely printed myriads of works on popery, the state legislation, the finances;



and spread light among all classes. Everywhere were developed a profound disgust with past ages, and an incredible ardor for reform. The fever of revolution also seized the privileged bodies. Magistrates, members of the university, nobles of the court, and ministers became partisans of the new doctrines. It was fashionable, even in high society, to decry institutions of a decrepit hierarchy and worm-eaten royalty.

Pius VI. felt great alarm at the agitation which was manifesting in France, and foresaw that the moment was not far distant, when the eldest son of the church would be forced from his mother's tutelage. Nevertheless, the court ceased not to maintain the best relations with the pontiff; and the feeble Lewis XVI. offered considerable sums to the Roman chancery for the canonization of the daughter of Lewis XI., Jeanne Bossue, whom Lewis XII. had so scandalously divorced for Anne of Brittany. But before that ridiculous affair was decided, their harmony was broken by the suit respecting the necklace of pearls, in which the honor of the French queen and of an ecclesiastical prince was gravely impeached. The arrest of the chief criminal, Cardinal Rohan, caused a great sensation in the Roman conclave. The pope instantly addressed the ambassador of France, and signified to him that he should call for the observance of the canonical rules in favor of the accused, if the process was continued.

Lewis would hear nothing, and declared that judgment should be passed on the prince of Rohan, in spite of the pope, the cardinals, and all foreign courts, to avenge the queen's honor. Rohan then resolved to defy the danger, and demanded of the parliament the investigation of the cause. The crafty prelate had foreseen that Marie Antoinette would recede from the scandal of the public debates, and would procure their silence, by which he should be acquitted. But the conclave, who knew not Rohan's motives for that determination, approved not of his step, and protested against his voluntary abandonment of his rights, by declaring that the Roman court alone could judge a prince of the hierarchy.

All Europe were interested in the suit. The king of Spain sent letters to France to persuade Lewis XVI. to hush up the affair. The German emperor recalled Cardinal Rohan as a prince of the empire. The elector of Mentz also pretended that he was entitled to investigate the accusation, because the accused was prelate of Strasburg, and his suffragan. The Diet of Ratisbon also claimed jurisdiction of the cause as belonging to a state of the empire.

In this emergency, Pius VI. perceiving the impossibility of changing the temper of Lewis XVI., who appeared to take it as a serious concern for his honor as a husband, wished to save, at least, the dignity of the body of cardinals. Therefore, to evade the result that a prince of the popedom should be declared, by a secular tribunal, a calumniator, swindler, thief, and forger, he pronounced the suspension of Cardinal Rohan, grand almoner of France, and granted him a delay of six months to appear and justify himself before his peers, concerning the accusations against him.

The parliament of Paris alleged that the pope's brief was against the liberties of the Gallican hierarchy, and refusing any respect to it, prolonged their inquest. Happily for the grand almoner, Marie Antoinette secretly interposed in the affair, gained over the most influential councillors, and excluded him from the process. Rohan was instantly re-instated in his titles and dignities; which fact made the Parisians declare, in allusion to the pretended jest attributed to Francois I., that the cardinal had lost nothing except his honor.

Concord then was re-established between the two courts, their relations subsisted as before the affair, and Lewis XVI. trusted in Pius VI., that he would arrest the progress of civilization in France, and restore to the country the former ages of vassalage."—*ib.* p. 399, 400.

### Light Literature.

The spirit of the times has led to a corresponding literature, peculiar to itself—a literature which, while it springs from that spirit, in turn powerfully tends to invigorate it. Never, since England was a nation, was it pervaded by such a spirit—never deluged with such a literature! What is known as light literature alone, has become a source of deep solicitude to all reflecting men. It is fraught with the seeds of the direst evils! One of its first results will be to prepare the public mind for something worse than itself, and to engender a taste utterly repugnant to Gospel doctrine, Evangelical sentiment, and Scriptural exposition. This is a taste to which the church of God can show no quarter. Every attempt to meet it is virtual treason. Prevention is better than cure, and also easier. It is conceived, therefore, that, at the present time, it is of the first importance that a taste should be preserved for thoroughly Christian periodical literature. If that taste shall go down, or even become seriously impaired, the

evil will not stop there; it will extend to the whole body of our theological works, and to the pulpit itself. It admits of no doubt whatever that this feeling, even now, to some degree, obtains. The church and the world, to a vast extent, are drinking at the same mingled and empoisoned stream; and their taste is being gradually, if not, in many cases, speedily, perverted, by that which is so largely and so constantly passing through their minds.

Familiarity with popular fiction gives a distasteful for simple truth, engenders a habit of reading merely for amusement, which destroys the love of sober investigation and blasts the hope of mental improvement; renders scientific and historical reading tedious; gives false views of the perfectibility of human nature, thus leading to disappointments in the relations of life; and dwarfs the intellectual and moral powers, except the imagination, which is rendered morbid and unhealthy by constant excitement. The Bible becomes a wearisome book; spiritual classics, like those of Baxter, Bunyan, Flavel, and Doddridge, though glowing with celestial fire, become insipid and uninteresting; and the influence of the pulpit is undermined, by diverting the attention from serious things, and lessening the probability that truth will take effect upon the conscience; or if it does for a time, the bewitching novel furnishes a ready means of stifling conviction and grieving away the Spirit of God.

This is not by any means an age of Bible study. The circulation of Bibles, happily so extended in our time, is not to be confounded with the study of them. The precious book may be in the hands of millions, while the amount of sacred truth deposited in the understanding and heart, is very small. Time was when the mass of British Christians were diligent inquirers into the Sacred Word, and strongly attached to Theological study. That time has gone by.

British Banner.

### Day of Judgment.

[THE following lines, copied from the British *Gospel Magazine*, were the production of the late Admiral Kempenfelt, of England. He was a godly man, and the son of pious parents. He wrote these lines a short time previous to the destruction of the *Royal George* at Spithead, in the year 1784, by which the gallant admiral and nearly the whole of his crew were drowned.]

Hark! 'tis the tramp of God  
Sounds through the realms abroad!  
Time is no more;  
Horrors invest the skies,  
Graves burst and myriads rise,  
Nature, in agonies,  
Yields up her store.

Changed in a moment's space,  
Lo! the affrighted race  
Shrink and despair;  
Now they attempt to flee,  
Curse immortality,  
And view their misery,  
Dreadfully near.

Quick reels the bursting earth,  
Rack'd by a storm of wrath  
Hurl'd from the sphere;  
Heart-rending thunders roll,  
Devils, tormenting, howl;  
Great God, support my soul,  
Yielding to fear.

O, my Redeemer, come,  
And through the fearful gloom  
Brighten the way!  
How would my soul arise,  
Soar through the flaming skies,  
Join the solemnities  
Of the Great Day!

See! See! the incarnate God  
Swiftly emits abroad  
Glories divine;  
Lo! lo! he comes! he's here!  
Angels and saints appear!  
Fled is my ev'ry fear;  
Jesus is mine.

High on a flaming throne  
Rides the Eternal Son,  
Sov'reign august!  
Worlds from his presence fly,  
Shrink at his majesty,  
Stars, dash'd along the sky,  
Awfully burst.

Thousands of thousands wait  
Round the judicial seat,  
Glorified there;  
Prostrate the elders fall;  
Wing'd is my raptured soul,  
High to the Judge of all,  
Lo, I draw near!

O, my redeeming God,  
Wash'd in thy precious blood,  
Bold I advance;

Fearless I range along,  
Join the triumphant throng,  
Shout in ecstatic song  
Through the expanse.

### The Millennium.

AMONG the many subjects of deep interest to the religious community that find a place in your excellent paper, there is one, I am inclined to think, that, if treated with a meekness and candor becoming the gospel, might usefully occupy more space than it does in the Christian journals of the day—I mean the subject of the Millennium. I remember thirty years ago, this hope of the Church was the theme of more frequent allusion than it is now. True, there may be more publications on the subject, but it was then more in the minds and mouths of ministers and private Christians in their public addresses. I know not why this should be the case. It is still the hope of the Church, and "nearer than when we first believed." I know of scarcely any subject which, if treated according to its importance and solemnity, might be employed to more advantage as a stirring motive to watchfulness and diligence in our Christian warfare. The learning, research, and judgment of many of the best of men, who have turned their attention to the chronology of prophecy, demand our attention. After patient investigation, these agree in their belief that the time is at hand for the downfall of the Papacy. That event in the order of prophecy, is mentioned in immediate connection with the advent of the "Faithful and True, whose name is the Word of God, and who in righteousness doth judge and make war." And then this event introduces us immediately to the Millennium. In reference to the same advent, it is said in another place: "And I will shake all nations, and the Desire of all nations shall come; and in this place will I give peace, saith the Lord of hosts." And in connection with these, I would merely allude to the prospective agitated state of Europe and Asia, as the most strikingly identified with the period designated, the shaking of the nations, of any events known in the history of the past.

I mention these things as reasons giving weight to the impression on my mind, that this subject ought to be brought more before the public mind, in the practical influence it ought to have on both our Christian profession and worldly pursuits. These considerations by the writings of the Apostles were pressed upon the consciences of the early Christians, both as motives to activity and perseverance, and matter of consolation under the severe trials of their faith. If this manner of instruction was appropriate then, surely it is even more so now, after the lapse of eighteen hundred years. Why have we so departed from the Apostolic practice? I am aware that some feel a delicacy in touching on this subject in popular discourse, because some raised expectations have been disappointed, and some confident calculations have failed. But there is danger this delicacy may be indulged too long, and even till too late. Indeed, we are told this will be the case—that some will be saying, "Where is the promise of his coming?—crying peace, peace, when lo! sudden destruction cometh upon them." But what if some human calculations have failed? The time which God hath set will certainly come, and may come soon. What if Christ hath said, "It is not for you to know the times and seasons God hath put in his own hands"? He also said, "Watch, for ye know not the day nor the hour," and sharply reproved those in his day for not observing the "signs of the times." If it be alleged that the certainty and imminency of death to every individual be sufficient motives to immediate attention to every Christian duty, might it not be of further advantage to suggest the possibility, and even probability, that ere another half-generation pass away, the Church and the world may see "such a time of trouble as never was since there was a nation, even to that same time," and that this shall usher in the "Son of man coming in a cloud with power and great glory"? I am aware, too, that some waive speaking on this subject because many brethren beloved and of high standing in every denomination differ in opinion, both as the means God will employ for introducing, and as to the developments of that period. I appreciate this feeling, and beseech God to bestow on us more abundant holy love, that we may amicably differ in opinion when we cannot see things exactly in the same light. I am of opinion that, whichever view we take of this subject, we do not interfere with any ancient landmarks relative to redemption by the blood of Christ, or renovation by the Holy Spirit, nor impinge on a single article of the Christian's faith and hope. It being as yet a subject of unfulfilled prophecy, perhaps no very certain or very definite view of it may be definitely adopted, and being one of pure revelation, no speculations of human reason can be safely entertained. On this theme, Christians may agree to

differ, and at the same time cordially unite in every scriptural and reasonable means for gathering out of the nations a people for Christ. At the same time I feel as if the truth on every subject is desirable, and of practical importance. And if, with the help of the researches of former and living lights and ornaments of the Church, and by comparing scripture with scripture for ourselves, together with the light of the present and remarkable aspects of Divine Providence, we arrive at results in our own mind on this particular subject differing from the majority in former ages, I see not that it would be dangerous presumption to express them with meekness and candor. I would not be a controversialist on denominational differences, and would deprecate the idea of provoking anything in the least approximating to unkind discussion on this topic, in which all Christians are equally concerned. But if these simple remarks should lead any individual mind to more serious thought on the subject, or to an unprejudiced examination and comparison of scripture with scripture, I am confident it will not be labor lost on their own part. And if any should be induced in meekness of wisdom to show his own thoughts on either side, in a communication to your paper, I am inclined to think it might contribute a mite to its usefulness, and do "nothing against the truth, but for the truth." I should like to have the expression of wiser heads than mine on the general thought of this article, viz., the propriety of throwing in occasionally such suggestions in the course of public instruction. Other thoughts in connection with this occur to me, but I forbear at present.

Christian Intelligencer.

### Russian Intrigues in Asia.

THE *Kolner Zeitung* has a Vienna letter of the 19th instant, stating that in the latest advices from Poland, mention is made of a curious fact respecting the Russian intrigues in Asia. A large expedition, says the correspondent of the *Kolner Zeitung*, has long been preparing, under the pretence of an intended campaign against the Khan of Khiva. Russian agents have for the last 15 years been busy among the Mongolian and Kirgesian hordes; they were bribed and organized, supplied with money, weapons, and officers, and trained to act in concert according to the requirements of modern civilized warfare. It is now asserted, on the best authority, that the various Kirgesian hordes which camp on the shores of the Caspian, and infest the Altai, together with the Tartar tribes of Central Asia, can supply to Russia not less than 200,000 auxiliaries—horsemen inured to hunger and fatigue, and fit to carry on a most effectual war in the Asiatic steppes. This savage force is fraught with the greatest danger to England, for with the help of Mongolian hordes it would be easy for Russia to make a most inconvenient diversion by supporting the hardy and hostile tribes of India.

The enormous desert steppes of Central Asia separate, indeed, the Russian territories from the possessions of the British crown, but these steppes are inhabited by vagrant hordes of Tartar horsemen, and they are not, therefore, impassable for a small Russian army with a large body of Tartar auxiliaries. The light Tartar horsemen can do without heavy artillery parks, guns, and wagons, which clog the movements of European armies. The alliance of Persia with Russia, and the hostile sentiments of the nations on the Ganges, make the Russian expedition one of great danger and importance, and perhaps the time is not far distant when the contest between Russia and Great Britain will break out along the whole line from Finland to the Caucasus, Persia, the Ganges to the Himalayas, and the colonies of Western America. The circumstance that these gloomy forebodings come from a Polish source should not be lost sight of.

### The Decisive Moment.

A FEW years since, while traveling in an adjacent State, along the banks of a majestic river, a friend pointed to the flashing current, and related the following incident: Not long before, when the spring rains filled up the broad channel with a surging flood, a lumberman ventured out in a boat upon a bay, to save timber which was breaking from its fastenings, and would soon be swept down the stream, unless secured. In his absorbing interest to prevent the loss, he went too far into the rushing tide. His little bark was caught by the current, and amid wild cries for help, he was borne away arrow-like, before the tumultuous waters. The alarm spread, and a neighbor recollecting there was a bridge several miles below, mounted a horse and hastened to reach that only place of rescue. Onward, in helpless calmness, the imperilled boatman sped; and on the shore his deliverer rode with the fleetness of a courier toward the bridge. Reaching the structure, which trembled to the violence of the flood, he called for a rope, and throwing it over the arch, waited the approach



of the pale and anxious man. He saw the swaying cord, and as he swept beneath it, grasped it with the energy of a last hope, the thread of life. In another moment he was in the embrace of friends. And I have thought when I have seen men concerned for their soul's salvation, and on the current of depravity sweeping them away, there must come a decisive crisis—a last offer of mercy; and who shall say when the friendly hand of the Redeemer will be withdrawn forever? "I might have been saved," will be the keenest pang in the agonies of the second death, while the vision rests on the moment which decided the entrance upon the infinite waste of retributive waste.



## The Advent Herald.

BOSTON, FEBRUARY 11, 1854.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH. CHAPTER XXXIV.

Come near, ye nations, to hear; and hearken, ye people:  
Let the earth hear, and all that is therein;  
The world, and all things that come forth of it.—v. 1.

By an apostrophe, the nations, or people of the earth, are summoned to hear what the Lord has purposed respecting them—the acts of coming near to listen, and hearkening, being put by substitution for the attention which they are required to give to the words of this prophecy. And by a personification, the earth, or world, and all the inanimate creation, are also summoned to listen to the judgment about to be uttered against the nations.

For the indignation of the Lord is upon all nations,  
And his fury upon all their armies:  
He hath utterly destroyed them,  
He hath delivered them to the slaughter.  
Their slain also shall be cast out,  
And their stink shall come up out of their carcasses.  
And the mountains shall be melted with their blood.—us. 2, 3.

By a metaphor in the use of the word "upon," in its relation to "indignation," and "fury," it is shown that the nations are the subjects of the Lord's anger,—that he is incensed against them. And, by a use of the present for the future, they are represented as actually suffering the infliction of the predicted destruction.

"Cast out," i. e., of the slain from burial, is a metaphor, illustrative of their remaining unburied; and the mountains being "melted" with their blood, is a use of the same figure to illustrate the vast quantity of blood which will then be shed. Its effusion will be so abundant, that, as showers of rain loosen and wash away the earth, so will the blood of those who perish disintegrate the soil where they shall be slain, and cause it to run down in the streams of blood from the sides of the mountains.

This event is evidently the same as that referred to in Jer. 25:29-33—"For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation, he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

The revelator, (Rev. 19:11-21,) "saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses,

clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

And all the host of heaven shall be dissolved,  
And the heavens shall be rolled together as a scroll:  
And all their host shall fall down,  
As the leaf falleth off from the vine, and as a falling fig from the fig tree.—v. 4.

The hosts of heaven when used literally, can refer only to the heavenly bodies. Thus Moses said, (Deut. 4:19,) "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the hosts of heaven, shouldst be driven to worship them and serve them," &c. (Also Deut. 17:3.) The heathen worshipped these and paid them divine honors as to their gods. Their kings, distinguished warriors, and great ones,—those whom they obeyed and served on the earth, were deified after death, and were supposed to rank with the gods, and were worshipped as such. It was therefore a natural use of language to illustrate the great ones of the earth by the hosts of heaven. Thus when Joseph related his dream, (Gen. 37:9,) in which "the sun, moon, and stars made obeisance" to him, his father replied: "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee on the earth?" It was said of the "little horn" of Dan. 8:10, that "it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." In Isa. 14:12, the king of Babylon, by a metaphor, is denominated "Lucifer," i. e., the "morning star," or, as it is in the margin, the "day star;" and his defeat, or overthrow is illustrated by the defection of that luminary from its place among the stars. Thus he is apostrophized: "How art thou fallen from heaven, O Lucifer, son of the morning!" In Isa. 24:21, we read that "The Lord shall punish the host of high ones that are on high, and the kings of the earth upon the earth;" and of both it is affirmed that "they shall be gathered together as prisoners are gathered," &c. Thus it is evident that "by the host of the high ones," those of station and dignity are there referred to. By substitution, therefore, the dissolving and fall of the stars, may illustrate the defection of the great ones of the earth from their places of honor and dignity; and by the rolling up of the heavens, the consummation and end of all earthly governments, as a scroll is rolled up when it is completed. By the use of the simile the falling of the hosts of heaven is likened to the fall of leaves from the vine, and of figs from the fig-tree.

Moses Maimonides, allowed by the Jews to be the prince of their interpreters, and distinguished for sobriety, erudition and talent, observes that stars, in the diction of prophecy signify men of rank and dignity. (See *More Nev. a Buxtorfio*, p. 267.) And this view of the passage is strengthened by the first clause of the verse following:

For my sword shall be bathed in Idumea:  
Behold, it shall come down upon Idumea,  
And upon the people of my curse, to judgment.—v. 5.

The instrumentality by which the Lord will accomplish the foregoing prediction, is, by the use of an elliptical metaphor, denominated his "sword." Its being "bathed in heaven," is given as the cause of the dissolution of "the hosts of heaven"—implying that it will be bathed in the blood of the slain.

While the slaughter predicted, is to be upon "all nations" and "all armies," a corresponding slaughter was to be signally visited on Idumea. This country lay to the south of the Dead Sea, and was so named from Esau who settled there. When Esau came from the field and was faint, (Gen. 25:30,) he "said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: there-

fore was his name called *Edom*," or *red*; and from this, the country of his descendants was called Idumea.

As the name denotes "*red*," like blood, the prediction of a slaughter upon all nations, is suggestive of Idumea, which was to be the scene of a more immediate, but equally sanguinary destruction. With the consideration of this the remainder of the chapter is occupied; and it illustrates the more general slaughter that is to be visited on all nations.

After the death of his father Isaac, (Gen. 36:6-8,) "Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. For their riches were more than that they might dwell together: and the land wherein they were strangers could not bear them, because of their cattle. Thus dwelt Esau in Mount Seir: Esau is Edom." At the time of Esau's removal there, the country was in possession of another nation (Deut. 2:12): "The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead"—being governed by princes of their own, till the time of David.

At the end of 225 years, the Edomites had become a large and prosperous people. When the children of Israel solicited permission to go through their country on their way to Canaan, (Num. 20:14-22,) "Moses sent messengers from Kadesh unto the king of Edom: Thus saith thy brother Israel . . . behold, we are in Kadesh, a city in the uttermost of thy border: Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's highway, we will not turn to the right hand nor to the left, until we have passed thy borders. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. And the children of Israel said unto him, we will go by the highway: and if my cattle drink of thy water, then I will pay thee for it: I will only, without doing anything else, go through on my feet. And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him. And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor."

This unbrotherly treatment on the part of the Edomites was never forgotten or forgiven by their brother Israel. To reach Canaan the Israelites became of it had to journey, (Num. 21:4,) "from mount Hor by the way of the Red sea, to compass the land of Edom," which extended down to that sea. They then turned northward, and passed up on their eastern border, as the Lord said to Moses, (Deut. 2:3-6,) "Ye have compassed this mountain long enough: turn you northward. And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: meddle not with them; for I will not give you of their land, no, not so much as a foot-breadth; because I have given mount Seir unto Esau for a possession. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink."

No subsequent reference is made in the Scriptures to Edom for about five hundred years, till the time of David; who, for some cause, made war upon them, (1 Chron. 18:12, 13,) and "slew of the Edomites in the valley of salt eighteen thousand. And he put garrisons in Edom, and all the Edomites became David's servants." 2 Kings 11:16, 17—"For six months did Joab remain there, with all Israel, until he had cut off every male in Edom," with the exception of "certain Edomites," servants of the king, who took Hadad, the young prince, and fled to Egypt.

### THE HEBREW OF THE WORD "MIDST." DAN. 9:27.

In the *Herald* of Nov. 5th a correspondent seeking to commence the 2300 days with A. C. 445, supposed the crucifixion to be at the termination of the 69 weeks, and to be as late as A. D. 39, and that the "midst" of the week when the sacrifice and oblation were to cease, might be near the commencement of the week,—giving as one definition of the word, "within the circle." In the *Herald* of Nov. 12th, we asserted that "there is no warrant whatever for such a use of the word," that "no scholar ever renders it within the circle," and showed from sufficient authority that it is only

used for "midst," "middle," "half," and "part." In the *Herald* of Dec. 17th, brother Adrian joined issue, and trusted that we did "not mean to disguise the fact, that some of the ancient critics, as well as some of the best modern scholars, so render it;" and then he attempted to sustain that assertion by a quotation from Prof. Stuart. He gave Stuart's version of the Hebrew: "He shall firmly covenant with many, for one week, and during half of the week shall he cause the sacrifice to cease," &c.—exclaiming, "Mark, he says *during*!" He then gave part of Stuart's remarks on the text, which is repeated in the following letter. We gave in reply a more full extract from Stuart, and a reference to every text in the Bible where the word occurs. We showed that it is used 123 times in the Old Testament, that in 106 of these instances it is translated *half*, as in Ex. 26:12—"the half curtain that remaineth,"—thus meaning one of two halves; that four times it forms part of the word *mid-might*, as in Ex. 12:29—"at *mid*-night the Lord smote,"—in which instances it denotes the division between the two halves; that it is rendered *middle* once, in 2 Sam. 10:4—"cut off their garments in the *middle*,"—in which it also denotes the division between the two halves; that eight times it is rendered *midst*, as in the text; and that four times it is rendered *part*, or *parts*, as in 1 Kin. 16:21—"Israel divided into two *parts*: half of the people followed Tibni, and half followed Omri;" and Isa. 44:16, 19—"He burneth *part* thereof in the fire; with *part* thereof he eateth flesh. . . . I have burned *part* of it in the fire." And we called on him to take back his assertion respecting Stuart, or to give additional evidence that Stuart sustains him. In reply to which we have the following

#### LETTER.

"You call upon me to defend my position on the 70 weeks, or confess that I misapprehended Stuart. Really I have not discovered yet that I misunderstood or misapprehended him. Any one who will read your remarks on the word *midst*, in the *Herald*, Nov. 12th, will see that your object was to prove that *midst* means *MIDDLE* of a week. I argued that *midst*, did not mean absolutely, the middle of the week, but might with all propriety refer to a point of time, just where two weeks meet. And I referred to Stuart, to justify that position. I say still, that Mr. Stuart does not defend your argument. And after you had published a long extract from Stuart and the Concordance to prove that I was wrong; I was even *then*, contented to submit the case to the judgment of your readers. But inasmuch as you have called me forth again upon this subject, I will present you with another dish of Stuart. Stuart's Commentary on Daniel, p. 296. And during half of the week, Acc. of time how long, again *חצי* does not mean, as many have interpreted it, a PRECISE POINT OF TIME, just where half the length of the whole would reach, but ONE HALF, OR ONE DIVISION of the whole duration. So is it clearly to be taken 12:7; and so here, because it can never be said to mean the same as *חצי*, or *חצי*, which would designate merely the *half-way* point of time. Then again, the *חצי*, with its article, points to the PRECEDING week, or seven years, and shows us, that as this marks length of time, so the *half*, or division of it must also mark the same. To me, it is evident that Stuart does not mean to convey the idea that *midst* necessarily means middle of a week, but points back to a week, and forward to a week. And now the word *midst* is not admitted into the 27th verse by him, as you very well know. And, inasmuch as he says that during half of the week, does not mean a point where half of the whole would reach, therefore I have the argument. It is further evident from reading the 288th and 289th page that he means to convey the idea that it was at the end of the 62, or 69th week that 'the Prince' was to die. That this was the Messiah, and that he caused the sacrifice and oblation to cease at his death, we all agree. And if Stuart has brought forth any evidence to bear upon this question, it is that *midst* means end of the 69, or beginning of the 70th. I confess that I fail to see evidence in Stuart's letter to Hawley against this position. I. ADRIAN."

To this we reply—1. That the question at issue, is whether the Hebrew word *חצי* (*ghat-zee*) may or may not denote "within the circle;" and whether Stuart justifies such a use of it. As we said before, so we repeat, that there is no warrant whatever for such a use of the word. No scholar has given any such construction to it, and those who seek to find such will seek in vain. No ancient critic nor modern scholar can be shown to have contended for anything of the kind; and there is no evidence existing to justify such an assertion. What we assert as facts are usually found to be such.

2. Our object in the *Herald* of Nov. 12th was not to prove that the word "*midst*" meant middle; but that the Hebrew word thus rendered is used only for middle, midst, half, and part; that in the present text it is used for the *half* from the middle of the week; that therefore the cessation of the sacrifice and oblation which was continued during that half, must have commenced with its commencement; and that consequently, the crucifixion, which terminated the significance of those ceremonies, must have transpired in the middle of the week. Also, such being the significance of the term, that it will not admit of the latitude of



expression—within the circle, as is clearly demonstrable by its origin and use.

ITS ORIGIN.—The Hebrew word rendered midst in the text, *חֲצִי* (ghat-zee),—a noun derived from the verb *חָצַק* (ghat-tzah),—the special signification of which is to divide into two parts, i. e., to halve. The verb is sometimes used in a general sense of dividing into a greater number of parts; but such usage is a departure from its special use which is, as in Num. 31:27—“And divide the prey into two parts.” The noun being derived from such a verb, its special significance, is, of course, the half. But it may be used in a secondary or accommodated sense, for a part, varying from the exact half; which is also a departure from its special use.

ITS USE.—This is to be determined solely by the sense of the passages in which it occurs. In the 123 instances of its use in the Old Testament, it is rendered, in accordance with its special signification, half 106 times; mid, or middle, five times; midst, eight times, and part or parts four times. As it has no other rendering in the entire Scriptures, no other usage can be claimed for it.

3. We claimed that the sacrifice and oblation were to cease in the middle of the week; and this follows, whether the Hebrew word is used to signify the half, or is used for the middle. For if the sacrifice is suspended one half of the week, its suspension must commence in the middle. If it commenced in the beginning of the week, it would be suspended more than half of it; and if after the middle, less than half; and therefore to be suspended during half, its suspension must commence in the middle. And this is the precise view which Stuart takes of the use of the word. To show this, we will again copy what we before quoted from him, in the *Herald* of Dec. 17, and which our correspondent has copied as proof of his position! Stuart says:

“חֲצִי, *and during half of the week*, Acc. of time how long, again. *חֲצִי* does not mean, as many have interpreted it, a precise point of time, just where half of the length of the whole would reach, but one half or one division of the whole duration. So is it clearly to be taken in 12:7; and so here, because it can never be made to mean the same as *חֲצִי* or *חֲצִי*, which would designate merely the half-way point of time. Then again, the *חֲצִי*, with its article, points to the preceding week or seven years, and shows us, that as this marks length of time, so the half or division of it must also mark the same. Lastly, facts correspond.”

It will thus be seen that Stuart makes the suspension of the sacrifice and oblation to continue “during half of the week”—not during more, nor less, but precisely that portion of it. By the remark of I. A. in his communication of Dec. 17, (“Mark, he says during!”) it is evident that he misapprehended Stuart’s use of the word “during,” as well as of the word midst.

The signification of “during,” is “continuing, lasting, holding on; as during life, that is, life continuing; during our earthly pilgrimage; during the space of a year; during this or that.”—*Webster*. Such is its only correct usage; and such is Stuart’s use of it. He makes the continuance of the suspension of the sacrifice and oblation to be during half of the week, and therefore to commence at the commencement of that half. The act of suspension transpires at the division of the week, which will make the duration of it cover “one-half or one division of the whole duration,”—i. e., of the week.

I. A. in his letter has capitalized Stuart’s remark that the noun does not mean “a precise point of time, just where half of the length would reach,” as though that qualification favored his position; but it does not in the least. Stuart’s remark is that it does not mean the half-way point. It does not ordinarily. Out of the one hundred and twenty-three instances of its occurrence in the Bible, it has that use but five times. Stuart admits in his note, below, to Mr. Hawley, that it has that use sometimes, while here he contends that it does not. But it makes no difference here, whether it does or does not; for his denial that it designates the dividing point between the two halves, is no justification for locating it anywhere within the circle! When he says what it does not, he immediately goes on to say what it does mean—viz.: “one-half or one division of the whole duration.” He claims that it designates the portion of the week during which the suspension continues, instead of the point in the week where it commences; but as it covers half of it, and no more nor less, the act of the suspension of the oblation must transpire at the commencement of the half or part of the week which is spanned by its duration. This conclusion is incontrovertible.

Our correspondent also thus emphasizes this quotation from Stuart: “Then again, the *חֲצִי*, with its article, points to the preceding week or seven years, and shows us, that as this marks length of time, so the half or division of it must also mark

the same.” This is specified as license for understanding the word, rendered midst, to “point back to a week, and forward to a week!”

No conclusion could be more unjustifiable. Prof. Stuart has so clearly expressed himself that such a construction of his language is inexcusable. In the first place, when he says of *חֲצִי*, that it points to the preceding week, he is not speaking of *חֲצִי* (ghat-zee) the word rendered “midst,” but of *שָׁבוּעַ* (shah-voog), the word rendered “week,” which in the text is conjoined with the article *הַ* (heh), the,—making it the week.

In the second place, when Stuart says the week “points to the preceding week,” he is not speaking of its bearing a chronological relation to a preceding week; but he refers to its grammatical relation. He translates it, “And he shall firmly covenant with many for one week; and during half of the week, shall he cause,” &c. The word week occurs twice. In the grammatical structure of the sentence, the question arises, what week is that, during the half of which the sacrifice and oblation are to cease! As the last word WEEK is prefixed with the article *הַ*, it necessarily points to some definite week for its antecedent. Stuart affirms that it points to the preceding week; so that the week, during the half of which he shall cause the sacrifice and oblation to cease, is the before mentioned “one week,” in which “he shall firmly covenant with many.” And as that “week or seven years, marks length of time,” Stuart argues that the “half or division of it, must also mark the same,” i. e., length of time, and not a mere way-mark in the week, between the two halves, nor at its commencement; but a duration of time covering the last half of it. Thus he gives nothing to sustain the conclusion drawn from him.

4. Our correspondent says, “The word midst is not admitted into the 27th verse by him as you well know!” We know that the Hebrew word, rendered midst in our translation, is not discarded from the text by Stuart; and also that he renders it the half, and not “within the circle.” As he gives the precise rendering of it, for which we contended, our correspondent gains nothing by the declaration that Stuart does not use for it some other term for which we do not contend.

5. Our correspondent farther says that it is “evident from reading on the 288th and 289th page, that he means to convey the idea that it was at the end of the 62d or 69th week that ‘the Prince’ was to die;” which is referred to as evidence that Stuart places the midst of the 70th week at the end of the 69th!

Nothing can be more unwarranted than this conclusion. Stuart renders the Heb. for “the Messiah,” “an anointed One,” and goes on to argue that it cannot refer to Christ, but to Onias III., who was displaced from the priesthood by Antiochus. If Stuart had contended that the cutting off of this anointed One, was at the end of the 62 weeks, and also in the half of the week following, there would be some reason for quoting him in this connection; but he entirely disconnects the two, and therefore his position on this point, does not affect his use of the half in the other connection.

We dissent from Stuart’s opinion that Onias III. was the anointed One, and contend that it is properly rendered in our translation “the Messiah,” which is the Christ. He was to be cut off after the 62 weeks. Stuart’s placing the cutting off at the end of those weeks, does not affect the meaning of the word midst, but of the word after. On the meaning of this word we have had no controversy with this correspondent; nor have we made the affirmation respecting its use by scholars, that we do respecting that rendered midst. Neither does Stuart go into any criticism on this word, as he does on the other. Had he done so, he would not have decided that its Hebrew *אָחָר* (ah-gar), was equivalent to, at the end of. Or, had he done so, we should have disputed him; for in the 691 instances of its use in the Old Testament, in not a single instance is it thus rendered. There are more than twenty Hebrew words in the Old Testament that are rendered end, some one of which would have been used by the angel, had he designed to convey that idea; but instead thereof he uses a word that admits of a space of time between the thing referred to, and the event that is to transpire after it, as in Gen. 9:28, “Noah lived after the flood three hundred and fifty years.”

11:10—Shem “begat Arphaxad two years after the flood.”

Jer. 51:46—“And after that, in another year, shall come a rumor,” &c., &c.

Any one who examines the usage of the word will find that it designates that which is later in point of time, without determining how much later. Had the angel chosen to speak specifically, he would have said at the end of the 62 weeks. But as he had already stated that that chronological period extended to the Messiah, when he adds that

after that the Messiah is to be cut off, any one familiar with the use of language will admit that between the 62 weeks and the cutting off, must intervene all the period occupied by the Saviour’s ministry; and that consequently the after, must be so much subsequent to the end of the 62 weeks, as that ministry continued. And this is definitely marked in the words following when it is added that in the midst of the week he shall cause the sacrifice and oblation to cease. Says Barnes:

“He does not say that this would be immediately on the termination of the sixty-two weeks, but he says that it would be ‘after’—*אָחָר*—subsequent to the close of that period. The word does not mean necessarily immediately, but it denotes that which is to succeed—to follow—and would be well expressed by the word afterwards. Gen. 15:14, 23:19, 25:26, et al. See Gesenius’ Lex. The natural meaning here would be, that this would be the next event in the order of events to be reckoned; it would be that on which the prophetic eye would rest subsequent to the close of the period of sixty-two weeks.”

6. Now to show there is no room for a misapprehension respecting what part of the week Stuart understands the Hebrew rendered “midst” to cover, he says on page 304, that “it is quite plain, that it is during the remainder of the week, i. e., during the next and latter three and a half years that our text makes the principal desolations of the city and sanctuary to take place.” And in a note to Mr. Hawley written in March 1844, when asked for his view of the meaning of the word, independent of any theory, Prof. Stuart replied:

“The Heb. word *חֲצִי* (ghat-zee), in Dan. 9:27 and elsewhere, is a word about which no reasonable doubt can exist, to one well acquainted with Hebrew etymology. It comes from the verb *חָצַק* (ghat-tzah), which properly signifies to divide, to sunder; and which, for the most part, is applied to sundering into two parts. Hence *חֲצִי* means the part sundered—the half, or the middle of a thing, just as the context may demand. There can be no rational doubt, that the half, or the middle part, of the week, or rather of the heptade, is the true version in Dan. 9:27.”—*Proph. Enquirer*, v. 1, p. 12.

We hope with these positive declarations of Prof. Stuart respecting the Hebrew of the word midst, that no one will peril their reputation for candor or acumen by claiming him as authority for rendering the term, “within the circle.” It is impossible for any one to confess a failure to see what is clearly and distinctly stated, without readers inquiring into the cause of that failure; and if they find no reasonable cause, they necessarily inquire whether conclusions on other points are more likely to be less doubtful. The confidence which men have in the opinions of a teacher, is always proportioned to the estimate had of his ability to discern, and his candor to avow what is clearly and undeniably substantiated by facts.

While on this point, we will adduce a few additional authorities. Hengstenberg says of the seventy weeks:

“The whole period is divided into three smaller, seven, sixty-two and one week. The close of the first is distinguished by the completion of the rebuilding of the city; that of the second, by the appearing of an Anointed One, a Prince; that of the third, by the finished confirmation of the covenant with the many for whom the saving blessings designated in v. 24th, as belonging to the end of the whole period, are destined. This last period is again divided into two halves. While the confirmation of the covenant extends through it, from beginning to end, the cessation of the sacrifice and meat-offering, and the death of the Anointed One, on which this depends, fall in the middle of it.”—*Christol.*, v. 2, p. 294.

Again he says:

“This view can be established by an irrefragable proof. After the course of seventy weeks shall the whole work of salvation, to be performed by the Messiah, be completed; after sixty-nine weeks, and, indeed, as it appears from more accurate determination in v. 27th, in the middle of the seventieth, he shall be cut off.”—*ib.* p. 337.

He translates the phrase: “And the half of the week will abolish sacrifice and meat-offering,” and adds:

“We inquire for the cause of this cessation of the sacrificial service, we find it to be the death of the Messiah. That the expression, ‘after the sixty-nine weeks,’ (reckoned from the going forth of the word, after sixty-nine,) v. 26th, must not be understood, as though the Messiah should be cut off at the very commencement of the seventieth week, is evident from the fact, that otherwise his appearance (compare v. 25th, ‘from the going forth of the word . . . until the Messiah, are sixty-nine weeks,’) and his death would coincide; and that we must not go beyond the middle of the seventieth week, in which the abolition of the sacrificial service is placed, is plain, from the words, ‘after the sixty-nine weeks.’”—*ib.* pp. 357, 358.

Dr. Pye Smith renders the passage:

“Also one week shall confirm the covenant with many; and half a week shall cause sacrifice and offering to cease.”—*Scrip. Test. of the Mes.*

Rev. S. C. F. Frey gives the same rendering.—*See Joseph and Ben.* v. 1, pp. 292, 193.

If additional evidence is needed, we have:

“Half, or middle.”—*Joseph Wolfe*.

“And in the middle of the week he shall abrogate sacrifice and offering.”—*Houbigant*.

“The half or middle.”—*Gesenius’ Lex.*

“And half of the week.”—*Dr. Hales’ Anal. Sac. Chro.*

“Middle.”—*Usher’s Annals of the World*, p. 835.

“Middle.”—*Petavius—Prid. Con.* v. 1, p. 240.

“Middle.”—*M. Lydiat de Emendat, Tempor.* pp. 75, 173.

“Middle.”—*Hexapla Com.* pp. 264, 341, 342, 353.

“Middle of the week.”—*Eusebius’ Demonstration Evangelica*, p. 400.

“Middle of the week.”—*Beda, Lib. de Ration. Tempor.* c. 45.

See also Septuagint version. Barnes says:

“And in the midst of the week. The word here rendered ‘in the midst’—*חֲצִי*—means properly half, the half part, (Ex. 24:6; Num. 12:12; then, the middle, or the midst. (Judges 16:3.) The Vulgate renders it, *in dimidio*; the Greek, *ἐν τῷ μέσῳ*. Hengstenberg, ‘the half.’ So Lengerke, *die Hälfte*. Luther, *mitten*. The natural and obvious interpretation is that which is expressed in our translation, and that will convey the essential idea in the original. It refers to something which was to occur about the middle portion of this time, or when about half of this period was elapsed, or to something which it would require half of the ‘one week,’ or seven years, to accomplish. The meaning of the passage is fully met by the supposition that it refers to the Lord Jesus and his work, and that the exact thing that was intended by the prophecy was his death, or his being ‘cut off,’ and thus causing the sacrifice and oblation to cease. Whatever difficulties there may be about the precise time of our Lord’s ministry, and whether he celebrated three passovers or four after he entered on his public work, it is agreed on all hands that it lasted about three years and a half—the time referred to here. Though a few have supposed that a longer period was occupied, yet the general belief of the Church has coincided in that, and there are few points in history better settled.”—*Notes on Dan.* p. 412.

After the above, we hope not to have to recur again to the signification of the Heb. of the word “midst” in this connection; and that no one will longer claim a usage for it, for which no evidence exists, or ascribe to ancient critics a definition of it, for which they know of no one who thus interprets it.

#### Dr. C. B. Turner.

We learn by brother Bentley, and by a letter from M. H. Case, that Dr. C. B. Turner fell asleep Jan. 31st, aged 37 years and eight months, at his father’s house in East Randolph, Vt., where he had been confined for the last six months—a very great sufferer.

Brother Turner embraced the hope of the advent near, as early as 1842, and has been since a consistent and devoted believer in the same; and a pious and able preacher of the hope of the gospel, till prostrated by sickness in 1850. In the autumn of that year he took a violent cold while on a tour in his old field of labor in Northern New York, which deprived him of the use of his voice till his death. He spent the last two winters at the South for his health, but last fall found himself unable to proceed thither. For several years he was an acceptable minister at the church in Hester-street—now under the care of Elder Mansfield—in New York city. He has been a firm and consistent friend of this office, gave no countenance to any of the opposing elements, and has often aided by his counsel and advice in times of perplexity. During the preparation of the late trial, though sick at the South, he went in the fulness of his heart, unsolicited, to a magistrate, and sent a long deposition of his full knowledge of the history of the case, which act was highly creditable to him. He was an humble and devoted Christian, and free from unholy ambition—that fatal rock on which so many have split. His memory will be cherished with affection and respect by all who know of his labors of love; and their number is not small.

His last hours were peaceful and happy, and his mind calm and clear till congestion of the brain supervened a few days previous to his death.

HAIL STORM.—In Good Hope, Fayette county, Ohio, a hail storm occurred on the late “storm Friday,” which is thus described in the *Ohio Statesman*:

“It was preceded by the most violent thundering for the space of one hour. The hail commenced falling about the size of quail’s eggs. In a short time they reached the size of walnuts, and continued to increase in size and quantity until they were the size of a goose egg! The largest hail-stones were not round, but partially flattened, with a great quantity of prominences. The roofs of houses were staved in, window glass broken, chickens, birds and turkeys killed, and a great many men crippled. We have had hail on the ground in some places four inches deep.”

“On Revivals—Duties of Churches, and Church Members.”—We have received an interesting article on this subject from brother D. I. Robinson, which will be given in our next.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## EXPOSITION OF DANIEL 11:40-44.

"At the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasure of gold and of silver, and over all the precious things of Egypt: and the Lybians and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." (Dan. 11:40-44.)

The first thing which attracts our notice on the reading of this prophecy, is the time specified for its fulfillment: *i. e.* "the time of the end." By "the time of the end," we are not to understand "the end of time." For "the time of the end," and "end of time" are different in phraseology and evidently so in meaning. It is for want of proper discrimination here, that many err as to the time of the fulfillment of this prophecy. "At the time of the end shall the king of the south push at him: and the king of the north." &c. Not at "the end of time." "The time of the end" is a period marked:—

1. By the close of the persecution and martyrdom of the Church—"But the people that do know their God shall be strong and do exploits... yet they shall fall by the sword, and by flame, and by spoil, many days... even to the time of the end: because it is yet for a time appointed." (v. 32-35.) The martyrdom of the Church ceased at the close of the 17th century—Christians may be and are now protected—"the earth helps the woman."

2. "By the unsealing of this book—"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." (Dan. 12:4.) Is not Daniel's prophecy or book unsealed as yet? Who can question it.

3. By the increase of knowledge—"Many shall run to and fro, and knowledge shall increase." Who can doubt that we are in this period when we see the marked intelligence of this age.

II. The second thing to notice, is the prophetic power alluded to and designated by the pronoun "him." It is the power seated at Rome. The angel faithfully following the transition of power through Persia, Greece and its divisions to Rome, and having given the history of the Pagan Empire under the Caesars and onward; and that of the Papal hierarchy, as designated by "the king" that should "do according to his will, and exalt and magnify above every god," &c., still keeps the eye fixed upon this seat of power to the end, as in previous visions. In Daniel 2d chapter, the vision closes with the iron and the clay—Rome! In the 7th and 8th chapters also: the "horn," power being the popedom seated at Rome. The prophetic history of chap. 11th, though men minister, travels over the same ground to the end. How unwarrantable to move the seat of power into the regions of the north of Europe and Asia:—the Russian dominions, as some are disposed to do when interpreting this prophecy. Russia is not the theatre of prophecy, as it is outside of the last prophetic empire of earth. It has nothing to do with the Church, and the angel says: "I am come to make thee understand what shall befall thy people in the latter days." (Dan. 10:14.)

While Rome, then, is the seat of the prophetic power at "the time of the end," as before;—the individual who at that period exercises and has the supreme authority at Rome, will be the subject of prophecy while at the head of power, as in the case of the Caesars, &c.

The individual at the head of power in Rome "at the time of the end," was Napoleon Bonaparte! In the close of the 17th century he abolished the Papal government and established the Roman Republic, and during the ten years of his political career, he was the most powerful potentate of Europe, and made the world tremble at the terror of his name! It would be strange indeed, if such an individual, exercising the power and

sway he did over the destinies of Europe and the world, and whose achievements are in the very theatre of prophecy, should be overlooked in this prophecy! But he is not. He deprived the Pope of his authority and humbled him to a vassal, and finally, in 1804, he crowned himself, (though the Pope officiated, or was present,) king of Italy, placing with his own hands the iron crown of Charlemagne on his own head, who in his day received the title and was crowned by the Pope as "Caesar Augustus the Emperor of the Romans."

III. The third thing to notice and determine is, Who are "the king of the north" and "the king of the south?"

The former part of the chapter decides this first. (v. 27.) Alexander's Empire was divided into four kingdoms, two of which only became the subject of prophecy, as they were the most considerable and important, and 2d, as Palestine lay between them, and was sometimes in possession of the one and sometimes of the other. These were Syria on the north, and Egypt on the south.

To make Russia "the king of the north" in this prophecy would be to reject the revelation here given, and indeed "remove the land-marks." Let any one attempt to give an exposition of vs. 5-14, making Russia "the king of the north!" Who will attempt it? If it cannot be made to apply to Russia there, neither can it here. "The king of the north" is Syria. "The king of the south," Egypt.

Having therefore determined the time of the fulfillment of this prophecy, and who are the prophetic powers interested, we are prepared,

IV. To show the fulfillment—"At the time of the end shall the king of the south push at him."

Five months after Napoleon returns from his Italian campaign, where he had established his power, he embarks for Egypt. With thirteen ships of the line, fourteen frigates, and four hundred transports, and 40,000 picked soldiers and officers, he sails and lands a mile and a half from Alexandria, the city of the Ptolemies. A collision now takes place between Egypt and "him." Egypt's resistance is to be feeble and ineffectual, as shown by the language, "push at him." The city of Alexandria being shut and walls manned, yet being in a dilapidated condition, soon gave way before the conqueror, and he proceeds down the Nile. Coming in sight of the vast pyramids, and while every eye was directed to those heavy monuments of the past, to inspire his army with courage, he thus addresses them: "Soldiers, from the summits of yonder pyramids, forty ages behold you." Over the brow of a gentle eminence he now discovers the vast army of the Beys or Mamelukes spread out before him. A severe battle ensued, but the army of the Mamelukes were ultimately routed and they fled in the utmost confusion. "This action spread the terror of his name far into Africa and Asia, and the rolling fire of musketry with which he achieved his victory, gained for him the oriental appellation of "Sultan Kebir, or King of Fire." Egypt was subdued under his armies. But he is to meet a more terrible enemy from the North.

(To be continued.)

## OBSTACLES TO A REVIVAL.

1. They are not in God. He is the same. The gospel is the same. There is no change in that. Christ is "able and willing to save to the uttermost all that come to God by him." The Holy Spirit continues to "reprove the world of sin, of righteousness and of judgment." All these Divine agencies are the same, and ready, able, and working to save souls.

Some, I know think that the Spirit is withdrawn from the earth in a measure, and that there cannot be much more done. But this is not warranted by Scripture or facts. The only reason of less of its operations than formerly among men, is that they resist its influences more and grieve it away from them. This idea is an obstacle to a revival—it is unbelief—it paralyzes the possessors of it—discourages effort, and leads them to talk their deadly views to others, and thus stumble and kill the feeble. No minister, or church, who think this, will do much for a revival. Nor will God do much for them—according to their faith, or rather unbelief, will it be to them. In order to work for God, we must believe, then we have courage, energy, feeling and effect; but without, all is faint, cold, languid. And one of the worst curses that can befall a minister, or church, is to sink into such a state of apathy. It is one of the hardest parts of a revivalist to drive away that notion and feeling. Such a church is a hindrance to the work—right in the way of sinners—a stumbling-block to others, and harder to be moved than the unconverted.

2. Hardness between members.—This often exists and prevents, at least, the parties from taking part in the work with confidence or effect. And

all who know of such difficulties are tried by them, and do not enjoy such services, or meetings as they would, if all were in love and fellowship, in deed and truth. It is hard laboring with a church in such a state, and meetings hang heavy for a long time on account of such difficulties, and but little can be done till there is a breaking down in penitence, confession, forgiveness, and reform—then the word can have free course. These things usually arise, mostly from business transactions, and the abuse of the tongue, in "evil-speaking." If it were not for these wrongs, what happy, peaceful churches there would be. Settle up, settle up all these troubles and avoid them.

3. The bad lives of professors.—If all that profess faith "walked worthily," "let their light shine," so that the world saw "their good works," it would be easy to preach, and have a revival, and persuade men to come and be Christians too. But professors hurt and hinder the cause more than all the infidels and ungodly can. If we live to God, he will take care of us and his cause too. But where members serve the Lord as bad, and some worse than the world, how can you reach sinners, how bring them to Christ over the heads of scores of hypocrites and formalists? We have plenty of such, and too many—like Gideon's army they need reducing. We have all sorts of Christians but the right sort in abundance—and far too few of them. We have swearing Christians, intemperate Christians, cheating Christians, quarrelling Christians, tattling Christians, dressy Christians, dancing Christians. (What a nest of vipers.) May the Lord reform them. How lamentable any should bear the name, with the gospel in their hands, and yet exhibit such characters! And how hard to preach to, or among such with success. O brethren, live honestly, pleasantly, and holy, that the gospel be not blamed.

4. Long, cold, formal prayers and exhortations.—These are uninteresting and damp the feelings of the happy, drive away unconverted hearers, prolong the exercises too much, or else confine them to too few. Better for one to talk or pray two or three times, short, and to the point, than once too long. "For a pretence make long prayers," now as well as of old. Public prayers of the Bible are all short, (three minutes,) and private prayers long. This is the right course. Brethren, let us be a scriptural people and God will bless us.

5. Neglect of personal conversation and prayer with each other and the unconverted.—It would be of great benefit to them, to be kindly and wisely spoken to on religion. They often feel their need, and wish some one would speak to them, and it would be a blessing to your own souls, to bear such a duty and cross daily. You will enjoy it, and O how blessed to be leading souls to Christ and salvation.

6. Neglect of gospel order.—Where there are no officers, no record of names, no responsibility, no provision regularly to have the ordinances, and to have the expenses of meetings promptly met, coldness, trials and disorder creep in, and prevent hearty co-operation. There is no energy, or courage in such a church. O let us arouse and come into scriptural order, of elders and deacons, and let them be faithful in their duties, and the church in theirs, and God will dwell in and work with and by such churches, instead of frowning upon them. Now, who will do it? Do you care, brethren, whether you help or hinder God's work? Whether men are saved or lost by your example? They will be. O what a responsibility. Pray, Lord, "what wilt thou have me to do?" D. I. ROBINSON.

## LETTER FROM S. HUNTINGTON.

BRO. BLISS:—I have been tempted, at times, to take the pen and try to put thoughts upon paper for the benefit of your numerous readers; but, whenever I have attempted to do so, I have generally been checked in the prosecution of the design, by the consideration that you probably have more contributions already than can be beneficially used; and that it may be a mere fancy of my own to think my reflections any better calculated to improve, than those from other minds. But I am, at times, so filled with the thoughts which are generated in reading the inspired Word, that I really want an outlet more than can be furnished by the limited circumstances of my Sabbath labors. Now, if I am mistaken in all this, and if, after all, you should think otherwise, you are at perfect liberty to throw this communication either on or under the table, as you may think best. And when I say this, it is not mere talk. I have thought, and I still think, that there are but comparatively few who are called on to write for the public eye. There are diversities of gifts in the church, but few have all of them. Now I think that a really gifted writer is a public benefit; but a profusion of commonplace ideas had better be kept at home.

With this preliminary apology, I shall venture

to give you my views of the 10th verse of the 8th chap. Rom.:—"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." I need not spend time to exhibit the diverse opinions which have been, or may be entertained of this passage. It will answer my end if I attempt to show what I deem to be the plain and obvious meaning.

And first, what is the subject matter under immediate consideration: or, in other words, what is the apostle talking about? Most clearly the subject of sanctification. This he begins at the 6th chap., and he continues it to the middle of the 8th. Having shown that man, in himself, is absolutely helpless, as respects any inherent power to conform himself to the law or will of God—and having shown, also, that all efforts to do this, in his own strength, will be fruitless—he proceeds, in the 8th chap., to exhibit the all-sufficient aid, furnished by the indwelling spirit of God, to enable the child of God to do what the natural man cannot do. What is wanted? Why, clearly, not only the salvation of man from the consequences of sin, but such a renewal of the mind as will conform him to the moral image of his Maker. How is this effected? By the adequate and only means which can be furnished even by Heaven itself: viz., the Divine Spirit; called in Scripture, the Spirit of Holiness. Here the necessities of the case are fully met; and the believer in Christ not only delivered from the curse of the law, but translated into the glorious liberty of the sons of God. The Spirit itself, now witnesses with his spirit that he is a child of God. "Now," says the apostle, in the preceding verse, "if any man have not the spirit of Christ, he is none of his." Then comes the text under consideration—"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." That is, although the Christian is thus divinely favored, and divinely furnished, it is not because of any inherent goodness in himself, that he is thus distinguished. He is a lost sinner, like all others—the "body [the natural man] is dead because of sin:" he is in the same condemnation (as a sinner) as others; but "the Spirit is life, because of righteousness," or justification. He has been driven to believe in Christ, as his redeemer; and as a believer, he is furnished with the Spirit to testify to his burthened conscience that he is free from condemnation, and is accepted "in the beloved." That this is the drift of the passage will appear still more obvious if we look to what immediately follows:—"But," he says, "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Therefore, brethren, we are debtors, not to the flesh, to live after the flesh, &c., "but if ye through the Spirit, do mortify the deeds of the body, ye shall live." "For as many as are led by the Spirit of God, they are the sons of God." A few reflections, and I have done.

1st. The Christian has no ground of boasting, however high his spiritual attainments. While he is urged to press on to the highest point of moral elevation in the work of redemption, he is constantly reminded that he is indebted to free grace for all that he is in this world, or will be in the world to come.

2d. If the Christian is justified by the blood of Christ, it is that he may be sanctified by the spirit of Christ. Anything, then, like being satisfied with any present attainments is not in keeping with the grand design of redemption. It should ever be borne in mind that the attainment of holiness is as much an object, in the salvation of man, as deliverance from the condemnation of sin.

Lastly. This passage shows where lies a difficulty with many Christians in their endeavors to attain to a state of holiness. They seek it by works rather than by faith. Now the apostle tells us that "the Spirit is life, because of justification." It is a consequent result of faith in Christ. It is given to them that believe, not to those that work for it. It will cause us to work, when we get it; but it is bestowed gratuitously as soon as we take hold on Christ. "Reckon yourselves dead unto sin, and alive unto God, through Jesus Christ our Lord."

Yours, in the faith and hope of the gospel,  
S. HUNTINGTON.

Brooklyn (Conn.), Jan. 28th, 1854.

## Letter from George W. Barnham.

BRO. HIMES:—A glorious revival is in progress in Warwick, about ten miles from this city, under the labors of our brother George Champlain. Probably twenty or more have found peace in the Saviour, and as many more have presented themselves for the prayers of saints.

Brethren Kimball, Hawkes, and the writer have assisted in the work, and I trust to our great profit



and comfort. The meeting has been in progress five weeks, and is likely to continue evenings for some time longer. It commenced with a mutual confession of faults on the part of cold professors, and a humbling of self in the dust, and, as will be the case always when a similar course is taken, the above results are the fruits.

Brother Champlain has the pleasure of waiting upon willing, joyful candidates in the duty of baptism, every Sabbath. And, he is encouraged yet to hope that many more of his old congregation there, and others, will submit to this gracious call of mercy. Brethren, let us unite our labors in our respective localities, that we may be visited with such scenes, that some at least may be saved.

In this place we have had among us no recent case of conversion, but we have a large attendance and serious attention on the Sabbath; and in our social meetings there is an increase of the true spirit of labor. We contemplate holding a protracted meeting, to commence soon.

Will you remember us, brethren, at the throne of grace. Yours, in joyful hope,

GEO. W. BURNHAM.

Providence, Jan. 30th, 1854.

#### Letter from Silvanus Judson.

BRO. HIMES:—I have felt interested in your mission to the West. It gladdens my heart when I see any of God's servants, prompted by a sense of duty and love to their fellow-men, going forth, carrying with them the gospel of the kingdom, that others may share in its blessings. This seems to be apostolic; and "this gospel of the kingdom shall be preached to all the world for a witness unto all nations, then shall the end come." If the coming of the Lord and the establishment of his kingdom is what is referred to by our Saviour, it appears to me that every one of God's servants that is called to preach this gospel, that can go, would feel it a privilege to fly through the earth to proclaim the blessed tidings of Christ's speedy coming. When I hear of any who are brought to bow under the influence of this gospel, or any backsliders who are reclaimed, I feel as though I could fly to say a word of caution and comfort to babes in Christ. It is the business of the enemy to get those to turn back who have started in the way. I know of but one way to defeat him, that is to watch and pray.

Peter has given us a rule which if we follow we shall never fall. We are united to Christ as long as we continue in his love, but when we turn back the union is broken, and we are represented as dead branches; but he that endureth unto the end shall be saved. Yours, in Christian fellowship,

Lincklaen, Jan. 22d, 1854. SILVANUS JUDSON.

#### Letter from N. W. Spencer.

CONFERENCE assembled here according to appointment, Dec. 30th, 1853. Owing to the inclemency of the weather but few were permitted to meet together.

We were greatly disappointed in not seeing and hearing from brother Chapman and many others whom we expected to break to us "the bread of life." Elder John Cummins, jr., was present and spoke six times to good acceptance. He is a young man, but mighty in the Scriptures! Our meeting was attended by the divine blessing, and all present testify that it is good thus to assemble ourselves together.

The reports from different sections were cheering; and the warm-hearted exhortations were soul-reviving and timely. One young lady has sought and found peace in believing, as the fruits of this meeting. May others do likewise.

The next conference will be held, should time continue, at Paine's Point, Ogle county, commencing the last Friday in June next.

N. W. SPENCER, Sec'y.

Clinton (Ill.), Jan. 21st, 1854.

#### Letter from Sarah Thayer.

BRO. HIMES:—As our subscription for the *Herald* is due, I thought I would improve the opportunity afforded while sending the money, of writing you a few lines.

I am still looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Having been out of health for some time, and not having enjoyed the privilege of attending any of the means of grace, I have had time for reflection and observation, have had some experience too of the state of things. O how do the ways of Zion mourn in this place, and the workers of iniquity flourish. How few weep between the porch and the altar, saying, "Spare, Lord." Who has stood in the breach, or made up the gap? Where are the mothers and the fathers in Zion? Where the watchmen that can see the Church laid waste and not lift up his warning

voice or try to look after the flock? There must be a responsibility somewhere. Where are the men that have launched out upon God's word and left all for Jesus' sake? Why does not some one think of Canandaigua? souls are as precious here as anywhere. I have lived here nearly five months, and there has been but one day's preaching here by any one calling himself an Advent believer. And what is the consequence of this state of things? It is sad indeed. There are a few who meet together for worship once on the Sabbath, and then if there was a watchman, there might be a good influence. There seems to be enough of watching, but it is not of the right kind. O when shall the Church of Christ learn of what manner of spirit she is of.

SARAH THAYER.

Canandaigua, Jan. 29th, 1854.

#### Questions.

- BRO. HIMES:—1. Will you explain in the *Herald* Dan. 8:8, 9, or name the four kingdoms and their location, or the Grecian empire after its division?  
2. Also out of which one came forth the little horn? and where was its location?  
3. What kingdoms are meant by the South, East, and the pleasant land?  
4. Does this little horn include all the Roman kingdom, or the last one that came up among the ten?  
5. What country is meant by the "glorious land," in Dan. 11:16?—V. 41 is the same land, I suppose, mentioned in v. 45.  
6. Who was it that planted the tabernacle of his palace between the seas?  
7. Where was his palace planted?  
8. What kingdom is meant by the glorious holy mountain? Yours, WM. E. HITCHCOCK.

#### ANSWER.

1. The four kingdoms are Syria, Egypt, Macedonia, and Thrace.  
2. We do not understand that the "little horn" was to come out of one of those kingdoms. They were to come up towards the "four winds of heaven." And out of one of them, i. e., from the direction of one of those four winds, shall come forth a little horn. As we understand the little horn to symbolize the Roman empire, it was to come from the west.  
3. The south and east, in Dan. 8:8, 9, are not kingdoms, but only refer to those points of the compass. The pleasant land is Palestine.  
4. It symbolizes the whole of the Roman empire, as is proved by its "standing up against the Prince of princes."  
5. Palestine.  
6 and 7. See article of Elder O. R. Fassett, on another page.  
8. The "glorious holy mountain," is not a kingdom, but locality. The land of Palestine, called by Moses that "goodly mountain."

#### "WATCH AND PRAY."

Reckless in pursuit of pleasure  
Rush the multitudes—and never  
Pause upon the broad, broad road,  
To think upon what saith the Lord—  
"Watch and pray."

Onward to destruction speeding;  
God's nor man's instruction heeding.—  
None amid the giddy throng  
Flee the dance, or hush the song  
To think, or pray.

Ah! we see gross darkness covers  
All the land,—boldly its lovers  
Walk amid us at noon-day;  
Waken mortals; waken quickly,  
"Watch and pray."

Yes! arouse—for truth is waning,  
Daring wickedness is gaining.—  
Wrestle mightily with God,  
Only he can help afford.  
"Watch and pray."

Down with great power, Satan cometh,  
For his time is short he knoweth;  
And, O, while his wand he wieldeth  
Subtly—and legions yieldeth—  
"Watch and pray."

Lest within that dreadful vortex,  
He our everlasting doom fix;  
Lieth he in wait deceiving,—  
Fearful is the day we live in.  
"Watch and pray."

Yes! "watch and pray without ceasing,"  
For, (tho' knowledge is increasing)  
Wickedness the land o'erfloweth,—  
Bold in sin the wicked groweth.  
"Watch and pray."

And, while evil men wax stronger,  
Shall we pray, Christ, "tarry longer!"  
In the eternal pages read we,  
"Come Lord Jesus, and come quickly."  
Thus we pray.

ABBIE.

ELDER J. V. HIMES—DEAR SIR:—If the present troubles in the Old World are a fulfilment of Rev. 16:14, and the proclamation of Joel 3:9-13 is now

being made, does not the following, from a late political paper, look like a fulfilment of the last part of Joel 3:10!

"Recruits for the Russian army are obtained in the following manner:—The authorities ascertain from the register kept by the priesthood how many youths there are in the town or village, from twelve to thirty years of age; and whoever has five sons must part with four, the eldest only being left at home. A party of soldiers surround the house or school in which the youth or youths are, and then take them away by main force at only a few minutes notice, leaving them no time to say farewell to their friends. In one particular case, two youths, one twelve and the other fourteen, were kidnapped in this way from the house of their grandmother, aged 85, where they were stopping on a visit."

If the rulers of the nations cannot call into the field armies sufficient to answer their purpose without impressing into their service the boy of twelve years, it looks to me as though the time had come when the "weak must say they are strong." s.

#### EXTRACTS FROM LETTERS.

BROTHER THOMAS SMITH writes from Eddington, (Me.) Jan. 31st, 1852:—"I yesterday returned from Milo, in this state, which is situated between thirty and forty miles north of Bangor. The cause of my visiting that place, was an invitation from J. K. Billington, one of the readers of the *Advent Herald*, together with a brother Kean, who taught our district school last winter. On account of the very severe weather, and the snow-drifts, the occasion was very unfavorable, yet a good congregation attended on the Lord's day, and listened with marked attention to the words dispensed. Such was the anxiety to hear on the coming of the Lord, that I was constrained to promise to visit them again in a few weeks; and from the conversation had with some, and the favorable appearance of things in general, I am led to believe that good may be done in the name of the Lord. Still praying that the Word of the Lord may have free course and be glorified, I am still your brother and fellow-laborer, in hope of eternal life at Jesus' coming."

BROTHER WILLIAM HOLMAN writes from Fort Ann, (N. Y.) Jan. 31st, 1854:—"I send you one dollar to send the *Herald* to poor. I am prompted to this by reading the communications from a Presbyterian minister and widow. Having barely enough of this world's goods to keep free from debts and support my family, nevertheless I am thankful for what I have, and such appeals as the widow's are irresistible. My mind has not been at rest since I read my last *Herald*. I say this much that other of my brethren and sisters of like precious faith, (Adventists,) seeing this, may be stirred up to help so worthy a cause. There are a few in Fort Ann who still continue to look for Him who we believe is near even at the door.

"Your unworthy brother, still hoping to be accepted through the merits of Christ."

BROTHER J. MCLELLAN writes from Pelham, (C. W.) Jan. 24th, 1854:—"I write you a few lines to inform you that we have had brother J. Shipman, of Hamilton, C. W., preaching for us to good acceptance. His whole soul is in the work of the ministry; the brethren have been revived and determined to start anew for the kingdom. We hope for better times, praying the Lord to revive his work among us, and bring some impenitent souls to see their need of preparing for the great day of the Lord, which hasteth greatly. Yours, looking for the mercy of our Lord Jesus Christ unto eternal life."

#### Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

DIED, in the city of New York, on the 10th of Jan., 1854, brother NATHANIEL H. VAN WINKLE, in the 48th year of his age. Though brother V. did not fully sympathize with us in our hope, yet he always made the Adventists welcome at his house, was generous and liberal towards them. He was for many years an official member of the M. E. church. In the latter part of his life, however, he withdrew from them. In my last visits in New York, I had long conversations with him, on his faith and state of mind. He attended my lectures, and was quite interested. But in the midst of life, God has suddenly called him away. May we all be ready. Thus our beloved sister has been suddenly deprived of her companion in life, and left in the midst of cares and trials unknown to her before. But her trust is in the widow's God, who has said, "I will never leave or forsake those who put their trust in me." J. V. H.

#### New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo Price, in plain binding, \$1.00 Postage, when sent by mail, if pre-paid, 20 cts.

"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*, from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3.30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

A NEW TRACT ON THE "TIME OF THE ADVENT."—This tract is now ready. It contains resolutions of the General Conference of Adventists at Salem, and also of Canada East on the question of time, together with an article on knowing the time, and the duty of watchfulness. A very important tract for circulation at this time. \$1.50 per hundred, two cts. single. Send in your orders without delay. Let it be circulated.

"HISTORY OF THE REFORMATION."—Vol. V. of this great work, by D'Aubigne, is now published, and may be obtained at this office. Price—12 mo. half cloth, 50 cts.; full cloth, 60 cts.; fine edition, cloth, 75 cts.; 8 vo. paper, 38 cts.; the five vols. 12 mo. cloth, \$2.50; do. do. fine edition, \$3.50; five vols. in one, 8 vo. \$1.50.

TRACTS FOR THE TIMES—No. 3.—"The Glory of God Filling the Earth." By J. M. Orrock. Published in connection with the Second Advent Conference in Canada East. This work may be had of Dr. R. Hutchinson, Waterloo, C. E., or at this office. Price, \$1.50 per hundred.

"THE ETERNAL HOME."—We have received from brother Litch a thousand copies, without covers, of these tracts, (thirty-six pages) which we will send by mail postage paid—100 copies for \$3; 30 for \$1, or 4 cts. single copy.

"THE MOTIVE TO CHRISTIAN DUTIES, IN THE PROSPECT OF THE LORD'S COMING."—This is an article published some time since in the *Herald*—now issued in eight page tract form. 75 cts. per 100.

"GAUSSEN ON INSPIRATION."—Of this valuable work, which was referred to in the *Herald* by bro. Litch, we have now a supply. Price, \$1.



#### AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much gripping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langour and Loss of Appetite, Listlessness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

#### Ayer's Cherry Pectoral.

For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what article to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNET, Boston, and by all Druggists everywhere. [A. 10-6m.]



## Contents of this No.

MISCELLANEOUS.	CORRESPONDENCE.
The Prophecy in the Wilderness of Paran..... 41	Exposition of Dan. 11:40-44... 46
One Heart Happy..... 41	Obstacles to a Revival..... 46
Chronological Table of Events connected with the Papacy 42	Letter from S. Huntington... 46
Light Literature..... 43	" " Geo. W. Burnham... 46
Day of Judgment (poetry)... 43	" " Silvanus Judson... 47
The Millennium..... 43	" " N. W. Spencer... 47
Russian Intrigues in Asia... 43	" " Sarah Thayer... 47
The Decisive Moment..... 43	Questions..... 47
Foreign News..... 48	Watch and Pray (poetry)... 47
EDITORIAL.	Extracts from Letters—
The Prophecy of Isaiah..... 44	Thomas Smith..... 47
Hebrew of the Word "Midst" 44	Wm. Holman..... 47
Death of Dr. C. B. Turner... 45	J. McClellan..... 47
	OBITUARY.
	Nathaniel H. Van Winkle... 47

## ADVENT HERALD.

BOSTON, FEBRUARY 11, 1854.

## Books! Books!

"Benediction, or the Blessed Life."—By Dr. J. Cumming, minister of the Scotch National Church, Crown Court, London. Price, 75 cts. Every Advent family ought to have a copy.

"The Priest and the Huguenot."—This is a very interesting work in two volumes, from which was taken the article that appeared in the *Herald* a few weeks ago, entitled "The Martyrdom of Calas." It exposes the intrigues of the Jesuits, and gives a graphic account of the persecution of the French Protestants in the time of Louis XV. Price, \$2.

"Fassett's Discourses on the Jews and the Millennium."—A very timely and valuable work. Price, 33 cts.

"Memoir of Permelia Ann Carter."—This little memoir will be found to be profitable and interesting to young Christians. Price, 33 cts.

"Gausson on Inspiration."—Price, \$1.

"Cumming's Evidence for the People."—Price, 50 cts.

"Memoir of William Miller." Price, in gilt, \$1.50; cloth, \$1.

"Bliss on the Apocalypse."—New edition. Price, 60 cts.

## New Tracts.

THE following tracts, of the Kelso series, calculated to awaken the unconverted, will be out in a few days:

1. "The City of Refuge."—Eight pages. \$1 per hundred.
2. "Sin our Worst Enemy, and God our Friend." Four pages. 50 cts. per hundred.
3. "The Last Time."

These tracts will not fail to arrest the attention of the unconverted, and impress their minds with the necessity of immediate repentance, in order to a preparation for the kingdom of God.

"Homiletics; or, The Theory of Preaching." By A. Vinet, D. D. Translated and edited by Thomas Skinner, D. D., Prof. of Sacred Rhetoric and Pastoral Theology. New York: Ivimey & Phinney. Boston: B. B. Mussey & Co. 12 mo. 544 pp.

The reputation of the author and of the translator of this volume, will suffice for a recommendation of the work; the author being a French Protestant Professor and Lecturer on the subjects here discussed, and the translator holding the same relation to an American Theological Seminary. Advent ministers would do well to procure this work.

WE have received from Dr. Helm a beautiful daguerrotype of Elder S. Chapman, to be placed in the *Herald* office. Dr. H. will accept our thanks. We should be glad to receive the likenesses of other brethren at a distance, for the same purpose, that our memory of past occurrences may occasionally be refreshed. Many friends who visit the office, would doubtless be gratified in seeing the "counterfeit presentment" of those whose writings they often see in the *Herald*.

NEW SUBSCRIBERS.—The friends of the *Herald* will see, that there were more discontinuances than new subscribers last month. We hope that this loss will be made up during the present month. If every one would make an effort, not only would this be done, but our list would be greatly enlarged. Brethren, will you try?

SALEM.—Brother Osler is now holding a series of meetings in the Advent chapel in that city, which will be continued through this and next week. Some tokens of good are already seen.

PROVIDENCE, R. I.—The Advent church here are holding a series of meetings. Brother G. W. Burnham is unremitting in his labors with them, and the prospects are good.

## FOREIGN NEWS.



ARRIVAL OF THE ARABIA.—Seven days later from Europe.—Details of the Battles on the Danube! Four days fighting!—Success of the Turks confirmed!—Immense slaughter on both sides!—Russian Loss—1000 killed—4000 wounded!—Turks strengthening in Asia!—Hungarians and Poles gone to Asia!—The whole Allied fleets in the Black Sea!—The Last "Note" of the Porte!—The Czar's reply waited for!—A Declaration of War expected!—England and France, increasing their Navies!—Cotton falling!—Breadstuffs and provisions rising!

We have by this arrival further accounts of the battle of Citale, confirming the Turkish successes. It appears that the Russians were concentrating their force at Citale, in order to attack Kalafat on the 13th; but on the 6th, 15,000 Turks marched out of Kalafat, attacked and stormed Citale, resumed the conflict with the Russians in the field on the 7th, and renewed the attack on the 8th, ending in the evening with the total discomfiture of the Russians, who confess to having had 1000 killed in the affair, and 4000 wounded, including therein their Generals Aurep and Tuinout.

On the 9th, the Turks, having remained over night in the field, beyond Citale attacked a reserve of Russians, and drove them back upon Krajova, with loss of some of their cannon, and an immense slaughter on both sides.

On the 10th, the Turks having razed the Russian fortifications, returned to Kalafat. The Turks were commanded in the action by Selim Pacha, Zedinsky, and Mehmed Pasha, one of whom—Mehmed, probably—is reported to be killed.

The above victories were officially announced to the Turkish, French, and English embassies.

By this arrival, we have but very little from Asia. A letter dated Trebizonde, 16th Dec., says that Schamyl had organized a Polish rifle regiment, 1200 strong; that he has plenty of provisions and ammunition; and that he is organizing an army in Daghistan.

The Abyssinians are in alliance with them.

The Hungarians and Poles who had been waiting at Constantinople for employment, were shipped Jan. 2d for the Asian army.

Gen. Klapka declined an Asiatic command, but offers to serve in Europe.

On the 5th of Jan. the whole of the allied fleets were in the Black Sea.

Two ships had been sent with the following to the Russian Governor of Sebastopol:

"To the Governor of Sebastopol:—Conformably with orders of our governments, the British squadron, in concert with that of France, is on the point of appearing in the Black Sea. The object of this movement is to protect the Ottoman territory from aggression or hostile act. We apprise you thereof, with a view to prevent all collisions tending to disturb the amicable relations existing between our governments, which we are desirous of preserving, and which, no doubt, you are equally anxious to maintain. To this end we should feel happy to learn that you, animated by these sentiments, had deemed it expedient to give the requisite instructions to the Admiral commanding the Russian forces in the Black Sea, so as to obviate any occurrence calculated to endanger peace."

(Signed) STRATFORD DE REDCLIFFE.  
BARAGUAY D'HILLIERS.

It was first intended to send a portion of the allied fleet into the Black Sea, but a rumor having reached Constantinople that the whole Russian fleet had sailed from Sebastopol, it was resolved to order the entire fleet there.

It was further rumored that Russian ships were off Erzeroum, probably expecting to intercept the Turkish convoy, which under the protection of the allies carries 15,000 men into Asia.

Merchantmen at Constantinople, on the 9th, report not having seen the fleets; consequently they are supposed to have sailed towards Batoum, where it is surmised that the Russians have also gone.

Around Sebastopol and the coast of Crimea, the Russians are erecting batteries, and have extinguished all light houses.

December 31st, the Porte made the following modifications to the note of the four powers:

1st. Instead of "evacuation of the principalities as soon as possible," say "within fifteen or twenty days after the acceptance by Russia."

2d. The renewal of treaties to be with special reference to the integrity and independence of Turkey. The Porte will ameliorate her administrative system alone.

And spontaneously, on its receipt at Vienna, the English, French, Austrian, and Prussian representatives met and drew up a protocol, stating that the Porte's terms were good and satisfactory, and

were immediately sent off by a courier to St. Petersburg, where he would most likely arrive on the 19th. The Porte's demand is that the note shall be definitely accepted or rejected within forty days from January 2d, and the Principalities evacuated within twenty or thirty days of the date of the Czar's letter of acceptance. This demand is on its way to St. Petersburg.

On the 12th January, the British and French ministers at St. Petersburg, also communicated to the Russian Minister of Foreign Affairs, the announcement of the entry of the allies into the Black Sea. The Czar's reply was not known when the *Arabia* sailed, but all Europe is anxiously awaiting it, as indications had already transpired that he would at once withdraw his Ambassadors from France and England, and formally declare war. Nothing else is looked for.

LATER INTELLIGENCE.—Advices have reached Paris from St. Petersburg, of the 12th of January, which describe the position of affairs as affording little hope for the maintenance of peace. The Emperor is described by those who have an opportunity of observing his movements, living in a state of religious exaltation, regarding himself as the chosen instrument, under the hand of God, to drive the Moslem from Europe, and only regretting that he should have allowed so many years to pass by without fulfilling his destiny.

The populace at St. Petersburg have worked themselves up to the highest pitch of fanaticism, cheering the Emperor whenever he appears in public with the wildest enthusiasm, and denouncing as traitors all who dare to speak of peace.

The only minister who is supposed to advocate a peaceful course is Count Nesselrode, and he has entirely lost his influence with his imperial master. Count Orloff, on the other hand, who is the Emperor's dearest friend, is eager for war.

It is stated that despatches were received here last night from Vienna, with intelligence that there is no chance whatever of the Emperor Nicholas accepting any propositions of arrangement such as those recently made to him; and, in fact, that sufficient is known to leave very little doubt of an absolute refusal.

There seemed little doubt that the entry of the fleets into the Black Sea would be regarded as a hostile act by the Emperor of Russia, and the state of public feeling manifested great irritation against France and England.

As another "sign of the times," it is stated that the *Court Gazette* of St. Petersburg has published a virulent article against England.

The *German Journal* of Frankfurt of the 14th, states that military preparations continue in Poland on the greatest scale. The army of reserve is being mobilized.

AUSTRIA.—France is understood to regard as settled, that Austria shall preserve the strictest neutrality. In the event of a war, France will enforce the neutrality.

It is now said that France will not contract a loan, but devise other means.

ITALY.—The Roman States are suffering great scarcity of food, especially at Fanenza and Ravenna.

NAPLES.—A scarcity also prevails here. The policy of the Neapolitan government in Turkish affairs will follow the lead of Austria.

GREECE.—An Athens letter says that the prohibition to export breadstuffs is extended to March 31, and free import is permitted until the same time.

Some difficulty between the Greeks and the Turks had occurred in the Island of Samos. The British Consul had gone to settle it.

LATEST INTELLIGENCE.—Liverpool, Jan. 21.—Noon. Admiral Dundas's signal on entering the Black Sea was—"Our duty is to protect the Ottoman marine and territory from all aggressions on the Euxine."

PARIS BOURSE.—The rumor that the fleets had returned to the Bosphorus from stress of weather, is untrue.

THE CHARGES AGAINST PRINCE ALBERT.—On Monday, the 16th ult., the *Morning Chronicle*, on the morning of the 18th the *Times*, and on the same evening the *Globe*, each had an editorial article on this subject; and the writers, without pretending to know more of Court or Cabinet secrets than other people, contend that the accusations against Prince Albert, that he had been playing into the hands of Russia, are either destitute of the gravity imputed to them, or that, if intrinsically important, they are utterly unworthy of credit by a sensible and reflecting people, being founded entirely on anonymous authority.

THE poor widow noticed two weeks since, has been credited \$1 from B., and \$1 from M. S. for the coming year.

## Appointments, &amp;c.

THERE will be a conference and protracted meeting, for the good of the cause and the salvation of souls, in Buffalo, N. Y., commencing Feb. 23d, and continuing over two Sabbaths. Elders D. L. Robinson and J. M. Orrock will aid in the ministrations of the word. Brethren from abroad are invited to attend this anticipated feast of good things.—O. R. FASSETT.

EDR LEE, 2d, will preach at South Troy, Vt., Feb. 20th and 21st; Richford Mills, 22d; Montgomery, 23d and 24th; Stanbridge, C. E., 26th; Dunham, 27th; Sutton, (as brother West may appoint,) 28th and March 1st; Patton Mansonsville, 21; Bolton Thompsonville, 2d; the Outlet of Magog, Sunday, 5th. Each, except Sundays, at 6 p. m.

J. M. ORROCK will preach in South Troy, Vt., Feb. 13th; W. Terry, 15th; Bristol, 16th; Low Hampton, N. Y., 18th, and Sunday, 19th. After which he will go to Buffalo, and spend two weeks as Elder Fassett may arrange.

ELDER HIMES will preach in Lawrence, Mass., Sunday, Feb. 19th.

## POST OFFICE ADDRESSES.

MOSES CHANDLER—Syracuse, N. Y.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

C. Burnham—I have drawn the amount of A. C., so that you will have to draw on me.

D. Spencer—No such letter nor money has been received. If it is your wish we will credit you and C. B. T.

I. Goodwin—See receipt in last *Herald*.

W. Simpson—We mail it regularly. We send you the last two numbers again.

M. W. Wellman—The receipt given you will show that C. W. Wellman was credited \$4.81 to No. 650.

M. and J. Wyatt—Received—accept our thanks.

## HERALD TO THE POOR.

M. Holbrook..... 3 00 | W. Holman..... 1 00

## Valuable Religious Reading.

WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

## "BENEDICTION, OR, THE BLESSED LIFE."

A truly excellent contribution to our Religious Literature, as are all the writings of this distinguished man. This volume will be followed by others at intervals of about four weeks. Each volume is complete in itself, and will be sold independently of others. The succeeding volumes will be published about as follows:

"Scripture Readings on Genesis." (March 1st.)

"Voices of the Night." (April 1st.)

"Scripture Readings on Exodus." (May 1st.)

"Voices of the Day." (May.)

"The Apocalyptic Sketches," and "Scripture Readings on the New Testament," with the continuation of the Old Testament Readings, will follow immediately, together with other valuable works by the same author.

Dr. J. Ross DIX, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer:

"At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not by possibility be a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray."

Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.

For sale by all booksellers.

[4-t.f.]

SORE THROAT SPECIFIC.—This remedy for that troublesome and frequently dangerous and fatal disease, I have used for some time with uniform success. In recent cases it effects a very speedy cure; in other cases, it is more slow, but rarely fails. A package will be sent by mail, free of expense, to any part of the United States, for one dollar, forwarded to me postage paid. It is also a valuable remedy for liver complaint. Patients should state whether the sore throat is attended with cough, or any other complaint.

J. LECHE, 45 North 11th street, Philadelphia.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY  
AT NO. 8 CHARDON STREET, BOSTON  
(Nearly opposite the Revere House.)  
BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies.

Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 15 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefor \$5 a year, or \$2.50 for six months.

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 650 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

R. Kitcher, 685; L. Barbee, 650; J. Brown, 654; T. Scott, 690; S. Seymour, 690; J. Merritt, 690; W. Colton, for book; S. S. Williams, 688; E. H. Fisher, 685; A. Kenny, 685; J. Kenny, 685; S. Fish, 606; P. Hobart, 685; C. C. Gage, 685; Emily Ayres, 684; E. G. Dudley, 690; E. Dudley, 685; A. A. Corey, 659; J. C. Martin, 659; P. S. Child to B. Lewis, 685; B. Sweeney, 659; E. Chowan, on acct; Mrs. C. Chandler, 664; J. Morse, 659; D. Esty, 659, and 25 cts. for G.; J. Smith (of H. N. Y.), 632—\$1 due; J. Lindsey, 690; D. A. Kent, 685; Z. Wilson, 710; J. G. Loomer, 664; Mrs. B. S. Daniels, (from J. Fowler,) 737; Rev. Geo. W. Marcher, (from J. F.), 685; M. Bradford, 685; S. Bradford, 703; J. Cummings, Jr., on acct; B. T. Carlton, 690; L. G. L.; E. Hobart, 685; A. Bryant, 678—each \$1.  
E. N. Stetson, 711; J. Wilder, 716 and tracts; M. Holbrook, 716; J. McClelland, 695; D. Carver, 716; S. Brown, 711, and 25 cts. for G.; N. Perkins, 716; C. F. Jordan, 664; W. Stacy, 685; J. Kenney, 685; C. L. Page, 651; L. Adrian, 685; W. Holman, 716; B. D. Silliman, 677; J. C. Thayer, 664; J. J. Porter, on acct; J. C. Cook, 664; J. W. Philbrick, 685; M. C. Philbrick, 685; W. O. Merriam, 685; W. S. Wood, 690; J. Stoughton, 680; C. A. L. for S. A. Phelps, 716; C. D. Stearns, 711; J. Robinson, 711; G. Acherson, 711; Wm. Chamberlain, 690; I. O. Wellcome, 711—each \$2.  
Wm. F. Church, 534; A. Thorn, 690—\$1 over; J. W. Lyon, 703; J. D. Boyer, on acct; S. Sikes—sent books—each \$3. J. Pearce, 734, with \$1 for tracts and Y. G. to No. 96 to M. Pearce and P. Conant—\$4. J. Clough, 638—\$5. N. W. Spencer, on acct—\$1.75, and 25 cents for G. to S. C. H. H. Gross, on acct—75 cents. B. Clary—\$7. L. Case, 659—50 cts. B. Haynes, 685—77 cts.



## ADVENT



Luke 9:28-30.

## HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 666.

BOSTON, SATURDAY, FEBRUARY 18, 1854.

VOLUME XIII. NO. 7.

## The Blessed Watchman.

BY THE REV. JOHN CUMMING, D. D., B.Y.O.

"O Thou, who in the garden's shade,  
Didst wake thy dreary ones again,  
Who slumber'd at that fearful hour,  
Forgetful of thy pain,  
Bend o'er us now as over them,  
And set our sleep-bound spirits free;  
Nor leave us slumbering in the watch  
Our souls should keep with Thee."

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16:15.)

The Holy Scripture is full of Christ: his cross is its preface, his crown its consummation. We are told in one place to lean upon Him who has come, we are taught in another to look for Him who shall come again. None will be persuaded that the second coming of Christ is so clear and reiterated an expectancy of the Christian, until they read the Scripture with a simple desire to see how often it is alluded to. Such readers will be struck with the multiplicity of its references to the second advent of the Son of God. In one passage it is said, "When the Son of man shall come in his glory, and all his holy angels with him;"—in another, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ." In the Acts we are told, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." In the Gospel of Mark we read, "Watch, lest the Son of man coming find you sleeping." Again, we find that "the Son of man cometh at an hour when ye know not." "The Son of man cometh as a thief in the night. For when they shall say, peace and safety," that is, Do not disturb us—cease to tell us anything about it—peace, safety, no danger, "then shall it come speedily upon them." We are told in Matthew, that "as the lightning"—not as the light—"cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be." We read in the Epistle of St. Peter that "the day of the Lord cometh as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." "We read in Thessalonians that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." The first resurrection shall not take place till Christ shall have come, for he must be personally revealed before the dead in Christ shall rise. That is the obvious interpretation of the passage. "The Lord shall descend with the voice of the archangel." And what takes place after he descends? "The dead in Christ shall rise first, then we which are alive and remain,"—that is, we Christians who are living in Christ, in contradistinction to those who sleep, that is, the dead in Christ,—shall be caught up together with them in the clouds to meet the Lord in the air;" and God's whole redeemed company, insulated from the earth, above it, beyond the range of its flame, shall wait until the earth go through its last baptism of fire, and then the New Jerusalem, that is, the company of God's people, shall descend upon the earth as a bride adorned and ready for the bridegroom, on the descent of which the earth shall burst into more than its pristine blossom, and Paradise again be restored. According to Isaiah, "He shall shine before his ancients gloriously." This must apply to Christ's personal or last appearance; Christ's second and present act is in the true holy place. Remember that the high-priest in the ancient economy offered first a sacrifice upon the brazen altar without, then his second act was to go into the holy place, where no man was with him, and there he made intercession, and the third and last act was to come out of the holy place, and to give the people the benediction. Now, Christ has accomplished two of these acts—he has offered the sacrifice without, he is now in the true holy place, that is the heavens alone, making intercession—

no angel with him—and just as the Jews waited for the high-priest to come out of the earthly holy, we wait for the true High Priest to come down from the true holy place to shine "before his ancients gloriously," and bless his own, and carry to his presence the believing living, and raise the holy dead, and prepare and purify from the curse the residence of the people of God.

To look for this is laid down in the Scripture as almost as stringent a duty of the Christian as to lean upon Christ that is come. I do not say, what some have most rashly and sinfully asserted, that unless we believe that Christ's second advent will be before Christ's millennial reign, we cannot be saved; but still we may add, they who think otherwise invert what I do steadfastly believe is the order of God's procedure. I first read the Bible with a persuasion—I admit, traditional rather than inferential—that Christ's personal advent was not to precede the millennium. My first conviction was, that the millennium was to be first, and Christ's appearance next. I sat down to read the Bible, and weigh its language carefully, and the evidence irresistibly impressed itself upon my mind, that the millennium is to Christ what the day is to the rising sun,—the sequence of his presence, not the pioneer and the predecessor of it. If the millennium were to come first, then I could state, at its beginning, exactly when Christ should come, because as soon as a thousand years shall be finished, according to this theory, Christ will come. But I know not the times and the seasons; he comes at an hour men think not. The periods of prophetic chronology are all rapidly converging. The great epochs of Daniel, the grand eras of the Apocalypse, as has been shown, all terminate about the year 1864. Reader, do not take up the idea that we assert, that Christ comes in that year. All we allege is, that the great prophetic epochs converge just about that time; and, according to Clinton's chronology, in his "*Fasti Hellenici*," the most able adjustment of this chronology of the world that has issued from the pen of any, he demonstrates, not guesses, that the six thousand years of the world terminate about 1863; and then, that 1864 or 1865 begins the seventh millenary of the world. Now, the Jews looked to the seventh thousandth year of the world as the great *sabbatimus*, or the great sabbatic rest of the people of God. Account for it as we like, it is singular that the great epochs of prophecy should all converge at that time. Do any say, that before prophecy is fulfilled great things are to be done? It is true. Let any person notice the difference between the way in which things are done now, and the way in which they were done thirty years ago; let him note the speed with which events rush on, compared with the sober pace with which they moved in stately procession many years ago, and he will see that events are now consummated in years which took centuries to ripen before. It is as if the wheel revolved more rapidly on its axle before it came to the bottom of the hill. It seems as if everybody moved by *express*, and believed they should not be able to finish their mission before that night comes when no man can work. The omens and the auguries of an approaching crisis are so thick, and so vivid, and so remarkable, that there is not a distinguished thinking statesman in Europe that does not feel afraid to look into that unsounded but opening future that is before Europe, our country, and mankind.

But when I state this, it is not to alarm. With the people of God it has the very opposite effect. "Lift up your heads when ye see this, for your redemption draweth nigh." And hence, this leads me to notice how the people of God are spoken of as looking forward to this event: "Looking for that blessed hope, and the glorious (*ἐπιφάνεια*) appearance of our great God and Saviour Jesus Christ." "Waiting for the coming of the Son from heaven." Again, "Come, Lord Jesus;"—again, "We shall appear with him in glory;"—again, "We are not to be ashamed at his coming." We cannot read the New Testament without being struck with the number of the allusions to the people of

God looking for it and to it. Some have said that these do not refer to a personal advent. I wonder how such persons will be able to argue with the well-educated Jew. The Jews say that the early promises are not to have a personal application to Jesus of Nazareth; and if you say that these promises of Christ's reigning in his glory are figurative, the Jew will ask you, "How can you say that the one is literal whilst the other is figurative?—either both are literally personal, or both figurative." If you assert that the first is literal, and the second is figurative, the Jew will contend, and must successfully contend, that they are either both figurative or literal. And it does seem to me that consistency of interpretation demands that just as the Christian in the days of Abraham, or of Isaiah, or of Malachi, looked forward to a personal Lord to bear a cross, so the Christian is in these last days to look forward, as the happiness and the joy of his heart, to a personal Saviour, personally approaching to wear a crown, and reign in Mount Zion, and shine before his ancients gloriously.

The words, "I come as a thief," interjected in the midst of the awful judgments recorded in the 16th chapter of Revelation, is first of all, designed to be a sound of comfort and of joy to the people of God. When they read of judgment coming down upon judgment, nation coming in to suffering after nation, the people of God might be tempted to say, God hath forsaken us. In Europe, in 1793, it looked as if God had left the world, and resigned it to the control and sovereignty of every demon passion, and of every depraved and wicked heart. But lest the people of God, witnessing these judgments following on judgments, should say—God hath forgotten us, and left the world to itself, a voice rings from the sky like sweet music in the midst of them, Do not think so, do not dream so; on the contrary, "Behold, I come,"—that is the good news to you;—"I come as a thief,"—that is the warning to all to watch and wait, lest he come and find them sleeping.

And whilst it is a voice of joy to the people of God, it is a voice of warning to others. Are there any whose hearts are in their estates? If the estate be not taken from you, very soon either you will be taken from the estate, or the Lord will come, and separate it from you. Are there any oppressing the poor, denying the laborer his wages, and, in the language of Scripture, grinding the faces of the poor? "Behold, I come as a thief." "Be patient," says James to the oppressed, "till the coming of the Lord; the Judge is at the door." It is a word, therefore, of comfort to God's people—do not despair. It is a word of solemn warning to the enemies of Christ—do not presume. It is to both—Watch, and wait, and learn, and look, and pray, lest, coming as a thief, he find you sleeping and unprepared.

The language, therefore, of this passage denotes emphatically the suddenness with which Christ will come. The figure, a *thief*, is simply used as the symbol of unexpected suddenness. "I will come as a thief." There will be signs, we are told, that God's people will discern, but on the mass of mankind the Last Day and the Last Manifestation will come with the speed and with the overwhelming flash of a majestic, but an unexpected era; the world will just be going on as it has been. The Exchange will be crowded, the Stocks will be quiet, the farmer will be in his field, the merchant in his counting-house, the clerk at his desk, the sentinel at his post, the watch on the deck, and suddenly an Apocalypse will come that will fill the world with a blaze before which the red lightning will look pale. It will revive the hearts of God's fainting sons and daughters, and shatter and blast the hopes of the oppressors of the people of God, and the enemies of Jesus and his truth.

This is not my guess, it is the solemn assertion of Him who cannot lie, that when he comes he will come without warning, with the suddenness and the unexpectedness of a thief in the night.

(To be continued.)

## A Lesson from Grecian History.

THE young people of Athens, dazzled with the glory of Themistocles, Cimon, and Pericles, and full of a wild ambition, after having received for some time the lessons of the sophists, who promised to make them very great politicians, conceived themselves capable of every thing, and aspired at the highest employments. One of these named Glauco, had taken it so strongly into his head to enter upon the administration of public affairs, though not yet twenty years old, that none of his family or friends were able to divert him from a design so little suited to his age and capacity. Socrates, who had an affection for him on account of Plato, his brother, was the only person that could prevail upon him to change his resolution. Meeting him one day, he accosted him with so much address and dexterity, that he engaged him to give him the hearing, which was already a great point gained.

"You are desirous, then, of governing the republic?" said he to him.

"True," replied Glauco.

"You cannot have a more noble design," answered Socrates: "for if you succeed, you will have it in your power to serve your friends effectually, to aggrandize your family, and to extend the confines of your country. You will make yourself known not only in Athens, but throughout all Greece; and perhaps your renown, like that of Themistocles, may spread abroad amongst the barbarous nations. In short, wherever you are, you will attract the respect and admiration of the whole world."

So smooth and insinuating a prelude was extremely pleasing to the young man, who was attacked on the blind side. He stayed willingly, without requiring to be pressed so to do, and the conversation continued.

"Since you desire to be esteemed and honored, no doubt your view is to be useful to the public?"

"Certainly."

"Tell me then, I beg you, in the name of the gods, what is the first service you propose to render the state?"

As Glauco seemed at a loss, and meditated upon what he should answer: "I presume," continues Socrates, "it is to enrich it, that is to say, augment its revenues."

"Exactly so."

"You are well versed then, undoubtedly, in the revenues of the state, and know perfectly to what they may amount? You have not failed to make them your particular study, in order that, if a fund should happen to fail on a sudden by any unforeseen accident, you might be able to supply the deficiency by another?"

"I protest," replied Glauco, "that never entered into my thoughts."

"At least you will tell me to what the expenses of the public amount; for you must know the importance of retrenching such as are superfluous?"

"I own I am as little informed in this point as the other."

"You must therefore defer your design of enriching the state till another time; for it is impossible you should do it, whilst you are unacquainted with its revenues and expenses."

"But," said Glauco, "there is still another means which you have not mentioned. A state may be enriched by the ruin of its enemies."

"You are in the right," replied Socrates. "But that depends upon its being the strongest; otherwise it incurs the danger of losing what it has. For which reason, he who talks of engaging in a war, ought to know the forces on both sides; that if he finds his own party strongest, he may boldly advise the war, and if weakest, dissuade the people from undertaking it. Now, do you know the strength of our republic, and that of our enemies by sea and land? Have you a state of them in writing? Be so kind as to let me see it."

"I have it not at present," said Glauco.

"I see then," said Socrates, "that we shall not soon enter into a war, if you are charged with the government; for you have abundance



of inquiries to make, and much pains to go through, before you will resolve upon it."

He ran over in this manner several other articles of no less importance, with which Glauco appeared equally unacquainted; till he brought him to confess how ridiculous those people were, who have the rashness to intrude themselves into the administration of affairs, without any other preparation for the service of the public than that of a high esteem for themselves, and an immoderate ambition of rising to the first places and dignities. "Have a care, dear Glauco," said Socrates, "lest a too warm desire of honors should deceive you into pursuits that may cover you with shame, by setting your incapacity and slender abilities in full light."

Glauco improved from the wise admonitions of Socrates, and took time to inform himself in private before he ventured to appear in public. This is a lesson for all ages, and may be very useful to persons in all stations and conditions of life.

Rollin.

(Continued from our last.)

### Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

1789 (May 4). "The delegates of the three orders, the 'Tiers-etat,' the nobility, and the priesthood" of France, "met at Versailles." They "declared the wealth of the priesthood national property, abolished the tithes, sold the estates of the hierarchy, and transformed them into life-annuities."—*Cox' Continuation of Bower*, v. 3, p. 401.

This was the beginning of the French revolution.

"At the commencement of the French revolution, the clergy in France were both numerous and wealthy. They amounted to no less than eighteen archbishops, one hundred and eleven bishops, and one hundred and fifty thousand priests, having under their control a revenue of five millions sterling, annually, besides three thousand four hundred convents. The clergy and their wealth were now attacked by the infidel revolutionists, and fell an easy prey. The tithes and revenues of the clergy were taken away, by a decree of the Constituent Assembly; the possessions of the church were now declared to be the property of the nation; the religious orders were abolished, the monks and nuns ejected from their convents, and their immense wealth seized for the nation. The revolutionary torrent which was thus set in motion, destroyed law, government and religion in France, and laid waste the Roman Church, both there and in neighboring countries. Her priests were massacred, her silver shrines and saints were turned into money for the payment of the troops, her bells were converted into cannons, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic, she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God now gave her blood to drink."—*Goodrich's Hist. of the Church*, pp. 183, 184.

1790 (May 17). "The deputies, whose power had now been recognized, having assumed the title of the National Assembly, decreed the famous constitution concerning the priesthood, which overthrew all the degrees of the hierarchy, and enjoined on the prelates and priests to take the oath of fidelity to the nation."—*Cox' Bower*, v. 3, p. 401.

"A civil constitution was formed for the clergy, to which all were required to swear, on pain of death or banishment. The great body refused, and priest and altar were overturned, and blood, once esteemed sacred, flowed to the horse bridles. Such as could, escaped through a thousand dangers, and found an asylum in foreign countries. No tongue can tell the woes of the nation."—*Marsh's Ec. Hist.* p. 300.

The pope issued bulls against the priests who complied with the decree; which "only induced the legislative body to decree that all connection with the Roman court was dissolved, and that the nuncios should be expelled from France. The ambassador was recalled to Paris, and the refractory priests who refused to take the oath were prosecuted."—*Cox' Bower*, v. 3, p. 401.

"The pope seized the French who resided in his states, and who were regarded as advocates of the new notions. He massacred or poisoned the whole of them; and did the same to all the Italians and strangers who were suspected of holding the opinions of the constituent assembly. With respect to those who were neutral or indifferent, he merely incarcerated them in the dungeons of the castle of Angelo, with the harshest treatment."—*ib.* p. 401.

1791 (May 3). "The citizens of Paris dressed up an effigy of the pope, in mock splendor, with his two briefs in the hand of the simulated pontiff, and set fire to the ridiculous symbol of the world's disturber, their own adored universal HEAD OF THE CHURCH."—*ib.* p. 415.

(Nov. 29). The French "assembly decreed that the Roman ecclesiastics who would not comply with the requirements of the civil con-

stitution, should be subject to the penalties of their disobedience." To this Lewis XVI. affixed his veto.—*ib.* p. 413.

1792. "About the commencement of the year 1792, the direct personal assaults on the ecclesiastics began. The assembly proclaimed the toleration of all religious worship. But there was a great opposition to the party who adhered to the papal jurisdiction over the kingdom; until the nuns who would not submit to the secular authority were removed from their convents, and the monks, equally unyielding, were driven from their cloisters; and many of the parish priests, who refused to take the oath of allegiance, were either arrested or obliged to abscond.

"The agitation of the kingdom of France being on the increase continually, through the secret briefs and bulls of Pius VI., aided by the wiles and machinations of the Roman priests, until all parts of the country were almost in anarchy, the assembly resolved, if possible, to allay the impending tornado by another act. They, therefore, passed a decree, May 26, 1792, commanding the immediate banishment of every ecclesiastic, without exception, who would not take the civic oath."—*ib.* p. 414.

1793. "Notwithstanding the decree of the convention, many of the ecclesiastics remained in France, and steadfastly endeavored to increase the existing direful agitations. Therefore, the convention, April 21, 1793, renewed the order for their entire exclusion from the country, with the menace of death against those who returned within the boundaries of the republic. That measure, with their increasing perils, induced the large majority of them to flee from France, or to take up arms among the insurrectionists of La Vendee. 'The reign of terror' in France, nearly exterminated all that remained of the exterior symbols of popery in France; for Gobel, the prelate of Paris, and thirteen of his vicars, publicly abandoned the priesthood in the presence of the convention."—*ib.* p. 416.

"An insurrection in La Vendee, now raged with violence, and the French arms under General Turren, ravaged the country. Philosophy now triumphed over religion, as well as over the clergy: the convention abolished all religion, and decreed, 'there is no God, and death is an eternal sleep.'"—*But. Hist.* p. 328.

"By a decree of the assembly, the whole power of the government was vested in the hands of the decemvirs till the conclusion of a general peace. They made no concealment of the despotic nature of the authority with which they were invested.

"To obliterate as far as possible all former recollections, a new era was established; they changed the divisions of the year, the names of months and days. The ancient and venerable institution of Sunday was abolished; the period of rest fixed at the tenth day; time was measured by divisions of ten days; and the year was divided into twelve equal months, beginning on the 22d of September. These changes were preparatory to a general abolition of the Christian religion and the substitution of the worship of Reason in its stead.

"Having massacred the great of the present, and insulted the illustrious of former ages, nothing remained to the Revolutionists but to direct their vengeance against Heaven itself. Pache, Hebert, and Chaumette, the leaders of the municipality, publicly expressed their determination 'to dethrone the King of Heaven as well as the monarchs of the earth.' To accomplish this design, they prevailed, Nov. 7, 1793, on Gobel, the apostate Constitutional bishop of Paris, to appear at the bar of the assembly, accompanied by some of the clergy of his diocese, and there abjure the Christian faith. He declared 'that no other national religion was now required but that of liberty, equality, and morality.' Many of the Constitutional bishops and clergy in the convention joined in the proposition. Crowds of drunken artizans and shameless prostitutes crowded to the bar and trampled under their feet the sacred vases, consecrated for ages to the holiest purposes of religion. The sections of Paris shortly after followed the example of the Constitutional clergy, and publicly abjured the Christian religion.

"The services of religion were now universally abandoned; the pulpits were deserted throughout all the revolutionized districts; baptisms ceased; the burial service was no longer heard; the sick received no communion; the dying no consolation. A heavier anathema than that of papal power pressed upon the people of France—the anathema of Heaven, inflicted by the madness of her own inhabitants. The village bells were silent; Sunday was obliterated. Infancy entered the world without a blessing; age left it without a hope. In lieu of the services of the Church, the licentious fetes of the new worship were performed by the most abandoned females; it appeared as if the Christian truth had been succeeded by the orgies of the Babylonian priests or the grossness of the

Hindoo theocracy. On every tenth day a revolutionary leader ascended the pulpit, and preached atheism to the bewildered audience; Marat was universally deified, and even the instrument of death sanctified by the name of the 'Holy Guillotine.' On all the public cemeteries the inscription was placed, 'Death is an Eternal Sleep.' The comedian Monart, in the church of St. Roch, carried impiety to its utmost length. 'God! if you exist,' said he, 'avenge your injured name. I bid you defiance; you remain silent; you dare not launch your thunders; who after this will believe in your existence?' It is by slower means, and the operation of general laws, that the destinies of Providence are accomplished. A more convincing proof of divine government than the destruction of the blasphemer was about to be afforded; the annihilation of the guilty by their own hands, and the consequence of the passions which they themselves had unchained; the voluntary return of a rebellious people to the faith of their fathers, from the experienced impossibility of living without its precepts."—*Alison's Hist. of Europe*, v. 1, pp. 217-224.

1793. Of this date also, Dr. Croly thus speaks:

"France, from the commencement of the papal supremacy, had been the chief champion of the popedom; so early as the ninth century, had given it temporal dominion; and continued through all ages, fully to merit the title of 'Eldest Son of the Church.' But France had received in turn the fatal legacy of persecution. From the time of the Albigenses, through the wars of the League, and the struggles of the Protestant Church during the seventeenth century, closing with its ruin, by the revocation of the edict of Nantes, in 1685, the history of France was written on every page with the blood of the reformed. Frequently contesting the personal claims of the popes to authority, but submissively bowing down to the doctrines, ceremonial, and principles of Rome, France was the most eager, restless, and ruthless of all the ministers of papal vengeance.

"In a moment all this submission was changed into the direst hostility. At the exact close of the prophetic period, in 1793, the 1260th year from the birth of the papal supremacy, a power new to all eyes suddenly started up among nations: an Infidel Democracy! France, rending away her ancient robes of loyalty and laws, stood before mankind a spectacle of naked crime. And, as if to strike the lesson of ruin deeper into the minds of all, on the very eve of this overthrow, the French monarchy had been the most flourishing of continental Europe—the acknowledged leader in manners, arts, and arms—unrivalled in the brilliant frivolities which fill so large a space in the hearts of mankind—its language universal—its influence boundless—its polity the centre round which the European sovereignties perpetually revolved—its literature the fount from which all nations 'in their golden urns drew light.' Instantly, as by a single blow of the divine wrath, the land was covered with civil slaughter. Every star of her glittering firmament was shaken from its sphere; her throne was crushed into dust; her church of forty thousand clergy was scattered, exiled, ruined; all the bonds and appliances which once compacted her with the general European commonwealth, were burst asunder, and cast aside for a conspiracy against mankind."

1796. The appearance of Bonaparte "at Bologna was the signal for universal intoxication. The people at once revolted against the papal authority, while Napoleon encouraged the propagation of every principle which was calculated to dismember the ecclesiastical territories. The Italian troops were pursued to Ferrara, which the republicans entered without opposition, and made themselves masters of its arsenal, containing 114 pieces of artillery; when General Vaubois crossed the Apennines, and, avoiding Florence, directed his steps towards Rome.

"At the intelligence of his approach, June 24, the council of the Vatican was thrown into the utmost alarm. Azara, minister of Spain, was despatched immediately with offers of submission, and arrived at Bologna to lay the tiara at the feet of the Republican general. The terms of an armistice were soon agreed on: it was stipulated that Bologna and Ferrara should remain in the possession of the French troops; that the pope should pay twenty millions of francs, furnish great contributions of stores and provisions, and give up a hundred of the finest works of art to the French commissioners. In virtue of that humiliating treaty, all the great monuments of genius which adorned the Eternal City, were soon after transported to the museum at Paris."—*Alison's Hist. of Europe*, v. 1, p. 407.

1797 (June 17). Camille Jourdan, in the Council of Five Hundred, brought up the memorable report on the Revision of the Laws Relative to Religious Worship, by which France gave permission to all citizens to buy or hire edifices for the free exercise of it; repealing all opposing laws, and subjecting those to a heavy

fine who should in any way impede, or interrupt any religious service.

"During the strife on the Adige, the pope had refused to ratify the treaty of Bologna, and had openly engaged in hostile measures at the conclusion of the campaign, in conjunction with the forces of Austria. The French troops, in consequence, crossed the Apennines.

"The papal troops were routed on the banks of the Senio: like the other Italian armies, they fled on the first onset, and Junot, after two hours' hard riding, found it impossible to make up with their cavalry. Ancona was speedily taken, with twelve hundred men and one hundred and twenty pieces of cannon, while a small column on the other side of the Apennines pushed as far as Foligno, and threatened Rome itself. Nothing remained to the Vatican, but submission; and peace was concluded at Tolentino on the 19th of February, [1797,] on terms the most humiliating to the Holy See. The pope engaged to close his ports against the allies, to cede Avignon and the Venaisin to France; to abandon Bologna, Ferrara, and the whole of Romagna to its allies in the Milanese; to admit a garrison of French troops into Ancona till the conclusion of a general peace; and to pay a contribution of thirty millions of francs to the victorious Republic. Besides this, he was obliged to surrender a hundred of his principal works of art to the French commissioners: the trophies of ancient and modern genius were seized on with merciless rapacity; and, in a short time, the noblest specimens of the fine arts which existed in the world, the Apollo Belvidere, the Laocoon, the Transfiguration of Raphael, the Madonna del Foligno, and the St. Jerome of Domenichino, were placed on the banks of the Seine."—*ib.* pp. 421, 422.

"The priests menaced in their property, turned against the pope, denounced his tyranny, called on the people to revolt, accused Pius as the author of all the calamities which had fallen on Rome, and even in their harangues, branded the pontiff with the names 'old incestuous fool, sodomite, and robber.' They also made a poor girl named Labrousse enact the part of a prophetess; who publicly declared that the sovereignty of the popes was nearly at an end; that heaven was tired of the reign of those infamous impostors; and that Pius would soon be hurled from his throne."—*Cox' Bower*, v. 3, p. 406.

(Dec. 27). A tumult occurred in Rome, at the quarters of the French ambassador, in which General Duphot, then on the point of being married to a sister of Napoleon, was slain. When this was known, "Berthier, the commander-in-chief, received orders to advance rapidly into the Ecclesiastical States. Meanwhile, the democratic spirit burst forth more violently than ever at Ancona and the neighboring towns, and the papal authority was soon lost in all the provinces on the eastern slope of the Apennines. To these accumulated disasters the pontiff could only oppose the fasts and prayers of an aged conclave—weapons of spiritual warfare little calculated to arrest the conquerors of Areola and Lodi."

1798 (Jan. 25). "Berthier, without an instant's delay, carried into execution the orders of the Directory. Six thousand Poles were stationed at Rimini to cover the Cisalpine Republic; a reserve was established at Tolentino, while the commander-in-chief, at the head of eighteen thousand veteran troops, entered Ancona."

1798 (Feb. 10). "Having completed the work of revolution in that turbulent district, and secured the fortress, he crossed the Apennines; and, advancing by Foligno and Narni, appeared on the 10th of February before the Eternal City. The pope, in the utmost consternation, shut himself up in the Vatican, and spent night and day at the foot of the altar in imploring the Divine protection."—*Alison's Hist. of Europe*, v. 1, pp. 544, 545.

### The Chiliasm of the Early Church.

"THERE is not extant, either the writing, name, or memory of any person that contested this doctrine in the first or second century;—I say, that called in question this millenary doctrine, proposed after a Christian manner, unless such heretics as denied the divine authority of the Apocalypse."—*Burnet's Theory of the Earth*.

"All the primitive orthodox Christians, according to the sayings of the apostles, and the promises of the prophets, expected a new heaven and a new earth, to be restored, at the Second Coming of the Messiah, to that state of felicity which flourished before the fall of Adam. And this felicity, most made to consist, not only in spiritual blessing, but also in temporal, being persuaded that then the soil of the earth would be free from the curse pronounced on it on account of Adam's sin, and would produce, without human labor, an abundance of everything. Such, likewise, was the opinion of the ancient Jews."—*Grabe's Spicilegium Patrum*.

"Long before this controversy, an opinion had



prevailed that Christ was to come and reign a thousand years among men, before the entire and final dissolution of the world. This opinion had hitherto (middle of third century) met with no opposition, and now its credit began to decline, principally through the influence of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favorite sentiments."—Mosheim.

"The ancient and popular doctrine of the millennium was intimately connected with the Second Coming of Christ. The assurance of such a millennium was carefully inculcated by a succession of fathers, from Justin Martyr and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not have been universally received, it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desire and apprehension of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith."—Gibbon's Roman Empire.

"A little after the Apostles' day it was a common opinion among unconverted Gentiles, that the world should stand 365 years. About the year of Christ 250, Cyprian writeth to a friend of his, that the common opinion was, that the end was at hand, and in another letter saith his own mind with application of it, (*Et quia jam secundus adventus nobis appropinquat, magis ac magis benigna ejus dignatio corda nostra illustrat, &c.*) And because his second coming cometh neere, &c. In the year 317 Lactantius saith, that all expectation was of no more time than 200 years at most. After the year 400, Augustine and Jerome say, that many were of Lactantius' mind, that even in their own time Christ would come to judgement; and that St. Jerome was of that mind appeareth by his fearful words, *Sive edam, sive bibam, aut aliud quid agam, semper insonat auribus vox illa horrida, Surgite, &c.* Whether I eat, drinke, or whatsoever I do, that fearful voice sounds ever in mine ears, Rise dead and come to judgement. Hesichius a Bishop wrote to Augustine, that Christ should come in the year 700, because of Daniel's Prophecy of 70 weeks, which was only concerning the first coming of Christ: Augustine answereth him in the words of Christ, that of that day knoweth no man, nor the Angels, but only God himself."—John Bartlet, of London, 1660.

### Papal War in Sardinia in 1854.

We hope that our fears may not be realized, but, from the present state of affairs in Sardinia, a religious and bloody war may soon take place. It will not last long, because the people and army will side with the government; yet it may be the cause of terrible events, and become a drawback for some time to the gigantic progress so visible in that single sacred spot of Italian freedom.

The present King, Victor Emanuel, true to the constitution and faithful to the cause of future Italy, in his recent address to Parliament, stated most decidedly that he would never desert his people, and moreover, would defend to the last, from enemies within or without, the institutions of the kingdom and the popular rights of his subjects. His great design is to establish the law of civil marriage, and by-and-by do away with convents, appropriating their immense revenues to a better use, to the construction of railways and to public instruction. The last election of the Chambers was totally anti-clerical. The government, to accomplish his noble wishes, added a large number of Senators to those already existing, the better to carry out his reforms and projects. As may be easily seen, the high clergy began by spreading the alarm into the camp of their fanatical and ignorant communicants, and, under the pretext of the high prices of wheat and corn, armed in the valley of Aosta a legion of papal bloodhounds, who, while crying, *Hurrah for the Cross!*—Down with the Constitution!—ransacked the houses of inoffensive citizens, carrying everywhere desolation, destruction, and death. Thanks to the energy of the executive authorities, to the bravery of the Piedmontese troops, and to the good-will of the National Guard, the Irish of Italy (thus are called the people of Aosta), although mustering 5,000, were soon routed, and more than 400 of the blessed legionaries taken prisoners. These crusaders of the nineteenth century were well provided with small images of the Saviour, and medals of the Virgin Mary, and many, having been examined, answered that they had been armed and ordered to put down the freedom of the country by their priests.

In fact, several bishops from Savoy and Piedmont have addressed to the government a threatening protest against the projected law of civil marriage, and against the attempt to reduce the number of priests and friars; they complained most bitterly of the great indifference and almost total aversion among young men to enter at the present time on an ecclesiastical career. These

mitred conspirators advise also the king not to listen to the liberal party, as it may yet bring upon him great calamities.

Pius IX., who, on his part, does not remain inactive in view of the dangers which are soon to overwhelm his Church in Sardinia, appealed to his cardinals, and represented to them the great favor already granted by him to that country in reducing the number of holy days, and that he was determined to oppose all encroachments which should be adopted in the Piedmontese Parliament against the present religious state of that kingdom. This avowal of the Pope will certainly reinforce the attempts and measures of the reactionists; it will give new life to their almost dead hopes to return to the ancient regime, and will make Sardinia the bloody Vendee of Italy. The erection there of Protestant temples, the progress of evangelical doctrines, and the freedom of the press, are not looked upon by the fanatical clergy with an eye of tolerance and indifference. Priests will everywhere monopolize to themselves religious freedom, and deprive others of the same enjoyment wherever they have influence and power.

But the Sardinian king, in case a religious war should break out in his dominions, must act with firmness and energy,—cut short the contest, and care not for the thunders of the dying papacy, supported, as he will be, by public opinion and by his valiant army; he will eradicate the evil tree by its roots, and let papal newspapers cry out against the severity of the well-deserved punishment afterwards.

The Pope and his priestly gang cannot bear to see a part of Italy free and independent.

To their shame, Victor Emanuel is the only king in Europe who, after having granted in revolutionary times a constitution to the people, has not violated his oath. Let the Italian prince stand firm against the waves of papal fanaticism; Italy will reward his constancy, and all free nations will eulogize his noble conduct. Let him go forward, armed, as he is, with Truth and Justice. No mercy to the enemy! Consider.

### Felicity, where Found.

FELICITY depends not upon external condition, but the state of the mind. Paul was happy in prison; Nero was miserable in a palace. Haman, after telling his wife and his friends all his promotion and glory, adds, Yet all this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate. On that night could not the king sleep.

"Tired Nature's sweet restorer, balmy sleep—  
He, like the world, his ready visit pays,  
Where fortune smiles."

But is this true? Sleep, sound, wholesome, refreshing sleep, has least to do where fortune smiles. His ready visits are paid to the early rising, the temperate, the diligent: the sleep of a laboring man is sweet. "The wretched," indeed, "he forsakes." But where does he find them? Here is one of them—the ruler of one hundred and twenty-seven provinces—on that night could not the king sleep. Ahab, the monarch of Israel, is melancholy and sick, and cannot eat, because he cannot obtain Naboth's little parcel of ground for a garden of herbs; and neither his happiness or health could go on till his worthy helpmate taught him to gratify his wish by the destruction of the noble-minded peasant. How wise was the answer of the Shunamite, when Elisha offered to speak for her to the king—"I dwell among my own people." If we are not content with such things as we have, we shall never be satisfied with such things as we desire. If there is a difference in outward conditions, it lies against those who fill the higher ones. Their want of occupation—the listlessness, far worse than any labor, they feel—the little relish they have of natural refreshment—their sufferings from weak nerves and timid spirits—their squeamish anxieties about their health—the softening of their disposition by indulgence and ease, so that they are unable to endure—their sensibility under trifling vexations, which others despise—their leisure to brood over a progeny of dangers—the envies to which they are liable—their cares, fears, responsibilities and dependence—the unreasonable things expected from them, and their inability to give satisfaction to expectants—Where shall I end? These, and a thousand other things, should be enough to show the poor and the busy that those who are placed above them are taxed in the same proportion.

Neither, however, is the opposite state the most desirable. As far as happiness depends on any outward condition, there lies—between the extremes of prosperity and adversity, penury and affluence—the most eligible choice. If life be a pilgrimage, man, the traveller, is best prepared for advancing, not when the shoe pinches, or when it is large and loose; but when it fits—not when he is destitute of a staff to lean upon, or when he has a large bundle of such articles to carry; but when he has one, which affords him assistance without incumbrance. Pray we therefore, "Remove far from me vanity and lies:

give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

### A Christian Beheaded.

THE *London Christian Times* has a letter dated Constantinople, Nov., 1853. A Mussulman has just been beheaded at Adrianople for professing the Christian religion. Happening at this precise moment of time, when the fleets of England and France are lying in the Bosphorus, having come to preserve the Turkish government from annihilation, it must be regarded as critical. A providence is in it, and, depend upon it, great results will follow. The circumstances are briefly these:

A Mussulman young man, of the village of Eski-Zaghara, near Adrianople, belonging to a sect of Turks called Taffani, declared publicly that Mohammed was a false prophet, and that the true prophet was Christ, and that after him there was no prophet. The Turks warned him to beware, but he persevered in his profession of Christianity, and was at last seized and thrown into prison. Subsequently, he was removed to Adrianople, where he was tried before the highest court of the Pasha. He steadily persisted in his previous declaration, adding that "so long as we have Christ, we have no need of Mohammed." He also said Mohammed was a false man, and he exposed the corruption of the Mohammedan system. He was remanded to prison and cruelly tortured, to induce him to recant, but in vain. He was afterwards brought out and beheaded, and with his last breath he protested against Mohammed, and said, "I profess Jesus Christ, and for him I die."

### Ancient Manuscripts.

THE number and antiquity of our manuscripts of the New Testament, is an argument for the authenticity of its sacred contents. The greater part of the Apocryphal books are either entirely lost, or are preserved by a single manuscript. Our most authentic and most admired classics, as Herodotus, are known only from ten or fifteen manuscripts; many are come down to us after lying hid for ages, in one manuscript only. Now the manuscripts of our sacred books abound in every part of Christendom. They amount in the whole to several thousands. About five hundred have been actually examined and compared or collated with extraordinary care. Many of them run up to the eighth, seventh, sixth and fifth centuries. The Codex Bezae, found in the monastery of Irenæus at Lyons in France, and presented by the reformer, whose name it bears, to the University of Cambridge—is supposed by Dr. Kipling, the editor of the facsimile of it, to be of the second century. The Codex Alexandrianus and Codex Vaticanus, are supposed to be of the fourth.

Now these manuscripts push back our proof to the age, next but one or two, to that when the last of the apostles died, and thus bring up as it were, to the very time of the promulgation of the gospel. The prodigious number of these manuscripts—the distant countries whence they were collected, and the identity of these manuscripts and the identity of their contents with the quotations of the fathers of different ages, place the New Testament incomparably above all other ancient works, in point of evidence of authenticity. Let one compare the gospels and epistles as extant in our actual manuscripts, with the passages cited in Jerome, Eusebius, Tertullian, Irenæus, who had the very originals before them, or the immediate transcripts from those originals, and he will find almost the whole of our present canon.\*

### No Sabbath.

In a "Prize Essay on the Sabbath," written by a journeyman printer in Scotland—which for singular power of language and beauty of expression has never been surpassed—there occurs the following passage. Read it, and then reflect for awhile what a dreary and desolate page would this life present if the Sabbath were blotted out of our calculations:

"Yokefellow! think how the abstractions of the Sabbath would hopelessly enslave the working classes, with whom we are identified. Think of labor thus going on in one monotonous and continuous and eternal cycle—limbs forever on the rack, the fingers forever playing, and eyeballs forever straining, the brow forever sweating, the

\* This proves that the sacred books have come down to us uncorrupted. The various readings in different manuscripts do not affect a single doctrine or precept of the Christian Revelation.

feet forever plodding, the brain forever throbbing, the shoulders forever drooping, the loins forever aching, and the restless mind forever scheming.

"Think of the beauty it would efface; of the merry heartedness it would extinguish; of the giant strength it would tame; of the resources of nature that it would exhaust; of the aspirations it would crush; of the sickness it would breed; of the projects it would wreck; of the lives it would immolate; and of the cheerless graves that it would prematurely dig! See them, toiling and moiling, sweating and fretting, grinding and hewing, weaving and spinning, strewing and gathering, mowing and reaping, razing and building, digging and planting, unloading and storing, striving and struggling—in the garden and in the field, in the granary and in the barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, on the sea and on the shore, on the earth, in the days of brightness and of gloom. What a sad picture would the world present if we had no Sabbath!"

### Origin of Texts.

THE taking of a text seems to have originated with Ezra, who, accompanied by several Levites, in a public congregation of men and women, ascended a pulpit, opened the book of the law, and, after addressing a prayer to the Deity, to which the people said "amen," read in the law of God distinctly, and gave the sense, and caused them to understand the reading." Previous to that time the patriarchs delivered in public assemblies either prophecies or moral instructions for the edification of the people. It was not until after the return of the Jews from the Babylonish captivity, during which period they had almost lost the language in which the Pentateuch was written, that it became necessary to explain as well as to read Scripture to them—a practice adopted by Ezra, and since universally followed. In latter times the book of Moses was thus read in the synagogue every Sabbath day. To this custom the Saviour conformed, and in a synagogue at Nazareth read passages from the prophet Isaiah; then closing the book returned it to the priest, and preached from the text. The custom, which now prevails all over the Christian world, was interrupted in the dark ages, when the ethics of Aristotle were read in many churches on Sunday, instead of the Holy Scriptures.

### The Happy Man.

THE happy man was born in the city of Resignation, in the parish of Repentance unto Life; was educated in the school of Obedience, and now lives in the plain of Perseverance; he works at the trade of Diligence, notwithstanding he has a large estate in the country of Christian Contentment; and many times does jobs of Self-denial. He wears the robe of Humanity, but has a better suit to put on when he goes to court, called Christ's Righteousness. He walks often in the valley of Self-abasement, and sometimes climbs the mountain of Spiritual-mindedness. He breakfasts every morning on Spiritual prayer, and sups every evening on the same. He has meat to eat which the world knows not of; and he drinks of the sincere milk of the word. Thus happy he lives, and happy he dies.

Happy is he who has gospel submission in his will, due order in his affections, sound peace to the conscience, sanctifying grace in his soul, real divinity in his breast, true humanity in his heart, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory on his head. Happy is the life of such a man. Which in order to attain, pray fervently, believe firmly, live patiently, work abundantly, live holy, die daily, watch continually, guard your senses, redeem your time, love Christ, and long for the glory which comes by him.

### What a Man Leaves.

"How much did he leave!" exclaimed A., on one occasion, when this inquiry was made. "How much did he leave! Why, of course, he left all he had. He did not take the first cent with him. Penniless as he came into the world, so penniless he went out of it."

"Pardon me," said B., "you mistake my meaning. What was he estimated to be worth?"

"Ah! as to that," replied A., "I do not know. Most people think he had immense wealth. But what most affects me is the fact that however much he had he left it all. Not a square inch of his numerous lots, nor a dime of all his hoarded money, could he take across the dark valley."

He leaves more. He leaves that on earth, which he carries to the judgment seat. He leaves his example and character; and that character, whether distinguished for piety, or for



a godless worldliness, may exert an influence on his children and friends that will be transmitted in the world for ages. Let us remember, when death removes us, that we leave an influence on earth, for weal or for woe, far more important than wealth.



## The Advent Herald.

BOSTON, FEBRUARY 18, 1854.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH. CHAPTER XXXIV.

Young Hadad gained the favor of Pharaoh, whose wife's sister he afterwards married. When he heard of the death of David and Joab, he returned to Idumea, but did not succeed in recovering its independence. (*Joseph. Ant. b. 8, cap. 2.*) The Edomites continued subject to Israel more than one hundred years, to the time of Jehoram, when, (2 Chron. 21:8-10,) "the Edomites revolted from under the dominion of Judah, and made themselves a king." Jehoram smote them with great slaughter; but they succeeded in freeing themselves from the yoke of Judah. And thus was fulfilled the prophecy of Jacob respecting Esau (Gen. 27:39, 40): "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

Sixty years subsequent to this, Amaziah, king of Judah, (2 Chron. 25:11, 12,) "went to the valley of salt, and smote of the children of Sier ten thousand. And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces."

These are the principal historical references to Idumea, recorded in the Scriptures previous to the date of this prophecy of Isaiah,—the precise time of which is uncertain; but which was not far from one hundred years after the last attack on Seir, and one hundred years before its fulfillment on the Idumeans.

The judgments here threatened on Idumea, appears to have been in view of subsequent acts which they would commit. About one hundred years after it was uttered, the Edomites joined with the Babylonians in their efforts to subject Jerusalem, and exulted in its fall. Thus the Psalmist said, (137:7,) "Remember, O Lord, the children of Edom, in the day of Jerusalem; who said, Raze it, raze it, even to the foundation thereof." Said Obadiah, (vs. 10-14,) "For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldst not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress. Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; neither shouldst thou have stood in the cross-way, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress." And Ezekiel prophesied, (35:3-15,) "Thus saith the Lord God; Behold, O Mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord. Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end: therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: since thou

hast not hated blood, even blood shall pursue thee. Thus will I make Mount Seir most desolate, and cut off from it him that passeth out and him that returneth. And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. I will make thee perpetual desolations, and thy cities shall not return; and ye shall know that I am the Lord. Because thou hast said, These two nations and these two countries shall be mine, and we will possess it: whereas the Lord was there: therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee. And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them. Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O Mount Seir, and all Idumea, even all of it: and they shall know that I am the Lord."

The sword of the Lord is filled with blood, It is made fat with fatness, And with the blood of lambs and goats, With the fat of the kidneys of rams: For the Lord hath a sacrifice in Bozrah, And a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; And their land shall be soaked with blood, and their dust made fat with fatness.

For it is the day of the Lord's vengeance, And the year of recompenses for the controversy of Zion.—vs. 6-8.

By an elliptical metaphor the instruments of vengeance, by which the Lord would destroy the Idumeans, are denominated his "sword." Its being "filled" with blood, is also a metaphor expressive of its being bathed in the blood of the slain.

Its being made fat with the blood and fat of lambs and goats, is a declaration that the flocks of the Idumeans are to share the fate of their owners. Ezek. 25:12-14—"Thus saith the Lord God; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended himself upon them; therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it, and I will make it desolate from Teman; and they of Dedan shall fall by the sword. And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God."

The Lord purposed to make a full end of Edom. Thus we read in Jer. 49:7-18—"Concerning Edom, thus saith the Lord of hosts: Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him. If grape-gatherers come to thee, would they not leave some gleanings? if thieves by night, they will destroy till they have enough. But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbors, and he is not. Leave thy fatherless children, I will preserve them alive: and let the widows trust in me. For thus saith the Lord; Behold, they whose judgment was not to drink of the cup, have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it. For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. I have heard a rumor from the Lord, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle. For lo, I will make thee small among the heathen, and despised among men. Thy terriblest hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah, and the neighbor cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it." Joel said (3:19), "Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land." Amos prophesied, (1:11, 12), "Thus saith the

Lord: For three transgressions of Edom, and for four, I will not turn away the punishment thereof: because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever: but I will send a fire upon Teman, which shall devour the palaces of Bozrah." Obadiah also said, (vs. 1-9,) "Thus saith the Lord God concerning Edom; We have heard a rumor from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. Behold, I have made thee small among the heathen: thou art greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord. If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave some grapes? How are the things of Esau searched out! how are his hidden things sought up! All the men of thy confederacy have brought thee even to the border; the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him. Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter."

"Bozrah," was one of the chief cities of Idumea. The slaughter of the animals there conveys the idea of a sacrifice—the animals named being some of those kinds which were offered on Jewish altars. The same idea is brought to view in the slaughter predicted by Ezekiel, (39:17-20,) "And, thou son of man, thus saith the Lord God: Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God."

#### The Sea.

PERMIT me, dear sir, to call your attention for a moment to the first verse of Rev. 21st chapter—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." If at the appearance of the Saviour on earth, he creates a new heaven and a new earth, and there is no more sea, how can the sea give up its dead, at the judgment of the wicked, a thousand years after, as taught, I think, by you and many others? The question which has long perplexed me is—How can the sea be said to give up its dead, when it is said, "there is no more sea"? By giving your views on this, you will oblige one who loves and seeks after truth.

Yours, S. H. P.

ANSWER.—The original of that passage as much declares that there will be no more heaven and earth, as it does that there will be no more sea. It simply affirms that the first heaven and earth had passed away and the sea also; but makes no revelation respecting the presence or absence of a sea in the new creation. That there will be a sea there, we believe; for the collected waters were called "sea" before the fall: why not then in the restitution? Instead, however, of covering four-fifths of the earth's surface as now, we suppose its dimensions will be vastly curtailed, so as to occupy but a comparatively small space,—as it doubtless did till the overflowing of the earth by the waters of the flood.

#### The Turkish War.

It may be briefly stated that no official reply had been received from the Czar to the final propositions of peace or war.

All sorts of rumors were afloat. Several, emanating from apparently responsible sources, stated that the Austrian Cabinet was already in possession of an index to the Czar's reply, and that the reply would be transmitted in very decided terms through the Ministers at Paris and London. The Vienna propositions, (so he would state,) besides being incompatible with the Emperor's dignity, only serve to divert attention from the real question at issue between Russia and the Porte, and they are, therefore, unconditionally rejected! To prove, however, that he is still inclined to treat, the Czar has appointed Prince Gorchakoff his

Plenipotentiary; and to Gorchakoff the Porte must apply whenever it is inclined to negotiate. Such a step on the part of the Porte will, however, be useless, should it act under the erroneous impression that the Czar will depart from any of the conditions laid down by Prince Menchikoff! Any Plenipotentiary by the Porte must be provided with a firman, in which it is specified that the Porte, considering the present difficulty to be exclusively between Russia and itself, acknowledges that it must be settled between those two powers alone! The substance of this imperious reply is sent as authentic both from Berlin and Vienna, and if true, it does away with the last hopes of peace.

The *London Times* says editorially: "We have strong reasons for believing that the declaration of the Russian Government transmitted to us by our Vienna correspondent is authentic, and that this language, which seems to exclude the last hope of peace, has been addressed by the Cabinet of St. Petersburg to the Austrian Government. Yet the last propositions, which have been accepted to by the Porte, were not formally sent from Vienna to St. Petersburg until the 13th instant, and would not reach their destination before the 19th; it is therefore impossible that this declaration of Russia can refer to that communication. Russia, however, was doubtless aware of the form the negotiation had assumed, for the Austrian Government had caused some intimation to be made to the Emperor Nicholas of the proceedings of the four powers, with a view to prepare him for the acceptance of the propositions when they should arrive. It is, we suppose, to this friendly communication made by Austria as the power to which the Emperor Nicholas had originally referred as his nearest ally, that this imperious answer has been addressed. From the circumstances above mentioned, it cannot be considered as the formal answer of Russia to the protocol of the four powers dated January 13; but, if this document be genuine, it is impossible to express in stronger language the insolent disdain of the Emperor of Russia for everything which the united diplomacy of Europe has been laboring to effect."

STREET PREACHING IN NEW YORK.—The street preaching excitement has been revived at New York, with indications that it will end in a bloody riot. On Sunday last, Mr. Parsons, who it will be remembered was arrested by order of the Mayor, and Mr. West, held forth to audiences of about 3000 in different sections of the city. At each there was great excitement, and a good deal of fighting. The *Express* says, "if a man ventured to differ with Mr. Parsons or Mr. West, a knife was plunged into his breast, he was knocked down, kicked, trampled, jumped on, and violently turned out of the crowd. While Mr. West was speaking—abusing the Pope and priesthood, a man in the crowd questioned some of the speaker's statements, when the unlucky individual was knocked down, kicked, and stabbed in the face with a dirk. While Mr. West was on his way home, he was assaulted, but being a good boxer, he managed to maintain his ground until the police arrived; but a friend with him was laid on the pavement half dead, by a blow from a stone which was aimed at West."

When Mr. Parsons commenced speaking, he was assailed with a volley of stones, and frightful yells, from about one hundred boys. Several fights occurred during the address, and two men were badly stabbed. The police force have hard work to preserve even the semblance of order at these street sermons.—*Boston Journal.*

GAS EXPLOSION AT NASHUA.—A singular accident occurred at Nashua, N. H., about 11 o'clock on Tuesday night, the particulars of which we find in the *Manchester Mirror*. It appears that three boarders in a house kept by Mrs. Mary Ball, returned from a concert about 11 o'clock. As they entered the house they discovered the odor of gas on the premises. Knowing that gas was not used near the premises, one of them named Charles Winn took a light and opened the cellar door, and forthwith a terrible explosion took place, raising the house from its foundations, and blowing the inside into fragments. Daniel Marshall, who was sleeping in the second story, was thrown, bed, bedstead and clothes, across Canal street, and was considerably bruised. He was able to be up next day. A Mr. Leonards, who was asleep in the same story, was thrown out of the end of the building, but was not much hurt. Winn, who opened the cellar door, was somewhat burnt, but not seriously. Lewis B. Ball, the son of the woman who occupied the house, was standing about four feet from the cellar door, and thinks he was thrown to the attic. He is worse injured than any other person—being hurt in the back and hip so that he cannot move in bed, and some eight or ten flesh wounds are on his face. All the furniture and clothing in the main part of the house were scattered like the chaff before the wind. The accident is said to have been caused by the breaking of the gas pipe in front of the house, which allowed the gas to escape into the cellar. The canal is near by, and the gas pipe crosses it



under the bridge, exposed to the cold, and it is supposed the pipe was contracted so as to break.

The *Journal of Commerce* has an article on the anti-Catholic tendency of the times, and regards as an ominous circumstance the formation of secret societies, the result of this tendency. The *Journal* says:

"Occasionally all the mechanics in manufacturing or other establishments join these organizations *en masse*. The most conspicuous societies of this character are the 'Guard of Liberty,' which is now said to number 5000 members, and the 'Know Nothings,' which probably number as many. The 'Order of United Americans,' is reputed to number about 12,000 members. Co-operating with the above, or coinciding with them in all essential points, are many Germans, Orangemen, or Irish Protestants, and a number of Italians. The social incongruity here presented, of one portion of citizens arrayed against another with hostile intent, may be the precursor of untold evils. By no possibility can any good result from it. Better that a thousand lives were lost by casualty or disease, than one in religious strife."

To CORRESPONDENTS.—J. B. To make the leaven hid in meal, to represent a principle of wickedness, is to liken the kingdom of heaven to a principle of wickedness—which your own good sense will see is inconsistent with the design of the parable.

J. Stoughton.—We will remember and do all we can for you.

We have now credited another dollar, from a sister, to "the poor widow" referred to some weeks since, which pays her to Jan. 1, 1856.

#### MY JOURNAL.

Dec. 26th.—Took cars for Buffalo, and arrived at Erie about noon. Here I found that the citizens had burned the bridge, and taken up the rails, so that I was compelled to proceed to the state line (eight miles) in a carriage, in the midst of a severe snow-storm. I was not aware at the time of the cause of the railroad difficulty at Erie. Many contradictory statements were afloat, which I had no means of harmonizing; but one thing was very evident, the community of Erie were greatly incensed against the directors of the railroad. Arrived at Buffalo late in the evening, and called upon brother Fassett and family, whom I found well, and learned the condition of the cause, which is good, though it is not without trials. After partaking of some refreshment, I called upon brother Tanner, and received the same kind and hearty reception that has ever been given me by him and his family. After an half-hour's pleasant conversation, I bade them adieu, and took the cars for the East at 11 o'clock P. M. Arrived at Albany the next morning (the 26th) at 8 o'clock, where I was kindly received by brother Heppinstall and family. Made calls upon brethren Nichols and Mayel, and found that the cause was being revived, and the church encouraged.

Took the cars in the afternoon for Boston, where I arrived at midnight, after an absence of just three months. During this period I have travelled about five thousand miles, and held about one hundred and fifty meetings, in most of which I spoke from one to three hours each. Though indisposed a part of the time, I lost but one or two appointments on that account. God has protected me from harm and accidents, for which I here record my gratitude.

A word in reference to the Advent cause and people at the West.

The Advent cause was introduced there by several instrumentalities. The first was the *Midnight Cry*, which I caused to be circulated there gratuitously in 1842 and '43. Another was the propagation of the doctrine by brethren from the East, who had emigrated to that portion of the country. A third means were faithful evangelists, among whom Elder S. Chapman stands prominent. This brother has pursued the following course in laboring to build up the cause: Wherever a door is opened to him, he commences his labors with the view of planting a church there; and whether it takes a longer or a shorter time, he perseveres, laboring night and day until the object is accomplished, which sometimes takes several months' hard work. Brother C. preaches the "blessed hope," and sets forth clearly the advent as near, without specifying a definite time;—"nigh, even at the doors," being the subject of his faith. He makes a direct effort for the conversion of souls, and usually witnesses the fruit of his labors. He baptizes the converts, and organizes them into a church, with the proper officers, to live and walk in the ordinances of the gospel. All that has been done effectually, and saved to the cause, has been done by this scriptural and judicious course. I had the pleasure of visiting many of these churches, and of observing their condition, and have been led to hope, that our evangelists will hereafter fol-

low the course so successfully pursued by brother Chapman. We have scattered our labors to the winds long enough. Let us follow the Bible order, and "set in order the things that are wanting," for the safety and health of the flock of God.

The piety of the churches in the West is as high toned as that of those in the East. Although the spirit of speculation is rife among a certain class, and a fervent worship is paid at Mammon's altar, there are at the same time, among the humble farmers and other classes, a large number of devout and intelligent Christians, who are the "salt of the earth," and the "light of the world."

The Adventists in the West are also a liberal people. They cannot contribute as much as the people at the East, but according to their means, they give as liberally towards the support of the gospel. Most of those with whom I associated came from the Eastern and Middle states. They are as enlightened and intelligent as any in New England. They require intelligent and able ministers to sustain their societies. Such will not only be abundantly supported, but will meet with encouraging success.

In concluding the record of my labors at the West, I would say, that my impressions concerning that field are of the most favorable character, and it is with much pleasure that I anticipate a visit at some future time.

#### THE LITTLE HORN.

(Continued from the "Herald" of Feb. 4th.)

ALAS! the melancholy change wrought in the moral character of the professed Church since the days of the apostles. Then, her constitution was very simple, and her humble pastors cherished no desire, and were actuated by no higher ambition, than a faithful discharge of those duties connected with their devoted and tried flocks. She respected and revered "the powers that be," because they "are ordained of God," as one of the means by which he was pleased to govern the world; but, while the early Christians were strict to "render therefore unto Caesar the things which are Caesar's," they were also exceedingly careful to render "unto God the things which are God's," and we hear them fearlessly declaring, "we ought to obey God rather than men." She had "no fellowship with the unfruitful works of darkness"—no concord with Belial—shunning too close an intimacy with the civil arm, in order to the preservation of her stainless garments, as becoming the "chaste virgin" of Christ.

Now, we hear one of the bishops of the visible Church claiming extraordinary power, and at home and abroad, impiously insisting that he is the successor of Peter, and proudly assuming the rank of vice-head of Christ's Church. The Church and state here become closely allied, being connected by mutual interests, and the one with its unsheathed sword maintaining the haughty pretensions of the other, issuing oppressive and persecuting edicts both before and subsequent to the fall of the Western Empire, having for their avowed purpose the paramount supremacy of the Roman Pontiff.

We have in tracing the gradual rise of this spiritual power, already noticed the persecuting and bigoted spirit exhibited by Constantine and his immediate successors; the edict of Theodosius "to establish the orthodox faith," "and his edicts against heresy," and hinted at the acts of Gratian, "the credulous prince," whose conscience "was directed by saints and bishops: who procured an imperial edict to punish, as a capital offence, the violation, the neglect, or even the ignorance of the Divine law."

This imperial edict, passed by Gratian in the year 378 or 379, has attracted the particular notice of such prophetic expositors as Mede, Sir Isaac Newton, Faber, Cunningham, &c. Faber says, "After the conversion of the empire to Christianity, great privileges were conferred upon the more dignified sees, especially upon that of Rome." Sir Isaac Newton has given a very minute detail of the gradual rise of this spiritual power; and the first special edict that he mentions as being made in its favor, bears date either the end of the year 378, or the beginning of the year 379. This edict gives the Church of Rome the right of deciding appeals in all doubtful cases that concerned the Western bishoprics. Sir Isaac Newton accordingly dates very properly the commencement of the Pope's spiritual jurisdiction from it. This power however constituted but a very small kingdom compared to that which was afterwards erected upon its foundations. This edict gave the Roman Pontiff ecclesiastical jurisdiction over the whole Western Empire, and the Western churches and bishops acknowledged his authority, yet our brethren in their theory on specific time, do not give even an existence to this horn or power until more than a cen-

tury and a quarter after the putting forth of such an authoritative edict, conferring such an extensive spiritual government!

A noted imperial edict was also passed by the Emperors Theodosius II. and Valentinian III. in 445, when the Bishop of Arles resisted the Roman Bishop's encroachments. "This edict," says Cunningham, "confers on the Pope the most extensive authority, declaring that it shall neither be lawful for the Gallic bishops nor those of the other provinces, to do anything without the Pope, and that whatsoever the authority of the Roman See shall enact, shall be a law to all."

Mr. Cunningham does not date the 1260 years from this edict, although it commanded his careful notice, and critical investigation. He says, however, "if I had, reasoning *a priori*, selected the special act from which to date the commencement of the 1260 years, I should have laid my finger upon that of Theodosius II., in the year 445."

Mr. Mede dates the giving of the saints into the hand of the little horn about the year 455, this law issued being the act. In this edict, "the presumptuousness of resistance to the Holy See was rebuked, the whole body of bishops bidden to do nothing without his approbation, and the universal clergy to obey him as their ruler. It designated 'the Pope as director of universal Christendom,' and 'strongly supported the high and anti-Christian claims of popedom.' Says Ranke, 'From this time the power of the Roman Bishops grew up under the protection of the Roman Emperor himself.'"

A person unacquainted with the civil and ecclesiastical history of Eastern and Western Rome, by reading the arguments in favor of the edict put forth by Justin, would be led to believe, that there were none before that time worthy of notice, but like other essentials in that scheme of prophetic interpretation, that emperor's law has neither the worth of priority of importance in favor of the Papacy, nor of fitness of applicableness to the prophecy.

Mr. Cunningham rejects the edict of Theodosius and Valentinian principally, because no corresponding events occurred at the close of three prophetic times and a half, from the year 445. Why he did not fix upon Justin's edict in 519, I believe he does not say, but I suppose it was for the same reason that other eminent prophetic expositors have not; because it was of too little consequence to arrest their attention. This point will be discussed further when the continued growth of "the little horn" is considered in the following century.

BEEHAN.

#### LETTER FROM N. BROWN.

DEAR BROTHER:—A long time has elapsed since my dear Advent friends have heard from me through the *Herald*. The reason is this: I want always to send one (or more) names to the subscription list (when I write) of that paper which I like the best of all I have seen published. The *Herald* to me, is a most welcome visitor—I always long for its arrival. But the object of its mission will now in a very little while be accomplished—its tones of encouragement, admonition and warning will soon cease, and the everlasting kingdom arrive. The Lord may come this year—this year may be the last of probation—it looks more like it than ever before—the mutterings of the distant thunder are portentous of the final storm!—the monumental map of passing events in this world's history, will be studded with no new stars of empire—no more proud dynasties will be established on earth for ever. "The people of the saints of the Most High God will take the kingdom under the whole heaven, and possess it for ever, even for ever and ever." This kingdom will be imperishable—it will not pass away, but like the throne of God, it will be eternal. So says the word. As it regards the prophetic periods, (having read the late arguments on time,) I am fully persuaded that no new light has been reflected, or new truths elicited. When Jesus says, "Watch! for ye know not when the time is," I believe him, and when he says again, "When ye see all these things come to pass, then know that the kingdom is nigh, even at the door," I believe him, just as I believe that we are sanctified through the belief of the truth—sanctified through the appearing of the body of Jesus Christ once for all—sanctified by the blood of the everlasting covenant—or through sanctification of the Spirit and belief of the truth, or as the word says again, through sanctification of the Spirit and the sprinkling of the blood of Jesus Christ.

The Holy Spirit's testimony by the mouths of prophets and apostles, must not be altered one jot or tittle. Jesus foresaw that his children down in the end of time, would seek for a definite period to mark the advent; but let no one be presumptuous and say, "we know when the time is," and so give the lie to Jesus! None of his dear people will do so knowingly—I am sure they will not. But some

things we will all do, we will love his appearing—we will strive to be holy—we will be at our post—we will be humble—we will be prayerful—we will be doing good—we will trust in the same word of prophecy—we will be active, zealous and diligent in the service of Christ, by laboring to save souls, and to keep ourselves in the love of God, and in the patient waiting for Christ. Amen.

The scriptures of the prophets and apostles must all be fulfilled. The two great antagonisms of Christianity, Rome and Turkey, must receive their baptism of fire and blood—the four angels must cease to hold the four winds—the great whirlwind of God's fury must be awakened from the coasts of the earth. The nations must rush like the rushing of mighty waters—the time of trouble must commence, spoken of by Daniel the prophet—the old dragon must be chained in the pit, and the great bell of time must toll her six thousand years. Then the righteous dead will be raised immortal, and the living ones changed to immortality, and death swallowed up in victory.

The specific signs which should immediately precede the advent, are all transpiring, or they are in the past—and if the arms of the Eastern Roman Empire, stood on the part of the West, and by their instrumentality established the supremacy of the abomination of desolation, then that event is not significant for the commencement of the 1335 years. Thus by necessity we must watch and wait patiently for the appearing of Him whom we most ardently love.

N. BROWN.

Kingston, (N. H.), Feb. 7th, 1854.

#### LETTER FROM PHILADELPHIA.

MR. EDITOR:—As it may be of some interest to your readers to learn something of the progress of affairs in this great city, I will with your permission communicate from time to time a sketch of passing events. We have recently passed through quite an excitement on the subject of the inspiration of the Bible, growing out of a discussion between Dr. Berg, of the German Reformed Church, of this city, and Mr. Joseph Barker, of Ohio, recently of England. Mr. Barker was formerly a Methodist preacher, I think of the Primitive connection, and rather a popular advocate of the Bible. Among other works from his pen is one entitled "Christianity triumphant," which presents facts and arguments which it is much easier for Mr. B. to repudiate than to refute. However he has now changed positions and appears before the American public as the champion of infidelity. He is as near as I am able to judge of the Andrew Jackson Davis school, a believer in the spiritual communications. He has made infidel objections to the Bible a study for years, and is thoroughly posted up on the subject, and well calculated to produce effect. For some weeks before his arrival his challenge to the Christian ministry was before the public. He was first met by Rev. Wm. McCalla, and subsequently by Dr. Berg. The discussion continued eight evenings, with audiences of about 2500 persons. It was a hard fought battle and excited the deepest interest on both sides. At the close the audience by a most triumphant and overwhelming vote gave their verdict in favor of the Bible and its champion. While all the president of the infidel association could say was,

"Broad is the road that leads to death,  
And thousands walk together there."

It was a matter of regret to many, that the Dr. did not more fully apprehend the scope of the promises made to David and his seed of an eternal perpetuity upon the throne of Israel, and the means by which these promises are to be fulfilled. It is difficult to meet the scoffer's assertion that there are "promises and prophecies which never have been or can be fulfilled," without recourse to the doctrine of the future personal reign of Christ over a regenerate world. Nor could we withhold a smile at the confidence with which the Dr. asserted that the time would come when Christianity should universally triumph over the nations, and there would be no call for such a meeting as the present.

It is inconceivable how a Christian divine can so overlook all these plain declarations which affirm the appearance of "scoffers in the last days," and declare that "false teachers shall privily bring in damnable heresies;" and also that "some shall depart from the faith giving heed to seducing spirits and teachings of demons." We have little reason to look for less opposition to God and his word than we now have. Happy will it be for all who hold fast the beginning of their confidence to the end.

Spiritualism is also making rapid strides in this community, and multitudes are being moved by it from the simplicity of the gospel, and faith in the resurrection. Their anti-Christian teachings are so precious as to take captive the strongest if not firmly rooted in Christ.

OBSERVER.

Philadelphia, Feb. 3d, 1854.



## REVIVALS—DUTIES OF CHURCH MEMBERS.

I wish to say a few plain words to church members. As they are much more numerous, they can, if they will, do far more, both temporally and spiritually, than the ministers.

There are often found among us two extremes: some wish to have no preacher at all, but desire that all should be preachers. They would have no one who gives himself continually to prayer and the ministry of the word, and who should, according to God's ordinance, "preach the gospel, and live of the gospel." They are willing that the minister should preach—provided he will support himself. On the other hand, there are those who are willing to have a pastor, and to support him; but then, they want him not only to be a minister, but to do everything. In a word, to relieve them of all duties, social or public, and exonerate them from all co-operation—leaving them simply to attend his preaching once, twice, or thrice a week. Both of these classes are equally in the wrong. The Scriptures plainly teach the duties and practice of elders, or pastors of churches, who are to labor wholly for the flock and the salvation of souls, and who should be supported by the churches—or "live of the gospel." The first class, who would dispense with the ministry, are thus in opposition to Scripture, as well as to the example of the primitive church. On the other hand, those who think they have performed all their duty when they have paid their part to support their minister, and heard him preach on the Sabbath, are just as far from the proper position. The object of both the ministry and the church is to save souls, and everything obstructing or falling short of this, is a fault, a defeat, and a dishonor. Christ is ready to help and bless, and delights in saving those for whom he died. This he does by chosen instruments—the ministry and the church; and it is a privilege and an honor to labor with and for him. Everything that the church and ministry can do to secure this great end, it is their duty to do, and members can "help much in the gospel."

I. *Be punctual in your attendance.*—1. Your presence is much to the preacher. It cheers and quickens him to see the members always present and interested. 2. It cheers and quickens each other in the same way. Your acquaintance and attachment grow with frequency of interview; unity, activity, and faith increase, and if any extra preacher, discourse, or blessing comes along, you are there to enjoy it. If any special or important business is to be done, you are there to counsel and do your part, and will not be disposed to complain and make trouble afterward. 3. It has an effect on spectators and sinners. If they go and see but few there, and find that many of the members are absent, they know that it is not a prosperous church, and conclude that it is a cold, backslidden, sinking concern, and they do not wish to join such a meeting. Make it, then, a matter of conscience, or principle, always to be there. Your minister has to be there, be there few or many present, be it cold or hot, wet or dry, and of some I may say, sick or well. How, then, can you leave him, and by so doing dishearten and wear him out? As he must be there, and Jesus will, go and meet them and be blessed.

II. *Do your duty in meeting.*—Some are punctual in their attendance, but always remain silent. In the prayer and conference meeting, all should take part—young and old—male and female. Paul says, "Ye may all speak, one by one." The benefit is, the gifts, graces, confidence, and usefulness of all are developed, and they all become living and fruitful branches of the true vine. But that this result may be ensured, each one must be brief in his utterances. Long public prayers are forbidden by Christ, and none are found in the Scriptures. Christ designates such prayers as a mark of hypocrisy. To utter the longest prayer in the Bible would occupy about three minutes. What a curse to a church are long prayers, especially if they be dry and cold, as all such usually are. Find out what you need and want, and then simply ask God for it, as a child would ask of a parent, at the same time expecting to receive it. Long and frequent closet prayers, however, are scriptural—pray as often and as long as you choose there. All experience and observation show, that long exhortations in social meetings are as bad as long sermons, unless expected, and are less necessary. Many, short, and lively exhortations, as we all know, are the life and spirit of a good meeting. You say you don't feel anything to say. I am sorry that you are so empty and barren. Live better, and pray more before you go to meeting, and you will have something to say when you get there. But you ought to get right up and confess your leanness, and repent and ask God and the brethren to forgive you, and start in newness of life then and there.

III. *Members should converse with sinners.*—The silence of many in this particular is a sin. Many are serious when we little think of it, and wish that we would speak to them, and feel disappointed if we do not. Have "your conversation always seasoned with grace, to minister edification," and you might persuade many. I have known many instances of success by conversation and prayer on the part of members—some of late, where one, five, and eight were led in a few minutes to Christ by the judicious performance of such a duty. "Be wise as serpents, and harmless as doves." Some are so imprudent, denunciatory, and controversial, that they cause sinners to stumble, instead of leading them to Christ. Silence would be better than a course leading to such a result. But get your soul imbued from heaven, and you will long to speak, and in doing it you will be refreshed, while the saved soul will rejoice with you forever. O awake! arise! gird on your armor, my brethren and sisters, and do what you can while it is day, and God will bless you.

IV. *Members should have family worship.*—The reading of the Scriptures, and a few short remarks on certain portions, together with prayer, have a happy effect, and the neglect of them incurs the frown of heaven. (Jer. 10:25.) The influence on ourselves produces watchfulness and restraint, and the impress on our children and neighbors is holy and lasting. It is only when the life gives the lie to these duties, that any look on them as the tokens of hypocrisy. All admit, that if a man love God really and truly, then family worship will be appropriate and blessed. Many professors lose their savor, at home and abroad, by the neglect of this duty. O, my brother, take up the cross, erect the family altar, kindle the sacrifice, and keep it burning daily, to the glory of God and the saving of thy soul.

V. *Members should live uprightly, peaceably, and honestly with all men.*—The quarrelsome and dishonest lives of professors are the greatest curse of the church, and a few such, sometimes one in a church, or place, are enough to counteract, for a time, all a minister and church can do. One Achan endangered all Israel. One sinner destroys much good. Therefore we should resolve, and strive, and watch to be strictly honest in all matters, and always seek for things that make for peace, "that the gospel be not blamed." If a minister, whenever he speaks, is to be referred to the bad tongues, and tempers, and lives of his flock, what can he do but weep in secret places, in shame and sorrow, for "the reproach of Israel?" "I will keep all thy commandments." My mouth shall not reproach me as long as I live.

VI. *Members should aid the pastor in discipline and order.*—Does the apostle require elders to "take heed to all the flock," and to "feed the flock of God?" So does he require of the Thessalonian church, as such, "to see that none render evil for evil to any man, but ever follow that which is good, both among yourselves and to all men;" and of the Corinthian church, "to put away that evil person from among you." Every one is concerned and responsible, and must watch and pray, and see that it is done, and not leave it to others, and thus throw off responsibility. Don't go round tattling behind the back, nor get into a passion, and speak roughly to the person concerned; but first pray, and then meekly, kindly, and plainly "tell him his fault to him alone," and "gain thy brother." If not successful, proceed scripturally, in spirit, word, and deed, and you most likely will; but if not, you will be clear, and the difficulty, instead of becoming protracted and aggravated, will be easily settled. O what evils might have been avoided among us! But they are past. Let us learn wisdom by what we have suffered, and resolve that no offence shall come in the future.

VII. *The members should liberally sustain a faithful ministry.*—There are many who do something to this end, but who do not all they should, for lack of consideration. They think of how much they can give without inconvenience, and do that and no more, whether the preacher suffer or not. Others think how many there are who might give, and if all did as much as he, all would be well supported; and yet knowing many do nothing, and others but little, and therefore the preacher must suffer—yea, does suffer. Others do not stop to think how much their own families expend per year, and give accordingly. Nor yet how much they make and lay up per year, and give the minister accordingly. O no! A preacher may, or must live on half they expend. Some lay up yearly more than some preachers receive, and yet wonder that there are no more ministers! yea, and complain how hard it is to support meetings in their place. I know preachers who labor from year to year in poverty and distress, while various families among their flocks lay up more per year than what is given to their support. One of the ablest, of

late preached three Sabbaths to able churches, and they gave him five dollars. Yet he had a family to support, and travelling expenses to pay. Another labored months with a church, and received from two and a half to three dollars a week, and it cost him five dollars to live, in addition to clothing his family. Yet these men could have had five hundred or one thousand dollars a year in other business. Some of the brethren where these things were done were laying up that much profit per year, and were worth their thousands! Brethren, these are but a few items out of hundreds, and some, having labored and spent all, can do so no longer. "These things ought not so to be." Are you willing that your ministers should live with you, and as well as you? Then see to it that you "minister to them of your carnal things," while they minister to you of spiritual things. Give them of your abundance, and you will be blessed and be a blessing, while they will go forth unembarrassed to preach the gospel.

VIII. *Give them your sympathy, prayers, and co-operation in every good word and work.*—Strike for a revival—the awakening and salvation of souls. Look for this result—pray for it—live for it—now! "Now is the day of salvation." Souls will be lost, churches die out, and you will be guilty if you do not believe and work for it now! Away with all this unbelief and talk that there can't and won't be anything done. It has already frozen all who talk so. They need to be reclaimed, or revived. It chills and kills the faith and energy of the preacher. It is a practical shutting of the door to sinners, and has stumbled and lost thousands already. Away with it for ever from act, speech, and thought, and do something, in these last closing days of mercy. Gird on thy armor, and go forth to battle, and seek to "save some." The cries of the penitent—the shouts of the converted—and the songs of the faithful, shall yet be heard, both now and for ever.

D. I. ROBINSON.

## LETTER FROM I. C. WELLCOME.

In teaching or discussing doctrinal points in theology, various elements of the human mind are often clearly developed, by a careful examination of which, we may be profited. I have long endeavored to watch the results of causes, and also to trace back from results, to learn the causes, in things especially connected with religious doctrines and conduct. By this I find many things that show the weakness and fallibility of human nature, even in those who suppose they are favored with the highest attainments of grace. Such circumstances are constantly supplying food for infidelity and scepticism; but they ought not to cause us to think less of Christianity, or to become sceptics in regard to God's word and promise. We should value it still more highly, and it should teach us the importance of being guided by the unerring truth in all things, for by that we learn our frailty and blindness, our need of heavenly wisdom. In most of the conflicts of disputants, in religious doctrine, we see but little of the spirit of "meekness and gentleness of Christ," of that "love unfeigned," which is so strongly urged as the duty of Christians to possess; but little of that patience and forbearance so often mentioned as graces that adorn the Christian character.

This seems to be owing to a lack of submission to the divine mind, a want of grace to control our own wills, a want of being imbued with the spirit that dictated the word of inspiration. Consequently the predominant element, or passion of the mind manifests itself, the peculiar besetment of the man becomes master, and being excited and impelled by a false spirit, often results in a zeal not according to knowledge. If it be for the mastery, it will soon appear; if to show wit, logic, eloquence, learning, spiritual attainments, or any other principle by which "the fleshly mind is vainly puffed up," it may be seen.

But of all the variety of states of the mind, there is none that appears to be more dangerous (or even equal in prostituting the faculties of man) than that of fanaticism. I mean that state of the mind which has become so enthusiastic on any point as to refuse to listen to any voice, or any train of argument but such as is most congenial to its present excited passion. I think our race are all liable to fall into such a state of mind, unless they are careful to control themselves, so as not to give the false and evil influences the power to control their ruling passion and lead them to an improper zeal. When the mind is thus overcome, it examines nothing, investigates no argument, listens to no principle of reason, nor statement of facts, but such as lie in the sand of its wonted channel. It sees and sometimes looks earnestly at the plains, and mountains above, but it only sees them as self-originated and self-exalted. It sometimes studies

arguments that oppose its own conclusions, but it believes everything that stands in the way of its impetuous course, to be opposed to God and his cause, and he who is driven by such a spirit, feels bound to do his best to undermine and do away such obstructions, and it is not to be concealed, that good and devout men have been, in other times as well as in our own, led off the track and become dupes to this fell destroyer, to their own hurt, and to the injury and disgrace of the cause they themselves dearly loved. The history of the past gives many dark pictures, caused by the misguided steps of some of the most sincere Christians. And even in our own day, the few years of our experience last past present some facts that ought to strike a dread, even to terror, on our minds, and write on our memories the dreadful results following the course of those who have destroyed themselves and others by a blind zeal for what they called truth. We have remarked that there is no state of mind so dangerous as that of fanaticism. This is so from the fact that it incarcerates its victim in a prison where no light is admitted except by the turnkey, who has the control of the will. He is made to believe that his dungeon is the great mine of knowledge, the only fountain of true wisdom, and that he has the key to the whole, and commands the entire field. He is certain he is right, there can be no mistake; he glories in his attainments, yet he may ascribe praise to God for the truth, but he is positive that his conclusions are all true and infallible; his applications are beyond controversy. He also has the Spirit which gives power to his labors, and commands the admiration and awe of his audiences and those who take zeal and positive assertions for the fruit of the Holy Spirit, are often made disciples and advocates of the same Spirit. Thus such an one is shielded on every side, and every attempt to show him that his doctrine is not entirely right, his conclusions not perfect, only causes him to feel that he is suffering for the truth, and he must stand more strongly in defence of it, while he who dares inspect it, or to say, "I think you very wrong, I see some evidence that seems to conflict with your views," or to attempt to show that "some of the evidence brought to prove your theory is not to be considered conclusive; you should not be too sure where you have not the positive evidence." He who dares do this is looked upon and treated as an enemy to truth, an apostate from the faith, his motives are questioned, and he is published as "a caviler," "a creed supporter," "an honor seeker," "an evil servant," "a smiter of his fellows," &c.

I think a more sure rule to try this spirit cannot be found, than to test it by the principles of the Gospel, and see how it treats men and principles; whether it "proves all things," whether it is "patient toward all men, apt to teach," and in meekness instructs those that oppose themselves." We may be in fear of that spirit which gives hard names to those who do not fall into its train, and which gives no weight to arguments and facts which are opposed to what they teach, though put in candor, and which gives all the hard names in Scripture to their own brethren. These names belong to some class of men, but do they belong to that class who are earnestly and candidly seeking after truth, and who although they do not claim to have all the light and truth in the world, dare to think that some others have not, and think they have good evidence to show it, and to show that they have a right to believe some things, and to question the ideas of some others, which they suppose to be wrong? It looks to some as though here is something out of place, and it may prove in the day of God, which "hasteth greatly," that the "smitters," "evil servants," "evil surmisers," &c., will be found in another class, who "verily thought they ought to do many things" to put their more moderate brethren out of the way of their furious car. The spirit of which we speak sheds only its own light. It declares it is right, it has "the truth," "God's truth," "test truth," on which the "final destiny of men is suspended;" it allows men to oppose it, and to doubt its statements, but it is at the peril of their souls. It sometimes provokes investigation, and calls modestly for refutation, and sometimes brands as "cowards" those who do not meet them in open combat, but at the next breath it opens the pit of ruin for the reception of those who accept. It condescends to discuss questions, but it is on the principle that you admit all it assumes, to be true.

I would forbear making mention of these things, were it not for the fact that the spirit of fanaticism has not yet spent its strength, nor has it become more truly humble. There is indeed in it a show of humility, "a voluntary humility," as Paul calls it. But how different it is from that of the



Gospel. It is one of the last steps it will take to say, "I was wrong, I find I was mistaken." But it seeks to find evidence to justify its former errors, and claim that it was right, although its theory was a little from the exact truth; and thus it must condemn all who rejected its theory and exposed its error. This is clearly seen in the effort to make out that our movement and theory of '44 was all right, and our disappointment all in harmony with God's word, &c. By looking back to that, we see many errors and many evils followed those errors that ought to humble us, and lead us to be cautious when we see the same arguments urged upon us again. I allude to the pompous and positive manner in which definite time is now being presented to the people by some of our brethren, and also to some other sentiments which go with it. In regard to these things, there is a seeming want of discrimination on the part of many, and while some of us who believe the evidence very good on time, and teach it as an important argument, we do not teach that we know it is true that the end will be in A. D. 1854,—that God has made it a test of the final destiny of man so to believe, and that no man can watch for Christ unless he has definite time, and that those who do not see and believe without a doubt the end will be in 1854, have no faith about it,—that such as think the evidence is not conclusive, and should not be taught as infallible, are saying, "my Lord delayeth his coming," and are "evil servants," &c. Because we do not so teach and act, and because such teaching in our minds is injurious to the cause of truth, and obnoxious to our Master, it is sometimes thought we do not love Christ, do not want to see him, and are opposed to time, &c. And when brethren who have heard such teaching as is above described, and have objected to it, and endeavored to caution our erring brethren in regard to it, others who do not see things clearly, are not prepared to judge correctly. While those who are overcome in any degree by the spirit of fanaticism are unprepared to look at principles as they are, and therefore are deserving of our pity and prayers. We must deal kindly with them, and not give them occasion, though they may not deal kindly by us. God will take care of us if we obey all the injunctions of the Gospel, and he will rightly dispose of all others. The day is near when "we shall see as we are seen, and know as we are known." I hope it will be this year. Let our faith rest in God and cease from man. I. C. WELLCOME.  
January, 12th, 1854.

## LETTER FROM J. D. BOYER.

BRO. HIMES:—It has been my desire since my late illness, to communicate to you the progression of Divine truth, and the redoubled interest manifested in the cause of Christ since your late visit to Elk county.

In resuming again my ministerial labors, I have gone forth in much weakness of constitution, yet God has given me strength to perform my duty, in presenting his truth as it is revealed in Jesus; the revelation of which has proved successful in winning the affections of many a creature to its Creator, not with the enticing words of man's wisdom, but in the demonstration of the spirit and of power.

The first effort of my labor was resumed at the Second Fork school-house, and continued over the following Sabbath on the camp-ground, baptizing eleven during the evening of the same day. The second meeting was held at Mr. Daniel Miller's school-house. In the continuation of this meeting three presented themselves for prayers. Owing to future appointments we closed on Sabbath evening following, fully impressed that the truths of the Saviour's second coming were accepted by this intelligent community.

In the above vicinity there is a class of noble minds who are determined that they will no longer have their thoughts concentrated in the narrow limits of a log hut for a house of worship, where many a chill of a cold November night has caused the elderly matron and the aged grandsire to absent themselves from the house of prayer. A meeting has been called—J. D. Boyer chosen president, to preside over the same. A building committee was appointed to select a suitable spot of ground, for the erection of a church. This has been accomplished, and a reasonable sum of money reserved for its completion in the spring.

On the following Thursday we visited the brethren at Pine-street church. We met with an attentive audience, seven presented themselves at the altar of prayer, renouncing the world to seek Jesus the crucified, but now risen and exalted Saviour. On the Sabbath, after the morning services, two obeyed their Lord in the ordinance of baptism. On Sabbath evening sixteen came forward and manifested their desire to seek the Lord by min-

gling their tears and prayers, in pleading for the mercy of God.

I parted with friends at this place, to spend a few hours at home, and then left for Reese's settlement, which is seven miles from Coudersport, (the county seat of Potter county). I found here a hospitable people. I have had frequent invitations to visit them during the past year, but my other numerous appointments prevented, until the present. I was in their midst five days, and during this time I felt gratified to learn of their desire for the preaching of God's word. I found a few of the professing Christians to be principally Free-will Baptists and Methodists. About eighteen were converted and reclaimed, we trust, to God and his truth, ten were baptized, fourteen united with the Second Advent church. Choosing one of this number to take charge of prayer and class-meeting, I left with a promise to visit them again, not forgetting their parting words, "Pray for us."

My visit home from this place was limited, as the time appointed for the convening of our quarterly conference meeting had arrived. This meeting, which met with the Caledonia church, was one of interest. Delegates from six churches were present. A favorable report of the prosperity of each church was presented. Conference granted license to two to preach among us, Elder Simmons, formerly an ordained minister of the Lutheran body, and Dr. Norcross, who formerly stood identified with the Congregationalists. Brother Laning arrived on Friday evening, and labored with us until Sabbath evening. His labors were blessed to the strengthening of believers, and to the conviction and conversion of sinners. Fifty persons presented themselves for prayers; about forty were converted, thirteen were baptized. This church has, within the past year nearly doubled itself in numbers; it is an active membership. They are preparing for a new chapel in the spring; they can do it, for their willing mind accompanies their means, nor are they unmindful of their pastor. No sister of charity contributes more bountifully for the support of their pastor, than the Caledonia church. My labors here concluded for the present,—I started for home, to proceed to Rich Valley. To meet again with this interesting church was to me gratifying, inasmuch as I have learned that amidst the storms of persecution and the prejudice of other sects which would fain tear asunder the pillars of this church and have it fall to the earth a wreck, it has stood, and still stands firm, having Christ as its foundation and the Bible for its support.

It has been supplied in my absence by Elder Simmons, who contributes largely for the support of the gospel by his labors, which are indefatigable, and by his means abundantly. They have procured for themselves a neat and comfortable house of worship, where they assemble Sabbath after Sabbath to worship God. Our meeting there was one of interest, inasmuch as believers were comforted and strengthened, and backsliders reclaimed, and the precious promise of a coming Saviour, serves to stir up their minds to look beyond this scene of trial to the full fruition of the blessed hope they cherish. Two united with the Advent church. Yours in the blessed hope.

Second Fork, Jan. 1853.

J. D. BOYER.

## LETTER FROM D. I. ROBINSON.

BRO. HIMES:—I am now here holding a series of meetings in the Baptist church by their request, and the advice of the friends in this region. It seemed rather hard to break up the fallow ground all alone before a criticising church and congregation, but God is with us, and the good work of God is begun. Quite a number rose last night to confess their need of a Saviour, and that they were resolved to seek and serve him; also some of the church that they were not in the work and favor as they should be, and were resolved to be. We hope to see the church revived, and many converted. To-day is one of fasting and prayer, the work deepens and spreads much. The work is God's, to him be all the praise. My strength and health were not equal to either of these three meetings, but God has restored it, and revived and strengthened me from time to time, as the cause seemed to demand. I trust he will while there is so much to do, and so few to do it. It is over nine weeks I have been in the harness, day and evening, and yet I am not broken down; an amount of labor I never equalled but once or twice in my life, and yet I was unable to do anything six weeks before it began. Praise God for health, peace, grace, and revivals. What will be the result to me I know not, but hope all for the best. I may break down, but trust God to keep me.

The work and meetings continued at Homer till last Sabbath evening, being near four weeks. The interest and feeling were continued to the last, and

looked as favorable to go on as at any time. I expect to baptize there next Saturday.

The health of brother Gross was very feeble most of the time, so as to deprive us of much of his help. His labors the past season have been too much for him. To feed the church and mostly provide his own support, is too much for a well man. No wonder then that it prostrated him. Our brethren should see to these things promptly and voluntarily. Good ministers can work, or suffer, but never beg, and if not provided for by the church voluntarily, are driven from the field, or break down in health. The cause demands all the laborers, and all their labor, and our brethren should be willing to exert themselves everywhere, to see that they are supported, or the churches will suffer for this neglect of duty. It would not require half the sacrifice on the part of brethren to support them well, as it is for them to give themselves wholly to the work, and travel, and labor night and day for the cause. I speak not of myself, they have generally done more than I deserved; but I see others suffer, then labor, then break down and stop. O brethren, it ought not so to be.

D. I. ROBINSON.

Cortland, (N. Y.), Jan. 31st, 1854.

## LETTER FROM M. L. BENTLEY.

BRO. HIMES:—I take my pen to inform you and the friends of what the Lord has been doing of late in Vermont. Some three months ago I left New Hampshire, with Mrs. Bentley, to visit our friends in Bristol. Found them all well, for which we were very thankful to the Keeper of our lives. The little flock in that place are still holding on to God as their only rock of defence. They have arranged to build them a house to worship in, which will be ready for use as soon as possible, the Lord willing. They wish me to remind you of your promise to be there at its dedication. Brother Morgan preaches to them some, and other brethren as they come along. May the Lord grant them grace to do his will. By request of brother Morgan, I went to Addison to help him in a protracted effort to save sinners. I labored there about eight weeks. The Lord heard and answered prayer; sinners were pricked in their hearts, and cried to God for help, and quite a large number found peace in believing. The particulars will be given at some future time. I wish to say a few words in regard to my position on time. My mind has been of late called up to the subject of time, more than ever before. I can frankly say, that, to me, there is some light now on the 2300 days, that I have not seen in years past. My prayer is, that God will cause the light to shine still, on this subject. As it regards the other periods, the more I look upon them, the less I see of evidence to sustain the views of those who advocate the new time. I refer to the '54 time. I have no confidence in the view that '54 or any other time preached, being the "midnight cry." I am looking for Christ to come the second time soon, without sin unto salvation, and it is my prayer that I may be waiting for him. The spirit of our Master is what we all want in this time of trial, that we "grudge not one against another." May the Lord grant us wisdom, and may we "be found unto praise and honor at the appearing of our Lord and Saviour," is the prayer of your brother in Christ.

M. L. BENTLEY.

Note.—I shall be with them "if the Lord will."

J. V. B.

BRO. N. BILLINGS writes from Truro, Feb. 3d, 1854—"Bro. HIMES:—It gave me great pleasure to read in the *Herald* of the 14th ult., your account of the MINISTERS' CONFERENCE AT NEWBURYPORT. It would indeed have been gratifying to me to have been there; but the distance was too great from this place. Truly I can say, that on reading the article I was filled with joy to hear of the union and harmony among the brethren. It was like cold water to a thirsty soul. The position taken in regard to definite time, was heart-cheering; "near even at the door," is that on which my faith rests. The importance of revivals I feel deeply, and pray constantly for the divine influence to accomplish the work. Yours, for rest in the heavenly country.

"PS. The church in this place are still holding on to the faith."

DIED, in Woodstock, Me., Nov. 25th, 1853, Mrs. LUCINDA D. ANDREWS, eldest daughter of brother Alexander Bryant, aged 20 years and 7 months. The subject of this notice had lived, like many others, in neglect of her duty to God, though surrounded by Christian friends, until her days were nearly ended. On finding that her health was declining, she seemed serious and thoughtful, and though she made no profession of having received pardon for her sins, yet circumstances connected with her sickness and death, lead her afflicted parents to hope that she fell asleep in Jesus, and will come up in the first resurrection. I. C. W.

## New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo. Price, in plain binding, \$1.00. Postage, when sent by mail, if pre-paid, 20 cts.

"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*, from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3, 30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

A NEW TRACT ON THE "TIME OF THE ADVENT."—This tract is now ready. It contains resolutions of the General Conference of Adventists at Salem, and also of Canada East on the question of time, together with an article on knowing the time, and the duty of watchfulness. A very important tract for circulation at this time. \$1.50 per hundred, two cts. single. Send in your orders without delay. Let it be circulated.

"HISTORY OF THE REFORMATION."—Vol. V. of this great work, by D'Aubigne, is now published, and may be obtained at this office. Price—12 mo. half cloth, 50 cts.; full cloth, 60 cts.; fine edition, cloth, 75 cts.; 8 vo. paper, 38 cts.; the five vols. 12 mo. cloth, \$2.50; do. do. fine edition, \$3.50; five vols. in one, 8 vo. \$1.50.

TRACTS FOR THE TIMES—No. 3.—"The Glory of God Filling the Earth." By J. M. OTROCK. Published in connection with the Second Advent Conference in Canada East. This work may be had of Dr. R. Hutchinson, Waterloo, C. E., or at this office. Price, \$1.50 per hundred.

"THE ETERNAL HOME."—We have received from brother Litch a thousand copies, without covers, of these tracts, (thirty-six pages) which we will send by mail postage paid—100 copies for \$3; 30 for \$1, or 4 cts. single copy.

"THE MOTIVE TO CHRISTIAN DUTIES, IN THE PROSPECT OF THE LORD'S COMING."—This is an article published some time since in the *Herald*—now issued in eight page tract form. 75 cts. per 100.

"GAUSSEN ON INSPIRATION."—Of this valuable work, which was referred to in the *Herald* by bro. Litch, we have now a supply. Price, \$1.



## AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langour and Loss of Appetite, Distress, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palsiation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of every body; and it is confidently believed that this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

## Ayer's Cherry Pectoral.

For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNET, Boston, and by all Druggists everywhere. [d. 10-6m.]



## Contents of this No.

MISCELLANEOUS.	The Sea.....	52
The Blessed Watchman.....	My Journal.....	53
Lesson from Grecian History.....	THE LITTLE HORN.....	53
Chronological Table of Events.....	Letter from N. Brown.....	53
connected with the Papacy.....	" Philadelphia.....	53
Chiliasm of the Early Church.....	Revivals—Duties of Church.....	54
Papal War in Sardinia.....	Members.....	54
Felicity, where Found.....	Letter from I. C. Wellcome.....	54
A Christian Beheaded.....	" J. D. Boyer.....	55
Ancient Manuscripts.....	" D. L. Robinson.....	55
No Sabbath.....	" M. L. Bentley.....	55
Origin of Texts.....	" N. Billings.....	55
Foreign News.....	OBITUARY.....	55
EDITORIAL.	Lucinda D. Andrews.....	55
The Prophecy of Isaiah.....		

## ADVENT HERALD.

BOSTON, FEBRUARY 18, 1854.

## Books! Books!

"Benediction, or the Blessed Life."—By Dr. J. Cumming, minister of the Scotch National Church, Crown Court, London. Price, 75 cts. Every Advent family ought to have a copy.

"The Priest and the Huguenot."—This is a very interesting work in two volumes, from which was taken the article that appeared in the *Herald* a few weeks ago, entitled "The Martyrdom of Calas." It exposes the intrigues of the Jesuits, and gives a graphic account of the persecution of the French Protestants in the time of Louis XV. Price, \$2.

"Cruden's Concordance of the Bible," in full, with the full concordance of the Apocrypha. New Edition. The cheapest ever published. Price, \$3. Also "Cruden's Concordance," with all references, but the dictionary of words left out. This is a smaller book. Price, in sheep, \$1.50; in boards, \$1.25.

"Attractions of the World to Come," by Alfred Bryant, Pastor of the first Presbyterian church in Niles, Mich. 75 cents.

"Millennial Views, with reasons for receiving them, the fact and nature of the resurrection. By the same author." 75 cents.

We have received a few copies of the above works on sale. We do not agree with all their views, yet they contain many valuable things to the students of prophecy.

"Fassett's Discourses on the Jews and the Millennium."—A very timely and valuable work. Price, 33 cts.

"Mémorial of Permelia Ann Carter."—This little memoir will be found to be profitable and interesting to young Christians. Price, 33 cts.

"Gausson on Inspiration."—Price, \$1.

"Cumming's Evidence for the People."—Price, 50 cts.

"Memoir of William Miller." Price, in gilt, \$1.50; cloth, \$1.

"Bless on the Apocalypse."—New edition. Price, 60 cts.

## New Tracts.

The following tracts, of the Kelso series, calculated to awaken the unconverted, will be out in a few days:

1. "The City of Refuge."—Eight pages. \$1 per hundred.

2. "Sin our Worst Enemy, and God our Friend." Four pages. 50 cts. per hundred.

3. "The Last Time."

These tracts will not fail to arrest the attention of the unconverted, and impress their minds with the necessity of immediate repentance, in order to a preparation for the kingdom of God.

REPORT OF NEW SUBSCRIBERS AND STOPS.—We neglected last week to state that the number of new subscribers in the month of Jan. was 67, and of stoppages 90—making a net loss of 23. We were told by one subscriber a short time since, that if we did not take ground for definite time, we should injure the *Herald*. Our reply to him was, that truth, and honest action were of more importance than the *Herald*. We still say so; but trust that friends will do what they can to sustain the *Herald* at this time, and thus show that honesty is the best policy after all. "True things instead of pleasant things."—*Livy*.

"OUR COUNTRY'S SIN. A Sermon preached to the members and families of the Nestorian Mission, at Oroumia, Persia, July 3, 1853. By Rev. Justin Perkins, D. D., missionary of the A. B. C. F. M. Boston, published by John P. Jewett & Co. Cleveland, Ohio: Jewett, Proctor & Worthington, 1854."

This is a very clear exposition of the responsibility of Christians in America respecting the institution of slavery—an institution—as we heard a clergyman pointedly remark—"nowhere found outside of Satan's empire."

"THE PAULINE CHART. By J. W. Bonham." This chart comprises a map of the countries visited by Paul in his missionary travels, with his several tours traced out on it, accompanied by an index of all the places he visited, in the order of his travels, with a reference to the locality of each place, the prominent events which transpired in connection with, and the scripture which records the visit.

The chart is neatly got up, and clearly executed, and will prove an invaluable aid to the study of the history of the apostle to the Gentiles.

For sale at this office, at the book-stores in this city, and by the author at Newton Centre. Price \$1, without a frame.

"THE OLD BREWERY, and the New mission house at the Five Points. By the ladies of the Mission. New York: Stringer and Townsend, 222 Broadway. 1854."

We have received from James P. Magee, of the New England Methodist Depository, No. 5 Cornhill, Boston, a copy of the above work, which is designed to show the success which has crowned the efforts of the Five Points' mission. We are told that the sale of the book has already attained to 40,000. It narrates several very affecting and interesting incidents.

THE Society for the propagation of the Roman Catholic Church throughout the world had receipts in 1852 to the amount of 4,790,468 francs, of which France contributed more than one half. The operations are principally through the means of tracts. The appropriations to different missions are as follows: in Asia, 1,198,154 fr.; America, 958,452; Europe, 678,975; Oceania, 461,878; Africa, 310,954. The missions in the north of Europe have received 189,100 francs, those of the German Redemptionists 5,000 francs, and those of Switzerland, 44,000. The appropriations for the conversion of Scotland amount to 44,000 francs, and the receipts from that country only to 14,426 francs. The appropriations for England proper are 109,400 francs, the receipts only 72,710. The Society includes members of every age and each sex; it is so organized that each circle of ten members collects the sous a week which is the regular contribution; and transmits the sum to another branch including ten such circles, and so on.

An immense Catholic cathedral will be constructed in New York next spring—the largest in America. The building will be 350 feet in depth by 105 in breadth, and will be surmounted by an immense dome, having a diameter of 104 feet. There will also be two lofty towers. The height of the nave will be 102 feet. The materials to be used are almost wholly stone and iron. The building will contain sixteen chapels and three organs, one of which will be of great size. Its location will be on the Fifth avenue and Forty-eighth street. The cost is expected to be about \$350,000.

BRO. S. CHAPMAN has been holding a series of meetings six miles north of Perry, Pike county, Ill. The Lord has revived his work; fourteen have been baptized, and a church established, consisting now of sixteen members. Brethren Moses and David Winslow are deeply interested in the work, and will ably sustain the interest. May the Lord bless brother C. and his fellow-laborers with all success.

A PORTION of the copy of brother Fassett's article on Daniel having been mislaid, we are unable to publish any in this week's issue of the *Herald*. We have now recovered the missing part, and will resume the article in our next.

REVIVAL INTEREST.—The Advent churches in Providence, R. I., and Salem, Mass., are enjoying a blessed season of revival, the result of recent labors. This should be a matter of encouragement to other churches, to follow their example.

BRO. ISRAEL RICE wishes brother Ingham to return to Nova Scotia as soon as practicable.

## FOREIGN NEWS.

THREE days later from Europe—arrival of the "Africa."—The Czar of Russia's final answer to the last note of the Western powers was not expected to be given before the middle of February. His conduct is evasive. He pretends not to regard the entry of the allied fleets into the Black Sea as a declaration of war, but has appointed Count Orloff to visit the Courts of Vienna, Berlin, Paris, and London, to explain on what terms he will really treat. By all this he gains delay.

The Russian Japan squadron returned from Nagasaki to Hong Kong December 12th.

There is but little news as to the Turkish question.

There is a doubtful rumor that Count Panin has succeeded Count Nesselrode as Chancellor.

A quiet tone is observable in the Russian organs, but appearances of peace are no nearer.

On the Danube, ostentatious preparations are being made by the Russians to attack Kalafat, although they admit it will cost them ten thousand men.

Omar Pasha continues to fall on the Russians whenever opportunity offers; his tactics being, to put it out of the power of the Russians to fight a great battle. Several skirmishes have taken place. No actions of importance have occurred in Asia.

A report prevailed that the Russians had taken the city of Kara, but Russian bulletins say that all their troops are in winter cantonments.

The allied fleets were last seen, a part near Sinope and a part near Batoum; but they are since reported as having sailed for Varna. The Russian squadron was off the sea of Azof.

Servia is much agitated by the intrigues of the Russian Consul General. Izzet, Pasha of Belgrade, has sworn to arrest him unless he minds his own business.

We have no news of interest from England or France by this arrival.

The Emperor of Austria has ordered in great haste 40,000 troops to Hungary.

The Genoese intend to welcome Capt. Ingraham with a public reception.

A British naval force is blockading the Persian fort of Bushire in the Persian Gulf.

Dost Mohammed was at Candahar.

Vienna despatches hint that good news from St. Petersburg has reached the Austrian Government.

The Shah of Persia has promised neutrality to Turkey.

## Appointments, &amp;c.

LEVI DUDLEY will preach at Caldwell's Manor Sunday, Feb. 19th; Stanbridge, 20th; Dunham, 21st; East Farnham, 22d; West Sheppard, 23d; Lawrenceville, 24th; Melbourn, 25th, and stop over the Sabbath, 26th; Bromton, 27th; Hadley, 28th; Stanstead, (in brother Morrill's neighborhood,) March 1st; Derby Line, 2d, and spend the remainder of the week in that vicinity; South Troy, 6th; Johnson, 7th; Bainbridge, 8th; Waterbury, 9th; Woodstock, Sunday, 12th. All, except Sundays, in the evening. I wish brother Wm. Southerland to meet me at Woodstock (at brother Brown's) March 18th. If brethren wish me to preach between Waterbury and Woodstock, they can address me at Waterbury.—L. D.

There will be a conference and protracted meeting, for the good of the cause and the salvation of souls, in Buffalo, N. Y., commencing Feb. 23d, and continuing over two Sabbaths. Elders D. I. Robinson and J. M. Orrock will aid in the ministration of the word. Brethren from abroad are invited to attend this anticipated feast of good things.—O. R. FASSETT.

EDD LEE, 2d, will preach at South Troy, Vt., Feb. 20th and 21st; Richmond Mills, 22d; Montgomery, 23d and 24th; Stanbridge, C. E., 26th; Dunham, 27th; Sutton, (as brother West may appoint,) 28th and March 1st; Patton Mansouville, 2d; Bolton Thompsonville, 3d; the Outlet of Magog, Sunday, 6th. Each, except Sundays, at 9 P. M.

ELDER HIMES will preach in Lawrence, Mass., Sunday, Feb. 19th; Holderness, N. H. (in the Free-will Baptist chapel,) March 4th, in the evening, and Sunday, the 5th, all day. Friends in that neighborhood are invited to attend.

J. M. ORROCK will preach in Low Hampton, N. Y., Feb. 18th, and Sunday, 19th. After which he will go to Buffalo, and spend two weeks as Elder Fassett may arrange.

## Valuable Religious Reading.

WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

## "BENEDICTION, OR, THE BLESSED LIFE."

A truly excellent contribution to our Religious Literature, as are all the writings of this distinguished man. This volume will be followed by others at intervals of about four weeks. Each volume is complete in itself, and will be sold independently of others. The succeeding volumes will be published about as follows:

"Scripture Readings on Genesis." (March 1st.)

"Voices of the Night." (April 1st.)

"Scripture Readings on Exodus." (May 1st.)

"Voices of the Day." (May.)

"The Apocalyptic Sketches," and "Scripture Readings on the New Testament," with the continuation of the Old Testament Readings, will follow immediately, together with other valuable works by the same author.

Dr. J. Ross Dix, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer:

"At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not be a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray."

Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.

For sale by all booksellers.

[f. 4-1.]

## New Tract.

BRO. HIMES:—I wish you to insert the following notice of a tract, which I design publishing soon, a few times in the *Herald*:

Subjects Considered.—Eccles. 9: 7 explained—Ps. 146: 3, 4.—Thoughts perish considered—Distinction between mind and spirit—Popular import of death—Sleep not a state of unconsciousness—Sleep the type of death—Injury to the brain, and effect—Trance a disembodied state—Suspended animation not a state of unconsciousness—Import of the word perish—Perish signifies lost—Spirits of just men made perfect—The dead live like God in spirit—Rich man and Lazarus—A spirit has members—Hades the place of the dead—Christ never taught materialism—Forced explanations—Materialism no safeguard against spiritualism—Agents against spiritual knockings—Spirits are demons—Demons are disembodied spirits—Testimony of Jesus, pagans, and Christians—Import of the word consume.—Part II.—The final doom of the wicked—Meaning of root and branch—Import of Mal. 4: 1—The wicked burnt up—Fire asbestos—Destruction of the wicked—Destruction or perdition—Day and night eternal—Devil tormented for ever—Punishment of the wicked—Conscious misery—Import of immortality—Man's spirit immortal—Devour not extinguish—Destruction is a convert.

The above tract will be published soon, and may be obtained of me, 45 North 11th street, Philadelphia. I shall also leave a supply at No. 8 Chardon-street, Boston, which can be had by addressing J. V. Himes. The price will be from \$3 to \$4 per hundred.

Feb. 8, 1854.

J. LITCH.

NOTE.—We do not agree with the author in all his views, but many of them are worthy of serious consideration. All can read and judge for themselves.

## HERALD TO THE POOR.

C. LAWTON..... 10 00

## TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and ill-judged sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

L. Wiswall.—It was sent to Bolton, C. E., and credited to 684. We now change it to Patton, C. E. He will find the missing numbers at the former office.

E. Dunham.—You are credited on our books to the 1st of next Oct. S. H. Fisher.—Sent tracts.

B. J. Lagabee.—It was received, and paid to No. 711.

J. Litch.—Have credited L. Conover \$2.25 from 653 to 711—the end of the year, and charged you.

B. F. Carlton.—That was it.

J. Reynolds (Marblehead).—The money was received and sent to brother T. before his death, and an acknowledgment returned.

C. Burnham.—Wrote you on Tuesday.

S. Sykes.—Sent books to Springfield the 15th.

## DELINQUENTS.

The Postmaster at Reddon Village, C. W., informs us that GEORGE WRIGHT has gone from that place, and his paper is not taken from the office. He owes..... 2 25

SORE THROAT SPECIFIC.—This remedy for that troublesome and frequently dangerous and fatal disease, I have used for some time with uniform success. In recent cases it effects a very speedy cure; in older cases, it is more slow, but rarely fails. A package will be sent by mail free of expense, to any part of the United States, for one dollar, forwarded to me postage paid. It is also a valuable remedy for liver complaint. Patients should state whether the sore throat is attended with cough, or any other complaint.

J. LITCH, 45 North 11th street, Philadelphia.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close.

\$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies.

Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefore \$5 a year, or \$2.50 for six months.

## Agents.

ALBANY, N. Y.—W. Nicholls, 185 Lydian-street.  
AUBURN, N. Y.—Wm. Ingmire.  
BACON, Hancock county, Ill.—Wm. S. Moore.  
BUFFALO, N. Y.—John Powell.  
CABOT, (Lower Branch), Vt.—Dr. M. P. Wallace.  
CINCINNATI, O.—Joseph Wilson.  
DANVILLE, C. E.—G. Bangs.  
DUNHAM, C. E.—D. W. Sornberger.  
DURHAM, C. E.—J. M. Orrock.  
DERBY LINE, Vt.—S. Foster.  
DETROIT, Mich.—Luzerne Armstrong.  
EDDINGTON, Me.—Thomas Smith.  
HALLOWELL, Me.—I. C. Wellcome.  
HARTFORD, Ct.—Aaron Clapp.  
HOMER, N. Y.—J. L. Clapp.  
LOCKPORT, N. Y.—R. W. Beck.  
LOWELL, Mass.—J. C. Downing.  
LOW HAMPTON, N. Y.—D. Bosworth.  
MILWAUKEE, Wis.—Dr. Horatio G. Vunk.  
NEWBURYPORT, Mass.—Dea. J. Pearson, sr., Water-street.  
NEW YORK CITY.—Wm. Tracy, 246 Broome-street.  
PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.  
PORTLAND, Me.—Wm. Pettengill.  
PROVIDENCE, R. I.—A. Pierce.  
ROCHESTER, N. Y.—Wm. Busby, 215 Exchange-street.  
ROUCH AND READY, Hancock county, Ill.—Larkin Scott.  
SALEM, Mass.—Lemuel Osler.  
SHARONA GROVE, De Kalb county, Ill.—Elder N. W. Spencer.  
SOMONAUX, De Kalb county, Ill.—Wells A. Fay.  
SHREBOYAN FALLS, Wis.—William Trobridge.  
TAYLORSVILLE, Christian county, Ill.—Thomas P. Chapman.  
TORONTO, C. W.—D. Campbell.  
WATERLOO, Sheffield, C. E.—R. Hutchinson, M. D.  
WEST ALBANY, Vt.—Benjamin Webb.  
WHITE ROCK, Ogle county, Ill.—Elder John Cummings, jr.  
WORCESTER, Mass.—J. J. Bigelow.

R. ROBERTSON, Esq., No. 89 Grange Road, Bermondsey, London, is our agent for England, Ireland, and Scotland.

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

H. Davis, 600; N. Brown, book, and Her. to 695; S. Page, 600; E. Sabon, 690; W. B. Gilman, 664; D. Vanhorn, 690; Mrs. B. S. Daniels, 690; "A Sister," 763; W. K. Stamp, 659; N. Hale, 690; S. Harburt, 671; C. Pond, 659; L. Clark, 659; S. Hall, 685; E. Williams, 653; N. Dabb, 690; R. T. Pried, 690; S. Tibbitts, 664; T. Bissell, 659; T. Dudley; J. Libbey, 659; J. Fairbanks, 685; G. Pettenger—sent tracts; D. Waitt, 677; E. Day, 677; H. G. Vunk, 642; P. Hamilton, 685; J. Lull, sent book &c.; J. Clark, 651; G. F. Converse, 659; G. Speck, 659; J. Linn, 664; M. Cheney, 685; Mrs. H. Jones, 686—have no No. 1; S. Flagg, 659; A. Morrill, 689; J. Winshe, 689—each \$1.  
Mallery & Glenn, 671; C. R. Smith, 659; J. Cummings, of N., 711; E. Dunham, \$1.30 on R. T.'s, and tract; J. O. Woodruff, 716; G. Loomis, 694; Dea. T. Chollar, 716, changed to R. Barber; Mrs. J. Danner, 743; E. Meach, 711; J. E. Graves, 710; J. Mudgett, 664; Z. Jennis, 677; Wm. Dawson, 701; B. Richardson, 664; J. Groves, 716; Slaton & Greenleaf, 715; L. Long, 716—each \$2.  
Wm. Plumer, 711; W. M. Gibson, 676, books, and Y. G. from now to No. 96—each \$3. J. D. Botsford, 692; H. Kelsey, on acct—each \$4. G. Stockwell, 690; C. W. Beckwith, 789—each \$5. C. L. Aldrich, 665—75 cts. Calvin Aldrich, 725—\$2.25.





Luke 9:28, 30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 667.

BOSTON, SATURDAY, FEBRUARY 25, 1854.

VOLUME XIII. NO. 8.

## The Blessed Watchman.

BY THE REV. JOHN CUMMINS, D. D., ENG.

(Concluded.)

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16:15.)

BUT as everything that occurs in the Apocalypse has a chronological meaning, this passage, "I will come as a thief," I have no doubt, specifies that just at the period of the sixth vial, which began to take effect in 1820, and to exhaust its force after 1848, there will be a much wider spread of the preaching of the second advent of Christ than before. And is it not fact, that this great doctrine, overlain, superseded, perhaps necessarily so, for Martin Luther had so much to do in resuscitating the truth of "Christ crucified," that he had scarcely time to anticipate the glories of Christ crowned, during the last thirty years has been studied, and preached, and investigated to an extent, and with a success, an eloquence, and a force with which it never was investigated, stated, or explored before? And therefore the passage occurring just after the sixth vial, and previous to the seventh, denotes not only that God's people should take consolation, but that the truth should be brought home to their convictions and their hearts to an extent and with a success with which it was never brought home before. And whilst they are awed as God's chartered judgments sweep the earth, they are cheered by the blessed hope of Christ's appearance upon Mount Zion, and taking to himself the kingdom and the glory. But when he comes, what will happen to the people of God? We shall be like him, for we shall see him as he is. It is the desire of God's people, not only to believe in an unseen Christ, but to see him just as he is. And remarkable it is, that the prediction, or rather the promise of God's Holy Spirit is, that we shall see him as he is. And what a blessed, what a glorious sight, that just as he left the apostles, and ascended in the cloud—it is the definite article—into heaven, as the angel said, "He shall come again," and we shall see him descend! Christ wears this very nature of man, he has shared in my humanity. It is a blessed thought, that there is not a grief in my heart that has not its resounding echo in his—that there is not a sorrow of mine that he cannot sympathize with. And if I have found him such a Saviour to trust in, though unseen, how shall I be gladdened and electrified when I shall see him no longer through a glass darkly, but face to face, as he is! These very eyes shall see him, and the sight shall be so transforming, that the instant we see him we shall be like him, transformed from glory to glory, as by the Spirit of the Lord.

Being thus made like him, that prophecy shall be fulfilled, which announces the manifestation of the sons of God. At present, Christ's Church is hidden; not hidden in one sense, that there are no visible worshippers; but hidden in this way—none can specify infallibly who are Christ's people and who are not, and therefore the people of God are hidden—we cannot discriminate them. Put 1500 or 1600 people before me, and I cannot say who are Christians and who not. The sons of God are hidden—"Our life is hid with Christ in God;" but when we see him as he is we shall be like him; and the contrast will be so vivid, so sharp, so unmistakable, that we shall then know, even as we ourselves are known of him.

When he comes, this earth shall be re-cast, restored, re-constituted, re-beautified, and set in more than its first and pristine glory. I never can bring myself to believe that this beautiful earth, its beauties still outnumbering its blemishes, is to be annihilated. I cannot bring myself to believe that the devil's success is to be crowned with victory at the last day, and that this orb, which God made fair, beautiful, and holy, and which sin has made as it is, and over which the old serpent has left his trail, so long, and so far, and so wide, he means to resign to Satan. But it is not a matter of conjecture. God has positively stated that it shall be restored.

We have got a notion as if there were something essentially impure and hopeless in what is material. We have the old Gnostic heresy, that stone, tree, and flower must be, by their very structure and organization, bad and impure. But it is not so. Only exhaust from the earth the poison, sin—let the footfall of Him, who made it be echoed from its hills and valleys once more, at dewy dawn and at eventide, and this earth of ours will be instantly transformed into an orb the like of which is not amid all the orbs of the universe besides. I could take you, even in this world as it now is, to scenes, to glens, and valleys, to wide-spread panoramas in it, so beautiful and so magnificent, that if you could only guarantee that no autumn frost shall nip those bright blossoms, that no winter winds shall rend and destroy those green branches, that there shall be no graves dug for the dead, no sick-beds spread for the dying, and no quarrels, no strifes, no aches, no other ills that flesh is heir to, I could wish and decide to live here for ever. All that is wanted is to remove sin from the world, and with it suffering goes, autumn goes, winter goes, all that is the product and the progeny of sin instantly departs, and an immortal world becomes the holy home of an immortal and redeemed family.

But anticipation is not all we have to indulge in. A duty devolves upon us, "Watch." "Watch,"—that is, let every man be at his post. It is not sin to be at your post in the world, it is sin to desert it. Whatever your vocation is, attend to it, be each at his post; the sentinel on his round, the sailor on his watch, the tradesman at his counter. Religion is not something for the Sunday or the pulpit, to be put off like a Sunday dress, and to be laid aside on the Monday, lest it should be rumpled or soiled with the wear and tear of the week; it is to go with men into every employment, it is to give tone, direction, shape, coloring, form, power, to all that man is, and to all that man does. And hence the sailor on the deck, the soldier on the field, the tradesman at his counter, the lawyer in his office, the physician by the sick-bed, and the shoe-black at the crossing, may as truly honor and glorify God as the minister can by preaching the gospel in his pulpit. Nay, the minister is but the officer to give the signal and to proclaim the duty, and the people are to carry the duty into practice. When the sermon is finished by the preacher, it is about to be begun by the people; they are to go out into the world and prove that it was an eloquent and conclusive sermon, by showing that it makes them better husbands, better wives, better children, better sailors, braver soldiers, tender physicians, honest lawyers. It is thus that our religion is to be exhibited in the world. Thus we are watching when we are each at his post. Wherever God in his providence has placed us, there we need not be afraid to let Christ at his second advent find us. There is no sin in filling the office which God has assigned, and there may be the greatest watchfulness for Christ's coming, whilst there is the greatest diligence in discharging the duties before us. We are all born, since the fall, with a great tendency to Romanism. Hence the origin of the notion that the monk who leaves this evil world, and lives in a desert, or in a cell, and scourges his flesh, and starves and stints himself, and wears rags, and wallows in filth,—which is surely a worldly, not a spiritual element,—has gone out of the world, and that he only is holy and takes a right view of life. But he looks to me the reverse; he is the coward who leaves the place where the Captain of the faith has placed him; he is the true soldier who stands by his post, and shows that his religion can serve him as truly when he sweeps a crossing, as when he sits down at the communion table and commemorates Christ's death. The monk and the suicide are cowards, not champions. One runs because afraid of temptation, and the other dies because weary of trials.

But combined with this there will be of course that resting upon Jesus, that yearning for his presence, that expectancy for him, that will ever cheer and lighten. And hence, the overtasked

young man, toiling in the heated air, expending life and energy from seven in the morning till ten, and eleven, and twelve, at night—may, in the midst of it, weary and way-worn, not cease to try to reform that system, but have this consolation, Well, it must come to an end: the Lord will come, and the glory of his coming will make me like him, when I shall see him just as he is. My harness will be taken off. My rest will arrive.

While at our post, in our place, let this bright hope cheer us, and lighten the load and the pressure of the trials we are called upon to endure; it is only for a season. It is the eternity of hell that makes it so terrible: the greatest agony is endurable if it has an end. Now, there is no toil, no drudgery, no exhaustion we are called to endure in this world, to which there is not an end, and the longer that the world lasts the nearer that end is. Let us then look with joyful expectancy, and brightening hope, for the glorious appearing of Jesus Christ, our great God and Saviour.

But be sure, dear reader, that you are, in the sight of God, and according to the test and the standard, and the measure of the sanctuary, one of the people of God. When Christ comes it will be too late to repent,—the harvest is come, the summer is ended, and if not saved then, you cannot be saved at all. When Christ comes, it will be too late to believe—there is no faith possible—all faith ceases, because the object of it is seen. Faith is the evidence of things not seen, but when the things are seen, then faith, like the husk or calyx of the ripening fruit, drops off and disappears.

Let me ask, Are you a Christian now? If the farmer neglects the spring, there will be no autumn. If the invalid neglects his symptoms till disease becomes inveterate, there will be no cure. If the voyager misses the tide, he will lose his passage; and if you do not now seize the day of salvation, close with the offers of the Gospel, commit yourselves to the keeping, the cleansing blood, and the justifying righteousness of Jesus Christ, the only Saviour, there will be no doing it then. Your lamp will be empty, and there will be no oil to be purchased—the bridegroom will have come, the foolish virgins will find their lamps gone out, and the blackness of darkness their only portion for ever and ever. If, then, we know not when Christ comes, but do know that he will come, and if the signs and tokens of the age, accumulating on all sides, and becoming more vivid, distinct, and defined with each day's progress, tell us that he is at the door, that the Judge is at hand, let us see that we have washed our robes and made them white in his blood, that we are his people, that we bear his signature, that we stand up for his cause, and by living faith, like the vine branches, are united to him, and then we shall not be ashamed at his coming. Thus will be found in his place, ever ready, the Blessed Watchman.

## The Last Battle in Europe.

THE letters of our London correspondents and the European journals enable us at last to appreciate in all its bearings the prolonged struggle between the Turks and Russians, of which Tshetale, a small village nine miles north of Kalafat, was the arena. Next to the fact that the series of sanguinary actions in question was characterized by great bravery and that the Turks came off victors, the most striking feature of the whole is that it is without practical result, so far as the expulsion of the Russians from Wallachia is concerned. This comes from a mistake on the part of the Turks to which we have more than once had occasion to direct the attention of our readers. We allude to their sending a separate army to Kalafat, in order to shut up the road to Servia, while the presence of a strong and concentrated force near Rustchuk and Kirsova would have been the best guarantee against the Russians venturing into that province. Such a force would have menaced the communications of any Russian army marching westward, while a bridge

and bridge-head at Oltenitza or somewhere thereabouts, fortified like that of Kalafat, could have maintained a footing for them on the left bank of the Danube. But even without that, the Russians could not cross the Upper Danube and march into Servia, without leaving the Turks to cross the Lower Danube and march upon Bucharest. Of course, in saying this, we reckon the relative strength of the parties to be what it is in reality, and ascribe a decided superiority of numbers to the Turkish army of Roumelia, over the Russian army of Wallachia.

Now the fact is that the Turks have used their superiority in the very way to nullify it and provide for being finally beaten. They did not concentrate their forces on the Lower Danube, but divided them. While 30,000 to 35,000 men occupied Widden and Kalafat, the rest of the army remained on the Middle and Lower Danube. They occupy the arc of a circle, while the Russians occupy the chord of this arc. Thus the latter have less space to traverse in order to concentrate all their troops on a given spot. Moreover, the shorter roads of the Russians are through a level country, while the longer ones of the Turks pass over hills and cross many mountain torrents. The Turkish position is, then, as disadvantageous as can be, and yet it has been taken in order to satisfy the old prejudice that there is no way of barring a road against an enemy than by placing yourself across it.

On the 20th of December Omar Pasha knew at Shumla, that the Russians were preparing a general attack upon Kalafat for the 13th of January. He had twenty-two days' time; yet such is the position of Kalafat with regard to the other stations of the Turkish army, that it does not appear that he could bring on any re-enforcements except a few reserves from Sofia. On the other hand, that the Russians, without having received any considerable re-enforcements from home—on January 3d Osten-Sacken's ubiquitous corps was not yet at Bucharest—should venture upon a concentration so far west, shows that either the state of the weather and of the Danube did not allow the Turks to cross the river lower down, or that Gortschakoff had other reasons to be assured of their inactivity in that quarter. The Turks at Kalafat were ordered to attack the Russians while yet in the act of concentrating themselves. The best way to do this was to repeat the experiment of Oltenitza. Why was not this done? The bridge at Kalafat stands, in spite of winter and floating ice, and there was no position lower down where a similar bridge and bridge-head could be erected. Or had Omar Pasha been ordered to keep on the right bank of the river? There is so much of a contradictory nature in the Turkish proceedings, bold and clever measures are so regularly followed by the most palpable sins of omission and commission, that diplomatic agency must be at the bottom of it. At all events, Gortschakoff would not have stirred an inch towards Kalafat, had he not been certain that the Turks would not repeat the Oltenitza movement.

Altogether some 30,000 Russians must have been sent against Kalafat, for with a lesser force they would hardly have ventured to attack a fortified position, defended by a garrison of 10,000 men, with at least 10,000 more for purposes of reserve or sally. At least one half, then, of the Russian active army in Wallachia was concentrated there. Where and how could the other half, spread over a long line, have resisted a Turkish force crossing at Oltenitza, Silistria or Kirsova? And if the communication between Widden and Kalafat could be kept up without difficulty, then there was a possibility of crossing at other points. Thus the Russians by their position on the chord of the arc, the periphery of which was held by the Turks, were enabled to bring a superior force to the field of battle at Tshetale, while the Turks could not re-enforce their corps at Kalafat, though aware of the intended attack long beforehand. The Turks deprived of that movement of diversion which would have prevented the whole battle, deprived of the chance of succor, were reduced to their bravery and to the hope of cutting up the enemy



in detail before his concentration was completed. But even this hope was slight, for they could not move very far from Kalafat, and every hostile corps of inferior strength could retire out of the circle of their operations. Thus they fought for five days, generally with success, but at last had to retire again to their entrenchments in the villages around Kalafat, the Russian forces being decidedly superior in strength at the end, when new re-enforcements arrived. The result is that the Russian attack upon Kalafat is most probably averted or delayed, and that Turks have shown that in the open field, no less than behind ramparts and ditches, they can fight well. The murderous character of the encounters may be inferred from the statement of a letter from Bucharest, to the effect that in the engagements one whole regiment of Russian rifles, and all but 465 men of a regiment of lancers, were completely annihilated.

At Oltenitza the Turks were attacked in their entrenched positions by the Russians; at Tshetale the Russians were attacked in their entrenched positions by the Turks. On both occasions the Turks have proved victorious, but without reaping any positive results from their victory. The battle of Oltenitza happened just when the proclamation of an armistice was on its way from Constantinople to the Danube. And the battle of Tshetale curiously coincides with the news of the Divan having accepted the last proposals of peace, imposed upon them by their Western allies. In the one instance the machinations of diplomacy are nullified in the clash of arms, while, in the other the bloody work of war is simultaneously frustrated by some secret diplomatic agency.

N. Y. Tribune.

(Continued from our last.)

### Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

1798 (Feb. 15). "Rome, almost defenceless, would have offered no obstacle to the entrance of the French troops; but it was part of the policy of the Directory to make it appear that their aid was invoked by the spontaneous efforts of the inhabitants. Contenting himself, therefore, with occupying the castle of St. Angelo, from which the feeble guards of the pope were soon expelled, Berthier kept his troops for five days encamped without the walls. At length, Feb. 15, the Revolutionists having completed their preparations, a noisy crowd assembled in the Campo Vaccino, the ancient Forum; the old foundations of the capitol were made again to resound with the cries, if not the spirit, of freedom, and the venerable ensigns, S. P. Q. R., after the lapse of fourteen hundred years, again floated in the winds. The multitude tumultuously demanded the overthrow of the papal authority; the French troops were invited to enter; the conquerors of Italy, with a haughty air, passed the gates of Aurelian, defiled through the Piazza del Popolo, gazed on the indestructible monuments of Roman grandeur, and, amid the shouts of the inhabitants, the tricolor flag was displayed from the summit of the capitol."—*Alison's Hist. of Europe*, v. 1, p. 545.

General Berthier, on his arrival at the capitol, delivered the following oration:

"Shades of Cato, of Pompey, of Brutus, of Cicero, of Hortensius, receive the homage of free Frenchmen on that capitol where you have so often defended the rights of the people, and dignified the Roman republic.

"With the olive of peace come these Gallic sons, to re-establish on the same place the altars of liberty that were originally raised by the first Brutus.

"And you, Roman people, in re-acquiring your legitimate rights, you already feel what blood it is that flows in your veins, and you have only to cast your eyes around you, to see those monuments of glory that represent the ancient grandeur and virtue of your fathers."

The following proclamation declared the Romans free and independent:

"The Roman people are now again entered into the rights of sovereignty, declaring their independence, possessing the government of ancient Rome, constituting a Roman republic. The general-in-chief of the French army in Italy declares, in the name of the French republic, that he acknowledges the Roman republic independent, and that the same is under the special protection of the French army.

"The general-in-chief of the army acknowledges, in the name of the French republic, the provisional government which has been proposed by the sovereign people.

"In consequence, every other temporal authority emanating from the old government of the pope is suppressed, and he shall no more exercise any function."

"The general-in-chief will make all the dispositions necessary to secure to the Roman people their independence. In order, therefore, that the government may be well arranged, and that the new laws may be founded upon the basis of liberty and equality, he will take all the

necessary measures to secure the happiness of the Roman people.

"The French general, Cervoni, is charged with taking care of the police, and the safety of the city of Rome, as also to instal the new government.

"The Roman republic, acknowledged by the French republic, comprehends all the country that remained under the temporal authority of the Pope, after the treaty of Campo Formio.

"ALEXANDER BERTHIER.

"Rome, the 15th of February, 1798; first year of liberty, proclaimed in the Roman forum and ratified on the capitol, with free voice, and subscribed to by innumerable citizens."

On the same day, Feb. 15, 1798, the anniversary of the election and exaltation of Pope Pius VI. to the sovereignty of the Papal Government, the tree of Liberty was planted in Rome. And while his Holiness was in the Sistine Chapel "celebrating his accession to the papal chair, during the ceremony, and while receiving the congratulations of the Cardinals, Citizen Haller, the Commissary General, and Cervoni, who then commanded the papal troops within the city, both entered the chapel, and Haller announced to his Holiness on his throne, that 'His reign was at an end.'"

"Immediately after the entry of the French troops, commenced the regular and systematic pillage of the city. Not only the churches and the convents, but the palaces of the cardinals and of the nobility were laid waste. The agents of the Directory, insatiable in the pursuit of plunder, and merciless in the means of exacting it, ransacked every quarter within its walls, seized the most valuable works of art, and stripped the Eternal City of those treasures which had survived the Gothic fire and the rapacious hands of the Spanish soldiers. The bloodshed was much less, but the spoil collected incomparably greater, than at the disastrous sack which followed the death of the Constable Bourbon. Almost all the great works of art which have, since that time, been collected throughout Europe, were then scattered abroad. The spoliation exceeded all that the Goths or Vandals had effected. Not only the palaces of the Vatican, and the Monte Cavallo, and the chief nobility of Rome, but those of Castel Gandolfo, on the margin of the Alban Lake, of Terracina, the Villa Albani, and others in the environs of Rome, were plundered of every article of value which they possessed. The whole sacerdotal habits of the pope and cardinals were burned, in order to collect from the flames the gold with which they were adorned. The Vatican was stripped to its naked walls; the immortal frescoes of Raphael and Michael Angelo remained in solitary beauty amid the general desolation. A contribution of four millions in money, two millions in provisions, and three thousand horses, was imposed on a city already exhausted by the enormous exactions it had previously undergone. Under the directions of the infamous commissary Haller, the domestic library, museum, furniture, jewels, and even the private clothes of the pope, were sold. Nor did the palaces of the Roman nobility escape devastation. The noble galleries of the Cardinal Brachi and the Cardinal York, the last relic of the Stuart line, underwent the same fate. Others, as those of the Chigi, Borghese, and Doria palaces, were rescued from destruction only by enormous ransoms. Everything of value that the treaty of Tolentino had left in Rome became the prey of Republican cupidity, and the very name of freedom soon became odious, from the sordid and infamous crimes which were committed in its name.

"Nor were the exactions of the French confined to the plunder of palaces and churches. Eight cardinals were arrested and sent to Civita Castellana, while enormous contributions were levied on the papal territory, and brought home the bitterness of conquest to every poor man's door. At the same time, the ample territorial possessions of the Church and the monasteries were confiscated, and declared national property; a measure which, by drying up at once the whole resources of the affluent classes, precipitated into the extreme of misery the numerous poor who were maintained by their expenditure or fed by their bounty. All the respectable citizens and clergy were in fetters; and a base and despicable faction alone, among whom, to their disgrace be it told, were found fourteen cardinals, followed in the train of the oppressors; and at a public festival, returned thanks to God for the miseries they had brought upon their country."—*Alison*, v. 1, p. 546.

"From the very day of his entry, the ancient government may date the epoch of its overthrow; it nevertheless struggled for a few days in the arms of death. Such of the cardinals as had not already fled from the city on the wings of terror, were assembled in council, and several were disposed still to uphold the authority of the pontiff. Finally, 'with melancholy voice, they pronounced their absolute renunciation of the temporal government.'"—*Life of Pius VI.* v. 2, p. 196.

The pope proving obstinate, "Force was soon employed to dispossess him of his authority. He was dragged from the altar in his palace, his repositories all ransacked and plundered, the rings even torn from his fingers, the whole effects in the Vatican and Quirinal inventoried and seized, and the aged pontiff conducted with only a few domestics, amid the brutal jests, and sacrilegious songs of the French dragoons, into Tuscany, where the generous hospitality of the Grand-duke strove to soften the hardships of his exile."—*Alison's Hist. of Europe*, v. 1, p. 545.

"Pius VI. besought his enemies to let him, an old man of eighty, die as he had lived, on that spot. He was answered that he might as well die in one place as another. His apartments were plundered before his eyes; he was deprived of even the most trifling necessities; the ring he wore was pulled from his finger."—*Ranke's Hist. Popes*, p. 316.

"At the same time, the ample territorial possessions of the Church and the monasteries, were confiscated, and declared national property."—*Alison*, v. 1, p. 546.

"Meanwhile, the work of the revolution went on rapidly in the Roman states. The whole ancient institutions were subverted. The executive made to consist of five consuls, after the model of the French Directory; the legislative power vested in two chambers, and the state divided into eight departments. But to preserve the entire dependence of this government on the French Directory, it was especially provided that an alliance, offensive and defensive, should be immediately concluded between the French and Roman Republics; that no laws made by the Roman legislative bodies should either be promulgated, or have force, without the approval of the French General stationed at Rome; and that it might, of his own authority, enact such laws as might appear necessary, or were ordered by the French Directory."—*ib.* p. 547.

"The report of Berthier also on the occasion, is as follows: 'Citizen Directors. The Roman people have declared their resumption of those rights, which have been usurped from them, and have demanded of me the protection of the Roman Republic, and Rome is free!'

"The Papal Government was abolished, and the 'Roman Republic' proclaimed. At the head of the government were placed five consuls, assisted by a senate and a tribunate. But the heavy contributions imposed upon the people by the French army, and the shameless pillage of treasures of art diminished the joy of the liberated. The pope, although he had signed his abdication in relation to his temporal power, was nevertheless conveyed to France as a prisoner, and treated with indignity. This aged man (he was eighty-two) bore his sufferings with fortitude, and died a prisoner in Valence, Aug. 29th, 1799."—*Rotteck*, v. 4, p. 114.

1799. The Roman Republic which was created to succeed the papal temporal power, fell this year, with the other Italian republics, by the successful arms of Suwarow, the Russian general.

1799 (Aug. 29). Pope Pius VI. died.

1800. Bonaparte having recovered Italy, by the battle of Marengo, instead of restoring the fallen Roman Republic, re-instated the papal supremacy upon its ancient foundation. "While the Neapolitans were thus compelled hastily to evacuate the Roman territories, general surprise was exhibited, when, instead of marching to Rome, and re-establishing the authority of the Roman Republic, Murat, according to the orders which he had received from the first consul, carefully respected the territory of the Church, and re-installed the officers of the pope in what had long been termed the patrimony of St. Peter's. This unexpected turn of circumstances originated in high policy on the part of Bonaparte. . . . Returned to Europe, he was now desirous to become the restorer of the temporal territories of the pope, in order to obtain such a settlement of Church affairs in France, as might procure for his own government the countenance of the Sovereign Pontiff, and for himself an admission into the pale of Christian princes."—*Scott's Life of Napoleon*, v. 1, p. 349.

"The papacy . . . was apparently on the verge of complete extinction. . . . Bonaparte, consul, who began to think of placing on his head the diadem of Charlemagne, and who anticipated the period when he should want another Leo III. to consecrate him, collected the scattered stones of the pontifical Babel, which the republic had almost razed, and anew reconstructed it." On the 14th of March, the new pope was proclaimed by the title of Pius VII.

1801 (July 15). The Concordat between Bonaparte and the pope was definitely concluded.

The act of Napoleon, by which the pope was divested of his ancient prerogatives, is spoken of by Sir Walter Scott in these terms:

"This important treaty was managed by Joseph Bonaparte, who, with three colleagues, held conferences for that purpose, with the plenipotentiaries of the pope. The ratifications were exchanged on the 18th of September, 1801;

and when they were published, it was singular to behold how submissive the once proud See of Rome lay prostrate before the power of Bonaparte, and how absolutely he must have dictated all the terms of the treaty. Every article innovated on some of those rights and claims which the Church of Rome had for ages asserted as the unalienable privileges of her infallible head." "Such was the celebrated compact, by which Pius VII. surrendered to a soldier, whose name was five or six years before unheard of in Europe, those high claims to supremacy in spiritual affairs, which his predecessors had maintained for so many ages against the whole potentates of Europe. A puritan might have said of the power seated on the Seven Hills—'Babylon is fallen, it is fallen, that great city!' The more rigid Catholics were of the same opinion. The Concordat, they alleged, showed rather the abasement of the Roman hierarchy than the re-erection of the Gallic Church."—*Life of Napoleon*, v. 1, p. 502. Philadelphia, 1827. (See also *Rotteck's History of the World*, v. 4, p. 148. *Thiers' Consulate and Empire*, pp. 326-339.)

"This important treaty" was signed at Paris, by Joseph Bonaparte and "the plenipotentiaries of the pope," as Thiers tells us, in "July, 1801," just 1290 years after the Council of Orleans was held by Clovis. Its ratification at Rome took place in September of the same year.

1804. The pope visited Paris, at the request of Napoleon, and to crown him emperor. Napoleon, however, May 1st, "placed the imperial diadem on his own head, and then crowned Josephine."

1805 (May 1). The Emperor Napoleon was crowned king of Italy, and thus became the regular successor of Charlemagne."—*But. U. Hist.* p. 354.

1805. "In October, 1805, during the course of the Austrian war, the French troops seized upon Ancona, the most important fortress in the ecclesiastical dominions; and the remonstrances of the pope against this violent invasion were not only entirely disregarded, but Napoleon, in reply, openly asserted the principle that he was Emperor of Rome, and the pope was only his viceroy. The haughty and disdainful terms of this letter, and the open announcement of an undisguised sovereignty over the Roman States, first opened the eyes of the benevolent pontiff to the real intentions of the French emperor: he returned an intrepid answer to the conqueror of Austerlitz, that he recognized no earthly potentate as his superior, and from that hour may be dated the hostility which grew up between them. Napoleon, so far from relaxing in any of his demands, was only the more aroused, by this unexpected opposition, to increased exactions from the Holy See: his troops spread over the whole papal territory; Rome itself was surrounded by his battalions; and, within half a mile of the Quirinal palace, preparations were openly made for the siege of Gaeta."—*Alison's Hist. of Europe*, v. 3, p. 281.

1805. Napoleon thus wrote to the pope, when demanding that he should dismiss the English envoys:—"All Italy must be subjected to my law: your situation requires that you should pay me the same respect in temporal which I do you in spiritual matters. Your Holiness must cease to have any delicacy towards my enemies and those of the Church. You are sovereign of Rome, but I am its emperor."—*ib.* v. 3, p. 281.

The pope replied, "The Supreme Pontiff recognizes no such authority, nor any power superior in temporal matters to his own. There is no Emperor of Rome; it was not thus that Charlemagne treated our predecessors."—*ib.* v. 3, p. 281.

1808. "On the 2d of Feb. a large body of French troops entered Rome, which ever after continued to be occupied by their battalions."—*ib.* p. 282.

Under what Alison calls the "entire assumption of the government by the French," March 16th, 1808, he says:—"The French troops did not, indeed, blow open the gates of the Quirinal palace, but the entire government of his dominions were taken from him . . . while by an imperial decree shortly after (April 2d, 1808) . . . about a third of the ecclesiastical territories were declared to be irrevocably united to the kingdom of Italy."

"Violent as these aggressions were, they were but the prelude to others still more serious. The pope was confined a prisoner to his own palace. French guards occupied all parts of the capital; the administration of posts, the control of the press, were assumed by their authorities; the taxes were levied for their behoof, and those imposed by the papal government of its own authority annulled; the papal troops were incorporated with the French, and the Roman officers dismissed."

"The pontiff continued, under these multiplied injuries, to evince the same patience and resignation: firmly protesting, both to Napoleon and the other European powers, against these usurpations, but making no attempt to resist



them, and sedulously enjoining both his clergy and people to obey the intruded authority without opposition. . . . The head of the faithful was no longer anything but a prisoner in his own palace."—*Id.* v. 3, p. 282.

The popedom was thus conquered by the French, and the papal power subjected in 1808.

1808 (July 31). The French in Spain were defeated by the Spanish patriots, and General Dupont surrendered, with an army of 14,000.—*Bul. U. Hist.* p. 359.

1808 (Aug. 21). The French evacuated Madrid.—*Id.* p. 359.

### Coming Events.

THE world is a theatre. Its vicissitudes are so many scenes in the great drama of its history, presenting as they are exhibited, new phases of human folly, and developing the great fact, that there is one mightier than the mightiest, who conducts the whole, and who will overrule all events for his glory, and the consummate good of those who trust in him. What intelligence but one of unerring wisdom could have controlled the fires of human infatuation, or quenched the burning volcanoes of dreadful strife, which have so often poured forth their fury with terrific madness?—What hand but Omnipotence could have sustained the pillars of earth, or guided the destinies of this mundane system, while its brightest sun has been darkened by the foulest deeds, and its sweetest joy been mingled in the cup of woe?—Who can look upon the past, and not have confidence for the future? And though the darkness may grow thick, and human foresight cease to discern the "coming events"—yet in the "lamp of Life"—the word of God, the future is marked with divine precision. We may err in relation to it—but God will bring it to pass; and hoary time shall not expire until the last fatal tragedy is enacted—or the last crowning event consummated. These reflections are induced, by what is now transpiring in the Old world. We think we may safely say there never was a time when events demanded a closer scrutiny than now. The condition of Europe, (and in fact the world,) indicates a momentous crisis. We live in mysterious and critical times. The revolutionary outbursts of 1848 shook the earth, and overturned some of the firmest thrones. That period was succeeded by an epoch, which has only prepared us for another, more dreadful than the former, because of its nearer approximation to the end. Every system has had its trial—Rome with her vile impieties and revolting superstitions, has had her day, and now the time of her end is at hand—her destiny is written in mourning, and lamentation and woe. What has the reign of infidelity been, but a reign of terror?—its history is written in the annals of the French Revolution. The popular voice may shout *democracy*, and clamor for equal rights. But what is liberty with the fetters still binding—what is freedom to those, whom the Son of God has not made free. Popery had its trial, and humanity was crushed. Infidelity in all its phases is only a blot on the page of history. Democracy may come to the rescue, but in vain—the human mind is not fitted for it; and the only hope of the world are those manifestations of God's government, which He will develop in his own way, time and manner. For these we now look. We will not at present hazard an opinion on what will transpire—let age and long experience speak. But on some things we may be permitted to remark—The chords of political power are bursting asunder, and the masses are breaking loose from earthly restraint. A new order of things must be introduced, for society in its present organization has become insane. In this perhaps we exceed the bounds of youthful modesty, but we feel impelled to give utterance to sentiments which we have learned from the Gospel. Whether the events to transpire, be the universal spread of *inspired* truth, or the mighty manifestations of the judgment day, we cannot determine; but of one thing we are certain:—"Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Let the results be as they may—Christians have a duty. May we not say—that *already* the angel of the everlasting gospel has winged his flight, and apostacy, despotism and death, have already started back in dismay. Need we remind our readers that not only the three hundred and sixty millions of China are panting for living water, but India, Africa, the islands of the sea, and the Continent of Europe, are all stretching out their hands to Protestant England and America. If ever there was a time when those at ease in Zion needed to fear the woe of God—it is now. O where are the Christians that can lay up their treasures on earth, while the Bridegroom tarrieth—while the Judge is at the door! The work of an age seems crowded into a day, and the whitened harvest field calls for labor of every kind. Zion's watchmen have no time to slumber now. "What

of the night?" is the inquiry on every side. The stewards of God—to whom have been committed the Lord's treasures, should wisely disburse their Lord's money. Not a gift in the church but may be judiciously employed to the glory of God. In conclusion: if the world stands we want a better world—a world governed and controlled by the motives and graces of the gospel—a world hallowed by the influences of truth, and stamped with the image of God. If time ceases, and the manifestations of the last day should burst upon us with terrific grandeur, we need to be prepared, and we are not without a startling admonition from the lips of him who spake as man never spake, and which has been borne to us above the madness and fury of eighteen centuries—"OCCUPY TILL I COME."

Religious Intelligencer, St. John, N. B.

### No more Sea.

"And there was no more sea." (Rev. 21:1).

I.

SUMMER Ocean, idly washing  
This grey rock on which I lean;  
Summer Ocean, broadly flashing  
With thy hues of gold and green;  
Gently swelling, wildly dashing  
O'er yon island-studded scene;  
Summer Ocean, how I'll miss thee,—  
Miss the thunder of thy roar,  
Miss the music of thy ripple,  
Miss thy sorrow soothing shore,—  
Summer Ocean, how I'll miss thee,  
When "the sea shall be no more."  
Summer Ocean, how I'll miss thee,  
As along thy strand I range;  
Or as here I sit and watch thee  
In thy moods of endless change—  
Mirthful moods of morning gladness,  
Musing moods of sunset sadness;  
When the dying winds caress thee,  
And the sinking sunbeams kiss thee,  
And the crimson cloudlets press thee,  
And all nature seems to bless thee;—  
Summer Ocean, how I'll miss thee,—  
Miss the wonders of thy shore,  
Miss the magic of thy grandeur,  
When "the sea shall be no more!"

II.

And yet sometimes in my musings,  
When I think of what shall be;  
In the day of earth's new glory;  
Still I seem to roam by thee.  
As if all had not departed,  
But the glory linger'd still;  
As if all that made thee lovely,  
Had remained unchangeable.  
Only that which marr'd thy beauty,—  
Only that had pass'd away,  
Sullen wilds of Ocean-moorland,  
Bloated features of decay,  
Only that dark waste of waters,  
Line ne'er fathom'd, eye ne'er scann'd,  
Only that shall shrink and vanish,—  
Yielding back the imprison'd land,  
Yielding back earth's fertile hollows,  
Long-submerged and hidden plains;  
Giving up a thousand valleys,  
Of the ancient world's domains.  
Leaving still bright azure ranges,  
Winding round this rocky tower;  
Leaving still yon gem-like island,  
Sparkling like an ocean-flower,  
Leaving still some placid stretches,  
Where the sunbeams bathe at noon,  
Leaving still some lake-like reaches,  
Mirrors for the silver moon.  
Only all of gloom and horror,  
Idle wastes of endless brine,  
Haunts of darkness, storm and danger,—  
These shall be no longer thine.  
Backward ebbing, wave and ripple,  
Wondrous scenes shall then disclose;  
And, like earth's, the wastes of ocean  
Then shall blossom as the rose.

London "Quarterly Journal of Prophecy."

### Morning.

NIGHT is with us now—dark and desolate, with terrible gloom and dim flitting shadows. Storms are ours, and the bright lightnings mock us with their horrible brilliancy, and hoarse thunders echo from the dark storm-clouds, while ever on our ear falls the roar of surges from the dark "ocean of time," now near, and terribly distinct, and again far distant, so far, that they seem but the echo of dying music. But now and then comes a blessed ray of light and hope amid the dreariness, faint 'tis true, but ever thrice welcome; for do they not presage to the poor weather-beaten mariner who has been long tossed on the rough billows of "life's ocean," a brighter day? "The morning cometh!" glorious and beautiful. The day-star, its first bright messenger, hath long since heralded its approach, even now its fitful blushes tinge the far hill-tops; already the faint flush grows brighter against the eastern sky. Welcome bright tokens. And

thrice welcome thou morning of beauty, before whose dazzling presence the darkness of untold ages shall flee dismayed; and light, blessed, joyous, brilliant light shall supply the place, where so late gloom and darkness reigned. All hail, happy morn! that shall with thy bright glory restore this fallen earth, and bid a holy Paradise bloom again, more lovely, and never to fade as the first. Pilgrim, rejoice, "the morning cometh." A few more of life's storms to brave, and thy frail tempest-driven bark shall anchor safely within the harbor of rest. Be true. A crown for the faithful, brilliant with reflected glory from the Saviour's radiant brow. A robe for the upright, more dazzlingly bright than the white robe of winter gemmed with sunbeams. A home for the righteous—but here all language is inadequate.

Dost thou love the beautiful of earth? Canst thou drink in the melody of brooks and streams? or dost thou rather love the bold free music of the mountain cataract? Can the low whispering of the summer winds through the leaves of the forest speak to thy heart? Dost thou cherish the fair frail flowers, playthings of an hour? Dost thou love the face of beauty? and can music stir the deep fountains of thy soul with its soft measures, and cause thine eyes to swim in earth-born tears? Dost thou love all of beautiful in earth or heaven? Then rest thee; for far more than thy fondest dreams shall be realized. Thy imagination in its boldest flight never dared soar high enough to paint the glories of the "better land." Nor could it; the full ideal is buried within the very heart of Deity, the soul and essence of beauty.

But ye can dream of a glorious land, all light and beauty; of softest skies, with never a cloud to dim their azure loveliness. Of balmy winds that ever breathe through bowers brilliant with immortal bloom. Of clear bright waters murmuring ever, pictures of transcendent beauty. Of sparkling brooks and streams that laugh in the gay sunbeams, and sport amid the green meadows. Of wood and mountain, beautiful in solitary grandeur. Of every form of loveliness on which the mind best loves to linger; nor fear that, like other dreams, it may prove the mere phantom of a heated brain. No, the most brilliant ideal can never vision one half the full dazzling glory of the real. "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man, the things which God hath prepared for those who love him." No wonder, then, that the pilgrim of earth, amid the dark stormy scenes of life, ever looks to this bright star of hope and promise. No wonder that he hails with delight each token of approaching day; a day that shall terminate his cares and sorrows; a day of eternal rest, free from temptation and sin; a day of blessed light, with no night to dim its unclouded glory; and of whose immortal beauty, the eye shall never tire, the soul never weary.

Happy future! glorious destiny! Let it be our constant prayer, that we may remain firm and true, even unto the end, that when the bright beams of that fair "morning" shall dispel the gloom and darkness of this "night of weeping," we may be deemed worthy to behold the beauty, and revel in the joys of "Paradise restored."

C. F. HAWKES.

Lowell, February, 1854.

(For the Herald.)

### The Christian's Rest.

"THERE remaineth therefore a rest for the people of God." (Heb. 4:9.)

Sweet, precious, comforting words. What language could be more cheering to the weary pilgrim passing through this vale of tears, perplexed by cares and temptations, than this? What prospect so bright as that of a final rest, when life's uneven journey is complete, its storms buffeted, its labor done?

'Tis this that rejoices the heart of the humble follower of Jesus—that consoles him in affliction—comforts him in sadness, and buoys him up under all the trials which are incident to the present life; it leads him to look away from "the things which are seen and temporal, to those which are unseen and eternal." We all know how sweet is rest, even here; what should we do were it not for the night inviting us to calm and peaceful slumber? What would the traveller pursuing his toilsome journey, perchance over the lonely desert, do, were there not here and there an oasis where he might take that rest which exhausted nature demands? But what is the transient rest here, compared with that which shall be hereafter? Here we cannot be sure of rest for a night or even an hour; how often are we disturbed by unpleasant dreams, the sudden approach of disease, and a thousand other causes; but there we shall enjoy an eternal rest—a rest from everything that mars our peace and happiness; we shall not have to wait for a night to come, that we may rest from our labors, for there we shall never tire, and therefore shall need no night in which to rest.

O joyful thought, to enjoy a long eternal day of rest; a day without night; without a cloud

to dim its glory, with no grief to sadden its joy, and no sin to taint its purity. But this blissful state of rest can only be enjoyed by those who have been willing "to enlist under the banner of King Emanuel, who have been good soldiers of the cross," and have "fought the good fight of faith;" these only will be sharers in that rest. Those who have refused to comply with the conditions on which it is to be obtained will of course be rejected. And it is to be feared that many who are cherishing a hope that this enduring hope will be theirs, are too anxious for a life of ease and enjoyment here, to do all that is requisite to obtain it.

It would seem as if this promised rest was desirable enough to make all whose minds had ever been led to contemplate it (and especially every Christian) give all diligence to secure it for themselves; but experience and observation prove that this is not always the case. Listen to the exhortation of the apostle, "Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it."

Let us think less of the transitory, fleeting objects of earth, and keep our eye steadily fixed on our glorious rest. Soon our deliverer will come, and then if found faithful to our Master's cause—firm at our post of duty, we shall enter upon "that rest which remaineth for the people of God."

S. A. GORTEN.

Manchester, Feb. 1854.

### Interesting Incidents.

THE following account is given by the Rev. Leigh Richmond, as having been related by a minister in a meeting of the British Foreign Bible Society.

A drunkard was one day staggering in drink on the brink of the sea. His little son by him, three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his poverty, and of the criminal cause of it, in a kind of rage, occasioned by his intemperance and despair, hurled the little innocent into the sea, and made off with himself. The poor little sufferer, finding a floating plank by his side on the water, clung to it. The wind soon wafted him and the plank into the sea.

A British man-of-war, passing by, discovered the plank and child; a sailor at the risk of his own life, plunged into the sea, and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of poor Jack. He grew up on board that man-of-war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action of the late war, an aged man came under his care, nearly in a dying state. He was all attention to the suffering stranger, but could not save his life.

The aged stranger was dying, and thus addressed this kind young officer: For the great attention you have shown me, I give you this only treasure that I am possessed of—(presenting him with a Bible, bearing the stamp of the British and Foreign Bible Society.) It was given me by a lady; has been the means of my conversion; and has been a great comfort to me. Read it and it will lead you in the way you should go. He went on to confess the wickedness and profligacy of his life before the reception of his Bible; and, among other enormities, how he once cast a little son, three years old, into the sea, because he cried to him for needed food!

The young officer inquired of him the time and place, and found here was his own history. Reader, judge if you can, of his feelings, to recognize in the dying old man, his father dying a penitent under his care! and, judge of the feelings of the dying penitent, to find that the same young stranger was his son—the very son whom he had plunged into the sea, and had no idea but that he had immediately perished! A description of their mutual feelings will not be attempted. The old man soon expired in the arms of his son. The latter left the service, and became a pious preacher of the gospel. On closing this story, the minister in the meeting of the Bible Society, bowed to the chairman, and said, "Sir, I am little Jack."

### "Till the Day Dawn."

THAT is, the marriage day; in Hebrew, called "day," by way of excellence. To say the truth, it is a day, and called "the day of Christ," "the day of redemption." It is called so for these causes.—1st. It is the day when Christ is perfect in his members. Now Christ's body is mangled, arms, and legs, and hands, in sundry places; some not born, some born, but in the devil's service; some rotting in the earth, some cast into the sea; Christ is bleeding in his members. 2d. That day Christ shall give in his accounts. As Chief Shepherd, he shall make an account of all his lambs, and tell his Father, "These be all my silly sheep; they have win away with their



lives. I went through woods and waters, and briars and thorns, to gather them in, and my feet were pricked, and my hands and my side pierced ere I could get a grip of them. But now, here they are!" Judge ye, if ye will not have a blythe heart to hear Christ and his Father count together, when ye shall be all standing under the broad scarlet robe of Christ's righteousness, and so many glorified angels looking on! 3d. Every soldier shall that day shew his wounds to his Lord, saying, "Lord, I have lost this and this for thee." And God shall take us to his chamber of presence—all glorious tapestry there!

"And the shadows shall flee away." This life is all night, because of the darkness of our mind. We see but the portrait of the kingdom in the glass of the Word and sacraments. But when that day dawns, we shall see him face to face.

Cry ye to him, "Come," for he cries to you, "Come," and thus ye will meet. Ratherford.



## The Advent Herald.

BOSTON, FEBRUARY 25, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH. CHAPTER XXXIV.

AND the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched, night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.—vs. 9, 10.

By the use of metaphors, the turning of streams of water and the land into pitch, and the dust of the land into brimstone, illustrate the destruction of the men and animals in Idumea; which will be as complete as if they were subjected to the action of those elements. And the affirmation that it will never be quenched, is equivalent to a declaration that the land shall no more be inhabited to the end of the world.

About five years subsequent to the conquest of Jerusalem, Nebuchadnezzar humbled all the neighboring nations, (see Jer. 25:15-26,) among which were "Edom, and Moab, and the children of Ammon." Malachi said of it, (1:2-4), "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever." In time, the kingdom of the Idumeans became utterly extinct, and its mountains were left without inhabitants. Travellers who have penetrated into the country, find only desolate cities, and remains of fortified places. Says the infidel Volney:

"From the reports of the Arabs of Bakir, and the inhabitants of Gaza, who frequently go to Maan and Karak, on the road of the pilgrims, there are to the south-east of the lake Asphaltites, (Dead Sea,) within three days' journey, upwards of thirty ruined towns absolutely deserted. Several of them have large edifices, with columns that may have belonged to the ancient temples, or at least to the Greek churches. The Arabs sometimes make use of them to fold cattle in; but in general avoid them on account of the enormous scorpions with which they swarm."—*Travels*, v. 2, pp. 344-346.

Seetzen was told that "at the distance of two days and a half from Hebron he would find considerable ruins of the ancient city of Abbe, and that for all the rest of the journey he would see no place of habitation; he would meet only with a few tribes of wandering Arabs."—*Travels*, p. 46.

Of the eastern part of Edom and Arabia Petraea, Burckhardt says:

"It might with truth be called Petraea, not only on account of its rocky mountains, but also of the elevated plain" [of Seir] "already described, which is so much covered with stones, especially flints, that it may with great propriety be called a stony desert, although susceptible of culture; in many places it is grown over with wild herbs, and must once have been thickly inhabited, for traces of many towns and villages are met on both sides of the Hadj road, between Maan and Akaba, as well as between Maan and the plains of Haouran,

in which direction also are many springs. At present all this country is a desert, and Maan is the only inhabited place in it."—*Travels*, p. 436.

Burckhardt describes many ruins of places which he visited, and gives an interesting description of Petra, the ancient capital of Idumea; for which, see note on chap. 16:1.

As Idumea extended from the Dead Sea south to the gulf of Akaba, the eastern fork of the Red Sea, the natural course of travel between Egypt and Assyria led directly through it. Petra, the capital of Idumea, was for a long time a great commercial capital. Says Dr. Vincent:

"The caravans in all ages, from Minca in the interior of Arabia, and from Gerrka on the Gulf of Persia, from Hadramot on the ocean, and some even from Sabea in Yemen, appear to have pointed to Petra as a common centre; and from Petra the trade seems to have branched out into every direction, to Egypt, Palestine, and Syria, through Arsipoe, Gaza, Tyre, Jerusalem, Damascus, and a variety of intermediate roads that all terminated on the Mediterranean."—*Commerce of the Ancients*, v. 11, p. 263. (See *Labord's Journey to Arabia Petraea*, p. 17.)

Idumea was thus a great thoroughfare for nations. As early as the time of Moses, a way led through it, known as the "king's high-way," which is the most ancient road referred to in history; and when he asked permission of the king of Edom to pass through his country, he said, (Num. 20:17), "We will not pass through the field, or vineyards, neither will we drink of the water of the wells: we will go by the king's high-way, we will not turn to the right hand nor to the left, until we have passed thy borders." Israel, as before shown, was inhumanly denied a passage through the land; and now, a part of the malediction uttered against it, was, "None shall pass through it for ever and ever,"—i. e., it should cease to be a thoroughfare for nations and even for individuals.

So literally has this part of the prophecy been fulfilled, that of travellers who have penetrated into it Volney said:—"The country has not been visited by any traveller, but it well merits such an attention."—*Travels*, v. 2, p. 344. Burckhardt, when in the north-east of it, said he "was without protection in the midst of a desert where no traveller had ever before been seen."—*Travels in Syria*, p. 421. Thinking to pass through it to Jerusalem, he was told that it was impossible. Captains Irby and Mangles offered five hundred piastres to an Arab tribe to conduct them to Wady Mousa, but could not gain their consent, for any amount—the Arabs "observing that money was of no use to a man if he lost his life."—*ib.* p. 349.

But the cormorant and the bittern shall possess it; the owl also, and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.—v. 11.

The cormorant (Heb. *kath*) and bittern, were, evidently occupants of desolate places, as the owl and raven are known to be. Their possession of the land, shows its abandonment by man. Burckhardt says: "The bird katta is met with in immense numbers; they fly in such large flocks, that the Arab boys often kill two or three at a time, merely by throwing a stick among them." "The fields of Tafyle" (near Edom), "are frequented by an immense number of crows."—*Trav.* pp. 405, 406.

And Irby and Mangles say: "The screaming of eagles, hawks, and owls, which were soaring in considerable numbers above our heads, seemingly annoyed at any one approaching their lonely habitation added much to the singularity of the scene."—*Trav.* p. 415.

There are metaphors in this text, in the denomination of confusion "the line," and emptiness, "the stones," or plummets. A parallel passage is found in 2 Kings 21:13—"I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab"—instruments in building, being used to illustrate the bringing upon it of disorder and desolation.

They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.—v. 12.

The entire population of Idumea was not destroyed at once, when conquered by Nebuchadnezzar. The remnant was afterwards subdued by John Hyrcanus, who compelled them to be circumcised; and they continued subject to the Jews, till that country went into the possession of the Romans. Some of them removed within the boundaries of Judah; and those who remained near Mount Seir became mingled with the Nabatheans, descendants of a son of Ishmael, and were called Nabatheans, till they became extinct. The kingdom was thus blotted out. The text represents the remnant of the people before they had all disappeared, as calling to the nobles and princes to resume the government of the land, but finding none there to govern: the kingdom was at an end.

And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, and a court for owls.

The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; The screech-owl also shall rest there, and find for herself a place of rest.

There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: There shall the vultures also be gathered, every one with her mate.—vs. 13-15.

There are no tropes in these texts, which represent Idumea as entirely abandoned by man, as overgrown by weeds and a useless vegetation, and as being possessed by the most wild and doleful creatures.

Where the land was depopulated, many of the dwellings of the inhabitants, being built of stone were left standing, (see note on vs. 9, 10,) and became overgrown with weeds and the haunts of birds and beasts. Petra, its capital abounds in temples, tombs, and ruins, hewn from the solid rocks of the mountains which enrich it. (See note on 16:1.) And Stephens, calling to mind this prophecy of Isaiah, wrote:

"I would that the skeptic could stand as I did, among the ruins of this city among the rocks, and there open the Sacred Book and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his heart quaking with fear, as the ancient city cries out to him in a voice loud and powerful as one rising from the dead; though he would not believe Moses and the prophets, he believes the hand-writing of God himself, in the desolation and eternal ruin around him."—*Incidents of Travel in Egypt*, &c. v. 2, p. 76.

The "dragon" is supposed to be a large species of winged serpent, famous in the dark ages, that should take possession, with the owls, of their deserted dwellings.

The "wild beasts of the deserts," are animals that abound in dry and desolate places—supposed by Bochart to be wild-cats, or catamounts, remarkable for their cry, which resembles that of an infant.

By the "wild beasts of the island," he supposes the jackal is signified, which is distinguished for its howlings in the night. "Satyrs," are rendered by the LXX. demons or devils; but it doubtless means some kind of animal, which joins its voice to the cry of the wild-cat, the howlings of the jackal, and the screaming of the owl—all serving to make night hideous. The owl's laying, &c., shows that they would be undisturbed by man; and the whole description exhibits a desolate region abounding in ruins, and animals that make such their abode.

Seek ye out of the book of the Lord, and read: No on of these shall fail, none shall want her mate: For my mouth it hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line: They shall possess it for ever, from generation to generation shall they dwell therein.—vs. 16, 17.

The Lord, by an apostrophe to the people and nations addressed in the commencement of this chapter, demands their careful consideration of this prophecy, and a comparison of the prediction, with its fulfilment, between which is promised an agreement in every particular.

The expression, "none shall want her mate," appears to refer to the animals before spoken of, by which their several kinds should be continued in the possession of the land.

There is a metonymy in the use of the word "mouth" which is put for Jehovah who had commanded these events, and would gather, or assemble these birds and animals to that deserted country,—"gathered" being a substitution for the acts of his providence which should effect such a result.

Conquered countries were usually surveyed or divided into suitable portions, which were apportioned among the victors by lot. By a reference to this, to "cast a lot for them" and to "divide it to them by line," are substitutions for the Divine arrangement which should secure this forsaken land to the possession of these creatures to the end of time. All travellers testify to the exact fulfilment of this prophecy,—which, from the 4th verse, is an evident digression from the subject of the previous portions of this chapter, of which the next chapter is a continuation.

DAY OF SPECIAL PRAYER.—The General Assembly of the Presbyterian church (O. S.) appointed the last Thursday in February (last Thursday) as a day of special prayer, in reference to the increase of candidates for the ministry. The following is the resolution, recommending the observance of the day.

"Resolved, That the lamentable dearth of candidates in the Church, while the call both from the Home and Foreign fields is becoming more frequent and pressing, is the subject of serious alarm; involving great responsibilities on all concerned, and demanding in the most urgent manner the immediate and particular attention of ministers, elders, parents, and pious young men; and the Assembly express the opinion that constant and earnest prayer should be made to the Lord of the harvest, both in public and private, until a gracious answer is given in his holy providence; and that the last Thursday of February next, be recommended as a day of special prayer and public instruction on this subject in all our churches."

### THE LITTLE HORN.

BY THE EDITOR.

UNDER this head in another column, is an article signed I. A., which has suggested the following comments on the paragraphs with corresponding notations:

1. If the writer meant to assert that the Papal hierarchy never attained absolute ecclesiastical power, it would not accord with history. If he meant that the attainment of such supremacy did not constitute it "the little horn," it is not expressed. The papacy was first connected with the civil power, as early as the reign of Constantine, who in A. D. 312 took it under his protection and issued an edict allowing Christians the free exercise of their religion. And Bower says that it was "under the benign auspices of Constantine that the ecclesiastical hierarchy was first formed and settled in the manner it continues to this day—the new form of government introduced by that prince into the state, serving as a model for the government of the church."—p. 47. (See *Chron. Table*, A. D. 314.)

A still closer connection of the civil with the ecclesiastical power was made when Theodosius "dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects." "It is our pleasure (such is the Imperial style,) that all the nations, which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans; which faithful tradition has preserved; and which is now professed by the PONTIFF DAMASUS, and by Peter, Bishop of Alexandria, a man of apostolical holiness. According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost; under an equal majesty, and a pious Trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and as we judge, that all others are extravagant madmen, we brand them with the infamous name of heretics; and declare, that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties, which our authority guided by heavenly wisdom, shall think proper to inflict upon them."—*Gibbon*, v. 2, p. 156.

We presume, however, the writer means something more than a mere connection, but has neglected to express it.

2. Claiming independence, and being in a position to maintain it, are distinct questions. Every well read ecclesiastical historian is aware that the see of Alexandria, had had recourse to the see of Rome previous to 521, for protection against the patriarchs of Constantinople.

3. This writer has virtually conceded that the see of Rome was not in A. D. 521 independent of the civil power, or in a position to dictate to and control it. If it was not so in A. D. 521, such power, if commenced in 519, was short-lived! This concession overturns all the argument for 519 from the other writers in its defence, to whom we have before replied, and against whom we advanced this fact as an insurmountable obstacle to their position. They should have a better understanding with each other.

4. A supremacy over other churches was given by the civil power in 533, by the decree of Justinian, making the Bishop of Rome the head of all the churches. (See *Chron. Table*.) The prophetic period refers, not to the existence of the horn, but to its dominion over the saints of the Most High.

5. If a horn could symbolize only civil government, there would be reason for recurring to such, as the representative of the "little horn;" but if a horn may symbolize government, or power irrespective of its being civil or ecclesiastical, then that distinction does not hold good. In the *Herald* of Jan. 14, "Berean" has an argument on this point worthy of consideration. A horn is an emblem of power, and as such it is used variously, both as a symbol and trope. The government symbolized, is ordinarily of a political nature; but this little horn is shown to be no common one, symbolizing ordinary civil rulers, but is possessed of unusual characteristics not common to ordinary horns, viz., "eyes" and "mouth" and a "look more stout than its fellows." These, in the symbol, are constituents of the horn, and not an organism separate from it of which it might be divested without violence to its completeness. They are as much a part of this horn, as the head is a part of the beast, and are as essential to its integrity. Being thus constituted, it can symbolize no ordinary succession of rulers; but those symbolized must be regarded as prophetic and priestly, as well as kingly; and as such, the subjects of the papacy have venerated the possessors of the Roman see. That see has been in all essentials, an ecclesiastical kingdom: and as such it has been regarded by



all the great writers on prophecy. Even the Catholics themselves so denominated it. Bellarmine devotes his first book "of the Pontiff" to prove that such is and ought to be its government. He says, "All Catholic doctors agree in this, that the ecclesiastical government committed to men by God is a monarchy."—*De Rom. Pont. lib. i. c. v.* The papal hierarchy, small and puny at first, attained to territorial possessions, made and executed its own laws, had its own courts of adjudication, and possessed all the appliances of an effective monarchy. The papal hierarchy is denominated in the Apocalypse, "An image of the Beast"—being "patterned after the government of the state."

It is expressly stated in Daniel 7:24, that the king or kingdom, symbolized by this horn, "shall be diverse from the first" ten; of which Bishop Newton says:

"It signifies that his kingdom shall be of a different nature and constitution: And the power of the pope differs greatly from that of all other princes, being an ecclesiastical and spiritual, as well as a civil and temporal authority.—'And behold in this horn were eyes like the eyes of a man,' (v. 8.) To denote his cunning and foresight, his looking out and watching all opportunities to promote his own interests: And the policy of the Roman hierarchy hath almost passed into a proverb; the pope is properly an *overlooker* or *overseer*, *επισκοπος* or bishop, in the literal sense of the word.—'He had a mouth speaking very great things,' (vs. 8, 20.) And who hath been more noisy and blustering than the pope, especially in former ages, boasting of his supremacy, thundering out his bulls and anathemas, excommunicating princes, and absolving subjects from their allegiance?—'His look was more stout than his fellows,' (v. 20.) And the pope assumes a superiority not only over his fellow bishops, but even over crowned heads, and requires his foot to be kissed, and greater honors paid to him than to kings and emperors themselves.—'And he shall speak great words against the Most High,' (v. 25.) or as Symmachus interprets it, *he shall speak great words as the Most High*; setting up himself against all laws divine and human, arrogating to himself godlike attributes and titles of holiness and infallibility, exacting obedience to his ordinances and decrees, in preference to, and open violation of reason and Scripture, insulting men and blaspheming God. In Gratian's decretals the pope has the title of *God* given to him.—'And he shall wear out the saints of the Most High,' by wars and massacres, and inquisitions, persecuting and destroying the faithful servants of Jesus, and the true worshippers of God, who protest against his innovations, and refuse to comply with the idolatry practised in the church of Rome.—'And he shall think to change times and laws'; appointing fasts and feasts, canonizing saints, granting pardons and indulgences for sins, instituting new modes of worship, imposing new articles of faith, enjoining new rules of practice, and reversing at pleasure the laws both of God and men.—'And they shall be given into his hand, until a time, and times, and the dividing of time.'"  
*Dis. Proph.* pp. 220, 221.

6. The fourth beast of Daniel 7th, and the scarlet-colored beast of Rev. on which the woman was seen, are not in all respects corresponding symbols. The analogies of the former are partially represented by the dragon, partially by the beast that came out of the sea covered with blasphemy, and partially by the scarlet-colored beast. The fourth beast in Daniel is the representative of Rome through all its stages of progress; while distinct eras in its history are respectively marked by the successive beasts of the Apocalypse. The three last enumerated, are in a measure one; but the period terminating with the imperial rule is indicated by the crowns encircling the heads of the dragon, while its decem-regal state is shown by the transfer of the crowns to the horns of the blasphemous beast, and the supremacy of the papal rule is shown by the woman on the scarlet beast. The ten horns of Daniel's fourth beast, correspond to the ten horns on the several apocalyptic beasts; while the "little horn" of Daniel's fourth, corresponds to the "image" of the blasphemous, and to the woman on the scarlet beast of John.

7. The territorial distinction attempted to be made between the head and body of Daniel's fourth beasts, cannot be sustained by the principles or usage of symbols. To make the head to symbolize one portion of the Roman territory, in distinction from that symbolized by the trunk and other parts of the body of the beast, is destitute of all analogy. The head is the directing power—the executive of the beast; and in the corresponding kingdom, there must be an analogous relation: it symbolizes the government that rules the state. In Daniel, the distinctions in the forms of government that preceded the imperial in Rome, are not designated, as they are on the beasts of the Apocalypse, by a plurality of heads, successive in their administrations till they are superseded by the contemporaneous horns; so that in the former, the same head symbolizes the government of Rome during the whole period of its undivided forms—the government which controlled its entire possessions.

There is a distinction attempted to be made between the conquered and the unconquered parts of the Roman empire, which will not abide the test

of criticism. We know not by what principle unconquered countries may be included as parts of the empire.

The position of the horns on the head of the beast, is instanced as indicative of the territorial position of the kingdoms thus symbolized. But that is without significance. It is in accordance with the laws of propriety, that the head of the beast, rather than the back or belly, should be the seat of its horns. The head being the executive of the beast it is fit that a division of the government of the Roman empire among ten contemporaneous ruling dynasties, should be symbolized by horns proceeding from the symbol of united empire—the head.

The position of the woman on the scarlet-colored beast, is also made significant of territorial location; but with no more reason than the former. The distinction based on it, is entirely fanciful; for nothing would be more awkward than to seat a woman on the head or on the rump of the beast. The prophecy is silent respecting the part of the beast on which she was seen to be seated; and her place is only inferred from the usual position of a rider on a beast. To assume what her position was, and then to attach significance to that assumption, is drawing a conclusion without premises.

The symbol of the woman on the scarlet-colored beast, corresponds with the little horn of Daniel's fourth beast, which "came up among them," i. e., among the ten horns; so that it also preceded from the head of the beast. If then its position on the beast is indicative of the territorial position of the government symbolized, it should also be looked for among the ten kingdoms. But we locate it there for a better reason. It is only Western Rome that is symbolized by the blasphemous and by the scarlet-colored beasts. The Eastern empire, succeeding to the place occupied by Daniel's third beast, and symbolized by the exceeding great horn that came out of one of the four horns of the he goat (Dan. 8:9), finds its representative in the two-horned beast of John. The image to the ten-horned beast of blasphemy, corresponds to the woman on the scarlet-colored beast, and is made by the command of the two-horned. While therefore the papacy is limited in its supremacy to the sees of the Western empire, she is first denominated "universal bishop" by the decree of the emperor of the Eastern—harmonizing in all particulars with the prophecy. The papal hierarchy has been emphatically a Latin church; and no extended supremacy has been long admitted by the sees beyond the limits of the Latin kingdoms. And it is in that locality that the conditions of the prophecy oblige us to look for the supremacy of the little horn. On this point Bishop Newton very incontrovertibly remarks:

"The little horn, is to be sought among the ten kingdoms of the western Roman empire. I say of the western Roman empire, because that was properly the body of the fourth beast; Greece and the countries which lay eastward of Italy belonged to the third beast; for the former beasts were still subsisting, though their dominion was taken away. 'As concerning the rest of the beasts,' (saith Dan. 7. 12.) they had their dominion taken away; yet their lives were prolonged for a season and a time.' And therefore, as Sir Isaac Newton rightly infers, 'all the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedon, Greece, Thrace, Asia Minor, Syria, and Egypt, are still the third. And those of Europe, on this side of Greece, are still the fourth. Seeing therefore the body of the third beast is confined to the nations on this side the river Euphrates, and the body of the fourth beast is confined to the nations this side of Greece; we are to look for all the four heads of the third beast, among the nations on this side the river Euphrates; and for all the eleven horns of the fourth beast, among the nations on this side of Greece. And therefore, at the breaking of the Greek empire into four kingdoms of the Greeks, we include no part of the Chaldeans, Medes and Persians, in those kingdoms, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek empire at Constantinople, among the horns of the fourth beast, because it belonged to the body of the third.' For the same reason, neither can the Saracen or the Turk be the little horn or Antichrist, as some have imagined them to be; neither do they come up to the character in other respects."—*Dis. Proph.* p. 215.

8. Having shown that the distinction attempted to be made in the respective position of the horns on the head of Daniel's fourth beast, and of the woman on John's scarlet beast, is entirely without significance; it follows that the conclusion drawn from it must disappear with the premises. And therefore the position that it requires the union of the woman with the unconquered parts of the empire to correspond to the little horn, is fanciful and without support.

To make the woman, equivalent merely to the "eyes" and "mouth" of the little horn,—to make the trunk of the beast, Rome's unconquered territory,—to make the supposed seat of the woman on

the beast, a connection with that unconquered part, while the position of the horns on the head, are made significant of a location in the conquered parts, may be very ingenious, but merits no higher praise. For if the eyes and mouth correspond to the woman, the horn, dismembered of them, to be symbolic of the unconquered parts, (as is necessary to make good such an argument) should correspond to, and grow out of the back of the beast, instead of being on the head among the other horns; and on the same argument the eyes of the horn should have been where the woman sat, on the back of the beast!

If they, without the little horn, constitute a correspondence with the woman, either the woman should have been perched on a little horn, or the eyes and mouth should have been disconnected with it. For if the woman is only eyes and mouth, where is the horn of the scarlet beast to which she sustains such a relation? Both beasts have bodies; but the scarlet beast is as destitute of a corresponding horn, as it is of eyes and mouth appropriate to it! It will be labor lost to attempt to evade the position that the blasphemous beast of John corresponds to Daniel's fourth beast as it existed before the rise of the little horn; and that the scarlet beast with the woman, corresponds to that of Daniel after the little horn arose. Hence the conclusion is unavoidable, that the woman corresponds to that horn—distinguished as it is from the others by its eyes and mouth. These were as much constituents of the little horn, as the head was of the beast; and they could no more be separated from it and preserve their significance, than the head could be, severed from the body. A horn might be plucked from the head of the beast without the destruction of the beast, or the woman might be unseated from her position on it; but for a pair of eyes and mouth to exist, disconnected with any organism, would be an anomaly for which there is no analogy. It was the position of these, that constituted the diversity of this horn, from the others that preceded it.

9. That the acquisition of power, is the basis of the Papal supremacy, or that it was in connection with civil power, is not to be denied. But that civil power was to be controlled by the ecclesiastical, and not that by it—a distinction worthy of being pondered by those ambitious to discuss the significance of symbols. Over the Latin kingdoms the Papacy did acquire this supremacy, and become itself a temporal power; and thus was matured the Little Horn.

It was not an alliance of the civil with the ecclesiastical, but the dominion of the latter over the former, that gave the Papacy its supremacy. The connection of the Papacy with the Eastern Empire, was not a permanent connection. As it did not continue during the period that the horn was to have dominion over the saints, it fails to fulfil the conditions of the prophecy, and therefore it is to be looked for in another locality. The eyes and mouth were appendages of one horn, and were not transferable from one to another; so that the same power which is first recognized as symbolized by the horn, must continue as the representative of that symbol during its whole continuance. It was to the horn as a whole, that the dominion of the saints was to be given, and not to its appendages. The civil power of Rome was exerted against heretics long before the time of Justin,—a fact no one will betray a want of acquaintance with history by denying. As early as 388 "the Emperor Theodosius, at the request of Nectarius, Bishop of Constantinople, enacted a law, dated the 10th of March, 388, forbidding the Apollinarians to hold assemblies, or to dwell in cities. As this law was executed with the utmost rigor, at least against the leading men of the party, who were banished the cities and confined to the deserts, the Apollinarians were in a few years reduced to a very small number, when they begged to be admitted to the communion of the Catholic Church, which was in the end granted them by Theodosius, who governed the Church of Antioch, from the year 416 to 428."—*Boyer*, p. 97.

The war dogs which have executed the will of the Papacy in the slaughter of proscribed believers, were the Latin kingdoms.

10. As a quotation is made from Milton, we will copy the whole of his admired sonnet, and fully join in the sentiment expressed.

"Avenge, O Lord, thy slaughtered saints, whose bones  
Lie scattered on the Alpine mountains cold,  
Even they who kept thy truth so pure of old,  
When all our fathers worshipped stocks and stones,  
Forget not; in thy book record their groans,  
Who were thy sheep, and in their ancient folds  
Slain by the bloody Piedmontese, that rolled  
Mother with infant down the rocks. Their moans  
The vales redoubled to the hills, and they  
To heaven. Their martyred blood and ashes sow  
O'er all the Italian fields, where still doth sway  
The triple tyrant; that from them may grow  
A hundred-fold, who having learned thy way,  
Early may fly the Babylonian war."

We will not dismiss this subject without commenting on the principle by which this new theory

constitutes the little horn. The Church is assumed to be only the eyes and mouth, and when united with the Eastern Empire, the union is assumed to be the "little horn." The fallacy of this will be seen in the following particulars:

First. The Eastern Empire was as much a horn without its connection with the Church as with; and if it was the kingdom represented by the symbol, the union of the Church with it could not be represented by the rise of the horn, but by a union of the eyes and mouth with it. For no principle of hermeneutics is better settled than that things symbolize things; acts, acts; and events, events. But in this new theory a horn, contrary to all analogy, is made to represent an event!!

Second. As events symbolize events, the rise of the little horn among the ten, can only symbolize the establishment of the kingdom which it represents; and as it came up among, and after the ten, the kingdom which it represents must become a kingdom after the establishment of the previous kingdoms. But the Eastern Empire was a separate and independent kingdom long before the establishment of any of those represented by the ten horns, and therefore cannot be the kingdom symbolized by the little horn. And hence even the connection of ecclesiastical power with it, cannot be symbolized by the addition of eyes and mouth to the little horn.

Third. The little horn at the time of its rise is characterized by the possession of eyes and mouth; and therefore, however long the eyes and mouth may be claimed to have been in existence before their connection with the civil power, the civil power with which the ecclesiastical becomes connected, has such connection at the time of its rise. And hence the Eastern Empire which existed as a kingdom two centuries before 519, cannot have become the correspondent of the little horn by any event transpiring so long after its existence.

Fourth. For the same reason, viz., that this horn at the time of its rise is thus characterized, and as its rise is subsequent to that of the ten, its correspondence must be looked for, not by the union of the ecclesiastical with some previously existing civil power, but by the acquisition of power by it; which acquisition of power is to be subsequent to the existence of the ten kingdoms which are symbolized by the horns which the little horn came up among. And it is the acquisition and exercise of this power, by and of itself, however obtained and by whomsoever granted, that is marked by the rise of this little horn; which represents, not the kingdom or kingdoms that make grants of power to the Papacy, but the power of the Papacy which is obtained by grant or usurpation from them, and afterwards exercised by it independent of them.

Fifth. The little horn exists as a horn, characterized by its symbols of priestly functions, during the whole of its period of 1260 years. But the Eastern Empire was subjugated by the Turks in 1453, and has since then existed only in connection with the false prophet, having no connection with the Papacy. And as from 519 to 1453, does not constitute a period to correspond with the conditions of the symbol, it can by no rule of correct interpretation, be recognized as the correspondent of the little horn.

Sixth. A connection of the Papacy with some other civil power, after the termination of a connection with the Eastern Empire, would not be a perpetuation of the same little horn; for a transfer of such connection, even on the principle of the new theory, could only be represented by a transfer of the eyes and mouth from one horn to another. But as no such transfer is indicated in the symbol; and as the prophet saw that "the same horn made war with the saints and prevailed against them until the Ancient of days came," it follows that a kingdom which ceased to exist as such more than four centuries before that event, cannot be the one represented by the little horn.

These and many other fallacies which exist in connection with this theory, are too apparent to leave logical and thinking minds with any valid excuse, when they violate such plain conditions of symbolization.

TO CORRESPONDENTS.—W. W. WHEELER.—There is in our opinion no reason whatever for supposing Mohammedanism to be represented by the little horn of the 7th of Daniel. It did not come up in the geographical locality—the western kingdom, where the correspondence to that horn must be found, and therefore cannot be represented by it. See article in this paper on the same subject.

NOTICE.—Friends ordering tracts by mail, will remember that under the present law each tract, however small, has to pay a postage of one cent.

"Memoir of William Miller." Price, in gilt, \$1.50; cloth, \$1.



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## EXPOSITION OF DANIEL 11:40-44.

(Continued from the "Herald" of Feb. 11.)

"The king of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships."

While in Egypt, a fearful storm is rising in the North: the whole of Asia is aroused, backed up by the powers of Europe, and aided by them to destroy the French in Egypt. The following history (from Abbott's "History of Napoleon," in Harper's Magazine for Feb. 1852,) will elucidate this prophecy:

The agents of the British government succeeded in rousing Turkey to arms, to recover a province which the Mamelukes had wrested from her, before Napoleon took it from the Mamelukes. Russia also, with her barbaric legions, was roused by the eloquence of England, to rush upon the French Republic in this day of disaster. Her troops crowded down from the north to ally themselves with the turbaned Turk, for the extermination of the French in Egypt. Old enmities were forgotten, as Christians and Mussulmans grasped hands in friendship, forgetting all other animosities in their common hatred and dread of Republicanism. The Russian fleet crowded down from the Black Sea, through the Bosphorus, to the Golden Horn, where, amidst the thunders of artillery, and the acclamations of the hundreds of thousands who thronged the streets of Constantinople, Pera, and Scutari, it was received into the embrace of the Turkish squadron. It was indeed a gorgeous spectacle as beneath the unclouded splendor of a September sun, this majestic armament swept through the beautiful scenery of the Hellespont. The shores of Europe and Asia, separated by this classic strait, were lined with admiring spectators, as the crescent and the cross, in friendly blending, fluttered together in the breeze. The combined squadron emerged into the Mediterranean, to co-operate with the victorious fleet of England, which was now the undisputed mistress of the sea. Religious animosities the most inveterate, and national antipathies the most violent, were reconciled by the pressure of a still stronger hostility to those principles of popular liberty which threatened to overthrow the despotism both of the Sultan and the Czar. The Grand Seigneur had assembled an army of twenty thousand men at Rhodes. They were to be conveyed by the combined fleet to the shores of Egypt, and there effect a landing under cover of its guns. Another vast army was assembled in Syria, to march down upon the French by way of the desert, and attack them simultaneously with the forces sent by the fleet. England, and the emissaries of the Bourbons, with vast sums of money accumulated from the European monarchies, were actively co-operating upon the Syrian coast, by landing munitions of war, and by supplying able military engineers. The British Government was also accumulating a vast army in India, to be conveyed by transports up the Red Sea, and to fall upon the French in their rear. England also succeeded in forming a new coalition with Austria, Sardinia, Naples, and other minor European states, to drive the French out of Italy, and with countless numbers to invade the territory of France. Thus it would be in vain for the Directory to attempt even to send succors to their absent general. And it was not doubted that Napoleon, thus assailed in diverse quarters by overpowering numbers, would fall an easy prey to his foes. Thus suddenly and portentously peril frowned upon France from every quarter.

Mourad Bey, animated by this prospect of the overthrow of his victorious foes, formed a widespread conspiracy, embracing all the friends of the Mamelukes and of the Turks. Every Frenchman was doomed to death, as in one hour, all over the land, the conspirators, with scimitar and poniard, should fall upon their unsuspecting foes. In this dark day of accumulating disaster the genius of Napoleon blazed forth with new and terrible brilliance.

Early in January, Napoleon received intelligence that the vanguard of the Syrian army, with a formidable artillery train, and vast military stores, which had been furnished from the English ships, had invaded Egypt, on the borders of the great Syrian desert, and had captured El Arish. He immediately resolved to anticipate the movement of his enemies, to cross the desert with the rapidity of the wind, to fall upon the enemy unawares, and thus to cut up this formidable army before it could be strengthened by the co-operation at Rhodes.

The English, to divert the attention of Napoleon from his project upon Syria, commenced the bombardment of Alexandria. He understood the object of the unavailing attack, and treated it with disdain. He raised a regiment of entirely a new kind, called the dromedary regiment. Two men seated back to back, were mounted on each dromedary; and such was the strength and endurance of these animals, that they could thus travel ninety miles without food, water, or rest. This regiment was formed to give chase to the Arab robbers who, in fierce banditti bands, were the scourge of Egypt.

The marauders were held in terror by the destruction with which they were overwhelmed by these swift avengers. Napoleon himself rode upon a dromedary. The conveyance of an army of ten thousand men, with horses and artillery, across such an apparently interminable waste of shifting sand, was attended with inconceivable suffering.

After having traversed a dreary desert of an hundred and fifty miles, the whole aspect of the country began rapidly to change. The soldiers were delighted to see the wreaths of vapor gathering in the hitherto glowing and cloudless skies. Green and flowery valleys, groves of olive-trees, and wood-covered hills, rose, like a vision of enchantment, before the eye, so long weary of gazing upon shifting sands and barren rocks. As they approached the mountains of Syria, clouds began to darken the sky, and when a few drops of rain descended, a phenomenon which they had not witnessed for many months, the joy of the soldiers was exuberant. A murmur of delight ran through the army, and a curious spectacle was presented, as, with shouts of joy and peals of laughter, the soldiers, in a body, threw back their heads and opened their mouths, to catch the grateful drops upon their dry and thirsty lips.

But perils were now rapidly accumulating around the adventurous band. England, with her invincible fleet, was landing men, and munitions of war and artillery, and European engineers, to arrest the progress of the audacious and indefatigable victor. The combined squadrons of Turkey and Russia also, were hovering along the coast, to prevent any possible supplies from being forwarded to Napoleon from Alexandria. Thirty thousand Turks, infantry and horsemen, were marshaled at Damascus. Twenty thousand were at Rhodes. Through all the ravines of Syria, the turbaned Mussulmans, with gleaming sabres, were crowding down to swell the hostile ranks, already sufficiently numerous to render Napoleon's destruction apparently certain. Still unimpressed, Napoleon pressed on, with the utmost celerity, into the midst of his foes.

Napoleon now prepared to march upon Acre, the most important military post in Syria. It was the only fortress in Syria which could stop him. Its subjugation would make him the undisputed master of Syria. The Turks were not idle. By vast exertions they had roused the whole Mussulman population to march, in the name of the Prophet, for the destruction of the "Christian dogs." An enormous army was marshaled, and was on its way for the relief of the beleaguered city. Damascus had furnished its thousands. The scattered remnants of the fierce Mamelukes, and the mounted Bedouins of the desert, had congregated, to rush, with resistless numbers, upon their bold antagonist.

Napoleon had been engaged for ten days in an almost incessant assault upon the works of Acre, when the approach of the great Turkish army was announced. It consisted of about thirty thousand troops, twelve thousand of whom were the fiercest and best trained horsemen in the world. Napoleon had but eight thousand effective men with which to encounter the well-trained army of Europeans and Turks within the walls of Acre, and the numerous host rushing to its rescue. It was early in the morning of the 16th of April. The unclouded sun was just rising over the hills of Palestine, and revealed to his view the whole embattled Turkish host spread out before him. The eye was dazzled with the magnificent spectacle, as proud banners and plumes, and gaudy turbans and glittering steel, and all the barbaric martial pomp of the East was reflected by the rays of the brilliant morning. Twelve thousand horsemen, decorated with the most gorgeous trappings of military show, and mounted on the fleetest Arabian chargers, were prancing and curveting in all directions. A loud and exultant shout of vengeance and joy, rising like the roar of the ocean, burst from the Turkish ranks, as soon as they perceived their victims enter the plain. The French too proud and self-confident to retreat before any superiority in numbers, had barely time to form themselves into one of Napoleon's impregnable squares, when the whole cavalcade of horsemen, with gleaming sabres and hideous yells, and like the sweep of the wind, came rushing down upon them.

There were occasional lulls in this awful storm, during which each party would be rousing its energies for more terrible collision. The besiegers burrowed mines deep under the foundations of walls and towers, and with the explosion of hundreds of barrels of gunpowder, opened volcanic craters, blowing men and rocks into hideous ruin. In the midst of the shower of destruction darkening the skies, the assailants rushed, with sabres and dripping bayonets, to the assault. The onset, on the part of the French, was as furious and desperate as mortal man is capable of making. The repulse was equally determined and fearless.

The siege had now continued for sixty days. Napoleon had lost nearly three thousand men, by the sword and the plague. The hospitals were full of the sick and the wounded. Still, Napoleon remitted not his efforts. "Victory," said he, "belongs to the most persevering."

One afternoon in May, a fleet of thirty sail of the line was descried in the distant horizon, approaching Acre. All eyes were instantly turned in that direction. The sight awakened intense anxiety in the hearts of both besiegers and besieged. The French hoped that they were French ships conveying to them succors from Alexandria or from France. The besieged flattered themselves that they were friendly sails, bringing to them such aid as would enable them effectually to repulse their terrible foes. The English cruisers immediately stood out of the bay to reconnoitre the unknown fleet. Great was the disappointment of the French when they saw the two squadrons unite, and the crescent of the Turk, and the pennant of England, in friendly blending, approach the bay together. The Turkish fleet brought a reinforcement of twelve thousand men, with an abundant supply of military stores. A horrible scene of slaughter ensued.

The troops, from the ships, in the utmost haste, were embarked in the boats, and were pulling, as rapidly as possible, across the bay, to aid their failing friends. Sir Sydney himself headed the crews of the ships, and led them armed with pikes to the breach. The assailants gained the summit of the heap of stones into which the walls had been battered, and even forced their way into the garden of the pasha. But a perfect swarm of janizaries suddenly poured in upon them, with the keen sabre in one hand, and the dagger in the other, and in a few moments they were all reduced to headless trunks. The Turks gave no quarter. The remorseless butcher sat in the court-yard of his palace, paying a liberal reward for the gory head of every infidel that was laid at his feet. He smiled upon the ghastly trophies heaped up in piles around him. On the 20th of May, Napoleon, for the first time in his life, relinquished an enterprise unaccomplished.

And why compelled to relinquish this enterprise? Prophecy had declared it. Here he lost the flower of his army, several of his best generals, and was compelled, in his flight, to cast his cannon into the sea, or bury them in the sand.

"He shall enter also into the glorious land," &c.

This refers to the prominent prophetic power in these verses, which is Rome, or its active agent, Bonaparte, and not the king of the North. As a precedent in this prophecy, see v. 5. Is "one of his princes" that "shall be strong above him," &c., to be understood as one of the princes of "the king of the South? No: v. 6th shows him to be "the king of the North."

Again: Are "his sons," (vs. 9, 10,) to be understood to be the sons of "the king of the South?" No—v. 11 shows them to be the sons of the "king of the North." So in the prophecy we are considering. The prophetic power is Rome, as verse 45 proves. It is a power which is said to "prosper till the indignation be accomplished," &c.—v. 46.

Bonaparte, at the head of power "at the time of the end," did "enter into the countries" of "the king of the South," and "the king of the North;" did "overflow and pass over," though repulsed by the "king of the North." He did "enter into the glorious land," pass through Palestine, and subjugate many parts by his arms. The subjugation of Egypt and Syria to Rome in the days of the Caesars, was by their entering into those countries.

"But these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon."—v. 41.

It was the design of Bonaparte to have followed in the track of Alexander the Great, and to have passed on to the East Indies, and founded an empire in the East of the most magnificent character; but being repulsed at Acre, he was compelled to abandon his plans. Says Mr. Abbott, quoting the words of Bonaparte to Bourrienne:

"Yes, Bourrienne, that miserable fort has cost me dear. But matters have gone too far not to make a last effort. The fate of the East depends upon the capture of Acre. That is the key of Constantinople or of India. If we succeed in taking this paltry town, I shall obtain the treasures of the Pacha, and arms for three hundred thousand men. I will then raise and arm the whole population of Syria, already so exasperated by the cruelty of Achemet, and for whose fall all classes daily supplicate Heaven. I shall advance on Damascus and Aleppo. I will recruit my army as I advance, by enlisting all the discontented. I will announce to the people the breaking of their chains and the abolition of the tyrannical governments of the Pachas. The Druses wait but for the fall of Acre, to declare themselves. I am already offered the keys of Damascus. My armed masses will penetrate to Constantinople, and the Mussulman dominion will be overturned. I shall found in the East a new and mighty empire, which will fix my position with posterity."

This destruction of Napoleon's magnificent anticipations of Oriental conquest must have been a bitter disappointment. It was the termination of the most sanguine hope of his life. And it was a lofty ambition in the heart of a young man of twenty-six, to break the chains which bound the countless millions of Asia, in the most degrading slavery, and to create a boundless empire such as earth had never before seen, which should develop all the physical, intellectual, and social energies of man.

"He shall stretch forth his hand upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Lybians and the Ethiopians shall be at his steps."—vs. 42, 43.

Says Mr. Abbott:

After several terribly bloody conflicts, Desaix took possession of all of Upper Egypt as far as the cataracts. Imbibing the humane and politic sentiments of Napoleon, he became widely renowned and beloved for his justice and his clemency. A large party of scientific men accompanied the military division, examining every object of interest, and taking accurate drawings of those sphinxes, obelisks, temples, and sepulchral monuments, which, in solitary grandeur, have withstood the ravages of four thousand years.

Egypt was now quiet. Not a foe remained to be encountered. No immediate attack, from any quarter, was to be feared. Nothing remained to be done but to carry on the routine of the administration of the infant colony. These duties re-

quired no especial genius, and could be very creditably performed by any respectable government.

It is a well-known fact, that the institutions of learning in France are, to this day, enriched with the precious things obtained in this expedition.

(To be continued.)

## THE LITTLE HORN.

THE more I examine the history of the rise and progress of the Church of Rome, and its unceasing attempts to become connected with the civil power, the more I become satisfied that it is impossible to identify it as the little horn, until it accomplishes that object. To attempt to establish the supremacy of the Roman bishops as the head of an ecclesiastical, absolute power, will be seen to be a waste of words, when viewed in the light of facts. [Note 1.\*]

In A. D. 521, the bishop of Alexandria scorned to receive laws, or be governed in any sense, by the see of Rome; claiming absolute independence, in all matters of ecclesiastical importance. [Note 2.]

If supremacy existed in either of these two contending sees at this period, it must have been in the see of Alexandria, for the emperor compelled the bishop of Rome, to yield to his rival; and thus a reconciliation was effected in spite of the pope. —Bower vol 1st page 321. [Note 3.]

If independent ecclesiastical government, constitutes a horn, then it is certain that we have two or more such little horns before A. D. 520. Previous to this date, innumerable quarrels had arisen in the church, with regard to the right of spiritual jurisdiction; and there is not the slightest evidence that this question had been settled as yet—in favor of the church of Rome; were we to admit, for (the moment,) that the church of Rome is the little horn, we should then even—be compelled to wait until the development of its ecclesiastical supremacy. [Note 4.]

I cannot discover why the principle of interpretation given us in the 7th of Daniel, which makes ten horns represent ten kingdoms, does not compel us to the conclusion, that the little horn is a kingdom, as much as the other ten. By what precedence of interpretation are the ten horns made to represent civil governments, while the little horn must represent a church? [Note 5.]

It is evident to the most superficial reader, that the fourth beast and little horn of Dan 7th, are synonymous with the scarlet-colored ten-horned beast of Revelations, on which the woman was seen. [Note 6.]

Daniel saw the ten horns standing upon the head of the fourth beast, when the little horn came up among them; John saw the woman sitting upon the scarlet-colored beast, while as yet—there existed ten horns upon its head; the beast must represent the empire of Rome, the body of the beast, the unconquered part of that empire; that the unconquered part, or Byzantium kingdom, was the first that took upon itself the right to maintain the pretensions of the woman, needs no confirmation. [Note 7.]

The little horn of Dan 7th must therefore represent the same as the union of the woman, with the unconquered portion of the empire; the eyes, and mouth, which distinguish it from the other ten, must be the same as the woman that distinguishes the beast of the 17th Revelations, from that of the 13th. [Note 8.]

That an alliance between the civil, and ecclesiastical powers is the basis upon which stands that mighty engine of bigotry, superstition and cruelty, is evident from every record of suffering and torture. For 1200 years, the eyes and mouth have claimed the prerogative to see heretics, and sentence them with great words to temporal, and eternal death; not daring to execute their own sentence, they have delivered them over to the civil arm; and thus this cruel compact has carried forward its horrid designs of extermination. As soon as the union was formed, the soldiers of the civil power became the war-dogs of Catholicism, and from age to age, hunted the flying remnant, in every wild seclusion, and mountain haunt, till their bones lay bleaching in almost every climate under Heaven. [Note 9.]

When we take a retrospective view of this long period of tyranny, and blood, we feel to adopt the language of Milton,

"Avenge O Lord, Thy martyred saints, whose bones  
Lie bleaching, on the Alpine mountains cold!"  
[Note 10.] I. A.

## Letter from J. L. Clapp.

BRO. HIMES:—Our meetings have been and are still interesting. Our protracted effort has closed—good has been done. At the same time we com-

\* For comments, see article with the same head on the editorial page with corresponding notations.



menced our meeting, the Baptists and Methodists did likewise, and they continued them as long as we did; by this we see the fear they have of a few despised Millerites. During the meeting, the Methodists had a minister amongst them that gave out word that on such a night he would preach on the coming of Christ; he did so, and raised the peace cry by making four comings of Christ after his first: 1st, at the destruction of Jerusalem; 2d, at death; 3d, the spiritual reign of Christ for a thousand years; 4th, to judge the world. This we supposed was designed as an attack upon us, and therefore brother Robinson gave public notice that upon the next Sunday evening he should review the gentleman's sermon. The time came and our house was full to overflowing, and many went away for the want of room. The Universalists with their teacher were present; but though brother Robinson replied to the Methodist minister, the Universalist teacher got wounded—this was shown by their fluttering. After the benediction was pronounced, he gave notice that he should review brother Robinson's sermon on next Lord's day evening, inviting all to attend, promising to show that great errors had been preached that night. The time for the review came—we had our meeting as usual with a full house, they also—but as it happened the wounded remain still wounded, for so the Universalists themselves are ashamed of the course their minister took; but he is not through yet, next Sabbath evening he is to finish up.

The Baptist church at Cortlandville, two and a half miles south of this place, have requested brother Robinson to come and preach to them. We gave way, and he is now there, and feels much encouraged; he thinks that a work of grace has commenced. Some of the members of this church had been up to our meeting and tasted of the good grapes growing in Canaan, who told their brethren of their deliciousness; this gave them a desire to taste likewise, and they are now being fed. Glory to God for the hope of the Gospel.

Yours, waiting, J. L. CLAPP.

Homer, Feb. 2d, 1854.

#### Letter from Robert Chown.

BRO. HIMES.—It seems that God is giving to his children tokens of his faithfulness, so that we have no need to be in doubt as it regards the position we occupy. Surely God is faithful. The signs of the times, thus far, have literally fulfilled his word, not only in the "scoffers" of Peter, and the "mockers" of Jude, but also in Paul's Jannes and Jambres. He tells us of their overthrow, and shows us their characteristics, and where we are to find them, and that "their folly shall be manifested to all men as theirs was." Methinks the antitype is now gathering for their overthrow, and the time for God's children to come. (Psa. 149:3.)

Dear brother, I have been endeavoring to hold up the Bible position of the world since I saw you; but alas! how few there are that will look at truth; and even amongst those of us that profess to believe in the fulfilment of the prophecies, there is a lack of union. I fear that some are looking at certain points of time, and are not ready now, while others think that there is yet a great work to be done before the Lord comes. Can such be waiting? I speak of this for fear that some of the lambs of the flock might be led astray. Some that call themselves "watchmen," tell me that Christ cannot come yet, because the scriptures of the prophets are not fulfilled yet, viz., that the armies must be gathered on the mountains of Israel. Peradventure, may not Christ gather his army prior? Is not Gideon's army a type of Christ's army, and is not Josh. 10:10 a type of Rev. 16:21? If so, let us see that we are fulfilling Luke 12:35-40. Dear brother, I never saw the time that we needed so much watchfulness as at present. The Saviour pointed out our position, (Lu. 21:34-36,) "Watch ye therefore, and pray always." I do not think that we can be safe, unless we carry out the Saviour's commands. May God, of his infinite mercy, grant us grace so to do, that we may have a right to the tree of life, and enter through the gates into the city, is the desire of your brother, in hope of speedy redemption.

R. CHOWN.

#### EXTRACTS FROM LETTERS.

[The expressions of confidence and hope in the following note, are acceptable and cheering in this time of trial.]

DEAR BROTHER:—I have been praying for a long time for more means than I have yet had to contribute towards spreading the good news of the kingdom at hand, that precious truth which is dearer to me than this poor life, or all earthly things. I thank the Lord that I am able to send you a small sum, to be devoted to the *Herald* office

and the poor, with a prayer that it may do good, and be the means of glorifying God. Truly the Lord is good to those who put their trust in him. "Let us bring all our tithes into the storehouse of God, and prove him, and see if he will not pour us out a blessing, till there shall not be room enough to receive it;" not forgetting that the widow's mite will weigh as much with the Lord as the abundance of the rich.

I have been very much interested and gratified of late while pursuing the journal of your Western tour. I do believe the Master has been with you, and your labors have and will be more abundantly blessed, to the glory of our coming King. Courage, dear brother: the trials and the cross will last but a short time, while the crown will be eternal. Let the poor have the *Herald*. It is more blessed to give than to receive. Yours, C. L.

BRO. JOHN PEARCE, of Pickering, C. W., writes, Jan. 27th, 1854:—"I have been engaged of late with Elder D. Campbell in holding meetings, in which some good has been done. Backsliders have been reclaimed, sinners converted, and God's dear waiting ones comforted. Brother C. is a good soldier, but needs help—help, however, of the right kind, or none; for it would be better to be alone than have those who would pervert the cause. We visited London, and had an interesting interview with brother Morrill, who helped us on our way after a 'godly sort.' I hope you will visit us another year. We were glad to hear of your safe return from the West, and trust the cause was advanced by your visit.

"Things in the old world are speaking in thunder tones to us to buckle on our harness, and work while the day lasts. May God revive his work, and gather many souls, ere the storm burst upon a devoted world."

D. A. KENT writes from Clinton, Feb. 6th, '54: "It is my desire to strive to make my calling and election sure—to know and do my Master's will, that when he appears I may be among the redeemed ones, who shall hail him with joy, and be accepted of him, and admitted into that kingdom with all his dear ransomed ones, to praise God and the Lamb for ever and ever. This glorious hope of salvation through Jesus, is good. Praise God, it is near. Thanks be to his dear name. The faithful ones will soon get home. Will not 1854 usher in that day for which all others were made? Are not the righteous this year to see the King in his beauty, and be made like his glorious body? This truly is an important truth, or an important error. I must be wise for myself. I would not reject truth, but be sanctified by the Spirit through a belief of the truth. There are evidences to my mind that I dare not consider as error, or of no interest. I feel the need of heavenly wisdom to lead me just right, much of the Holy Spirit to make me Christ-like; but it is safe to trust in God always, for he will lead his children like a father. Hoping to meet you in the kingdom, I close by saying, let us be prepared for the marriage-supper of the Lamb."

J. W. PHILBRICK writes from Rye (N. H.), Jan. 3d, 1854:—"The brethren and sisters in this place remain steadfast in the faith, looking for redemption soon. I believe there are none that have great confidence in this year as specific time; but we can say with great confidence, that we believe the Lord is near, even at the doors, while the signs thicken and light increases, especially from the fulfilment of prophecy, we rejoice in prospect of what is before us, and have hope that when He who is the believer's life shall appear, we also shall appear with him in glory."

BRO. HIMES:—Will you do me a favor, by giving this piece of poetry a place in your paper, the *Advent Herald*. It was composed by myself, while meditating on the promised land, and you will greatly oblige me by giving it a place in the *Herald*. It may cheer some pilgrim on their way, or lead some poor sinner to seek the pearl of great price, that they too may have a home in the better land. Your sister in the Lord. L. G.

#### The Promised Land of Rest.

There is a beautiful land, called the home of the blest,  
Where the weary will be forever at rest;  
There, sin will ne'er enter their pleasures to mar,  
But Jesus will be there, the bright morning star;  
Death will never come their hopes to blight,  
In that lovely land of immortal light,  
There sorrow and temptation will never be known;  
O there would we rest, and never more roam.

Many a toil-spent day, we have wandered weary,  
Through this wide world, all dark and dreary;  
Pilgrims and strangers here, we ask not to stay,  
We are looking for the dawn of that eternal day,  
When earth will be restored to its Eden-like state,  
By him who first did it in beauty create;  
Then earth's weary ones will wander no more,  
But joyfully rest on that radiant shore.

Rest from their trials and labors all done,  
Rest with their Saviour forever at home,  
While seraphs unnumbered tune their sweet lays,  
To God and the Lamb ascribe all the praise;  
Sinner, would you enter that sweet land of rest,  
And there have a home with the holy and blest?  
Then haste to life's fountain, O make no delay,  
Go wash and be clean while 'tis called to-day.

SINNIRA.

#### Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

MIRIAM CHARLOTTE GATES (our youngest daughter,) departed this life Jan. 23d, 1854, aged four years four months and eleven days. I. R. GATES.

The enemy has again visited the dwelling of sister ALLARD, late of Canada East, and taken from her two lovely babes, born six months after the death of their father. Clara Helen died the 10th of September, and Charles Henry the 28th, aged about three months. Thus sister Allard has been bereft, within a few months, of husband and three lovely children. Well might we exclaim—

"How long shall death the tyrant reign,  
And triumph o'er the just;  
While the rich blood of martyrs slain  
Lies mingled with the dust." R. C.

DIED, at Stanbridge, C. E., Dec. 28th, 1853, sister MARGARET SKAKEL, aged 76 years and 8 months. The deceased had for two years been afflicted with a cancer in the breast, which caused her much suffering, and at last terminated in death. Her end was sudden, yet peaceful, and in faith triumphant. She died as she had for years lived, a calm, happy Christian, believing that the King of kings will, ere long, be here, to rescue her from the narrow house for ever. Sister S. was converted to God in 1842, and fully received the hope of the Advent; and from that time was an intelligent believer of it, and its unflinching advocate and defender. The writer's acquaintance with her was short, but he believes her to have been a child of God, and that she sleeps in Jesus. A sermon was preached by the writer from Job 14:14, to a large and attentive congregation. Her children are comforted in their bereavement, with the hope of the speedy resurrection of the saints of God at the coming of Christ. They believe that

Soon the sleepers will arise  
From their dark, dreary cells,  
And join to chant the praise of Him  
"Who doeth all things well."

B. WEBB.

DIED, in this city, February 4th, JOHN WILLIAM PEPPER. Brother Pepper was born in Battle, Sussex county, England, the 30th of May, 1799. He came to this place about thirty years ago. He made a public profession of religion about fourteen years since, under the labors of Elder Cummings, of the Christian denomination. From that period until the present, brother Pepper has maintained a Christian walk. His acts of benevolence are only fully known to God. His unassuming, consistent deportment, rendered him respected and loved by all who knew him. He leaves a wife, ten children, a mother of more than eighty years of age, and a large circle of friends to mourn his loss. In the language of one of his sons, "our loss is his gain." And as remarked by his mother, "He honored his father and mother, and therefore it shall be well with him, and he shall dwell long on the earth."

"Blessed are the dead who die in the Lord."

L. OSLER.

FELL asleep in Jesus, at Warrensville, Lycoming county, Pa., Feb. 1st, 1854, ORIGIN WHEELER, aged 68 years. The deceased was father-in-law to Elder Osler, brother Pottle, and myself. He was born in Pittsford, Vt., and removed to Pennsylvania at the age of twenty-two, and engaged in the employment of school-teaching, which he followed, more or less, for over forty years. He experienced a hope in the Saviour thirty-five years ago, under the labors of Elder Mathew Gardner, and united with the Christian church in Ohio. In 1843 he embraced the general principles of the Second Advent doctrine. He was also a constant reader of the *Advent Herald*, which he prized more highly than any other religious publication. He often expressed a desire to see and hear the man of whom the world has said so many things, good and bad, but never had the privilege until last summer, when he heard you and brother Litch at the Centre county camp-meeting, with which he was perfectly delighted. He thought that he had never heard any such preaching before, nor witnessed such lively meetings. It was his uniform practice to study the Scriptures from four o'clock in the morning till daylight. He commenced his winter's school at Warrensville about two months ago, with between seventy and eighty scholars, under the most favorable auspices. But last Friday, while in school, he was taken with inflammation in the lungs, and although he received the best treatment and care, he died on the Wednesday night following, with no relative nigh him. Intelligence of his illness did not reach us in time for us to get to him until about fifteen minutes after he had breathed his last. We conveyed the body to his late residence at Salladaysburg, where the funeral took place on Saturday last.

Salladaysburg, Feb. 6th, '54. I. R. GATES.

#### New Works—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo. Price, in plain binding, \$1.00. Postage, when sent by mail, if pre-paid, 20 cts.

"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*, from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3.30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

A NEW TRACT ON THE "TIME OF THE ADVENT."—This tract is now ready. It contains resolutions of the General Conference of Adventists at Salem, and also of Canada East on the question of time, together with an article on knowing the time, and the duty of watchfulness. A very important tract for circulation at this time. \$1.50 per hundred, two cts. single. Send in your orders without delay. Let it be circulated.

"HISTORY OF THE REFORMATION."—Vol. V. of this great work, by D'Aubigne, is now published, and may be obtained at this office. Price—12 mo. half cloth, 50 cts.; full cloth, 60 cts.; fine edition, cloth, 75 cts.; 8 vo. paper, 38 cts.; the five vols. 12 mo. cloth, \$2.50; do. do. fine edition, \$3.50; five vols. in one, 8 vo. \$1.50.

TRACTS FOR THE TIMES—No. 3.—"The Glory of God Filling the Earth." By J. M. Orrock. Published in connection with the Second Advent Conference in Canada East. This work may be had of Dr. R. Hutchinson, Waterloo, C. E., or at this office. Price, \$1.50 per hundred.

"THE ETERNAL HOME."—We have received from brother Litch a thousand copies, without covers, of these tracts, (thirty-six pages) which we will send by mail postage paid—100 copies for \$3; 30 for \$1, or 4 cts. single copy.

"THE MOTIVE TO CHRISTIAN DUTIES, IN THE PROSPECT OF THE LORD'S COMING."—This is an article published some time since in the *Herald*—now issued in eight page tract form. 75 cts. per 100.

"GAUSSEN ON INSPIRATION."—Of this valuable work, which was referred to in the *Herald* by bro. Litch, we have now a supply. Price, \$1.



#### AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langour and Loss of Appetite, Lactation, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Constipation, Piles, Colic, Dysentery, Humors, Scrofula and Scoury, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Ayer's Cherry Pectoral, For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Coughs, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNES, Boston, and by all Druggists everywhere. (d. 10-6m.)



## Contents of this No.

MISCELLANEOUS.	The Little Horn.....	62
The Blessed Watchman.....	Letter from J. L. Clapp.....	62
The Last Battle in Europe.....	Robert Chown.....	63
Chronological Table of Events	Extracts from Letters—	
connected with the Papacy.....	John Pearce.....	63
Coming Events.....	D. A. Kent.....	63
No more Sea (poetry).....	J. W. Philbrick.....	63
Interesting Incidents.....	The Promised Land of Rest.....	63
Till the Day Dawn.....	OBITUARY.	
Foreign News.....	Miriam Charlotte Gates.....	63
EDITORIAL.	Clara Hellen Allard.....	63
The Prophecy of Isaiah.....	Charles Henry Allard.....	63
The Little Horn.....	Margaret Skakel.....	63
CORRESPONDENCE.	John William Pepper.....	63
Morning.....	Origen Wheeler.....	63
Christian's Rest, The.....	Mrs. Mary Billings.....	64
Exposition of Dan. 11: 40-44.....		62

## FOREIGN NEWS.



**THE WAR IN THE EAST.**—Count Orloff is reported to be dissatisfied with his reception at Vienna and Berlin. It is further said that the Emperor of Austria will regard the Russians crossing the Danube as a declaration of war, but the report is most unlikely.

It is said that the Russian Minister has withdrawn from Paris, and the London Minister was to leave on the day subsequent to the sailing of the *Canada*.

The English government has sent some small steamers to take soundings at the entrance of the Baltic.

A Constantinople letter says that the allied fleets had returned, and anchored at Besicos Bay on the 22d ult., causing much astonishment.

It is elsewhere mentioned that this was merely a portion of the fleet which had been employed to escort stores to Varna.

The destinies of Europe are now pending on the decisions of Prussia and Austria.

Orders are understood to be sent to the British and French ambassadors at St. Petersburg, to demand their passports.

The answer from Great Britain and France to Russia's inquiries respecting the entry of the fleet, was delivered February 1st to the ministers in Paris and London. The terms of the reply did not transpire, but, as they could not have differed from the communication already addressed verbally by Sir Hamilton Seymour, for Great Britain, and M. Castlebar, for France, to the Cabinet of St. Petersburg, it was considered that the Czar's instructions left his ministers no alternative but to leave London and Paris, although it might not be for some days.

Count Orloff's mission to Vienna, is said to be to ask permission for a Russian force to pass through Hungary. It is further reported, that if Count Orloff fails, the Czar will himself visit Berlin and Vienna to use his influence with the courts. No symptoms are apparent that he will yield.

On the Danube, although abstaining from great operations, the Turks will allow the Russians no rest. Fighting had occurred at Giurgevo, near Oltenitza, near Kalaresh, Silistria, Turtukai, Matschin, Palanka, Rahodia, Islas, Tornou, &c.

On the 24th, there was no change in the state of affairs at Kalafat.

From Asia we have nothing, except that Gen. Gayon was to cross the frontier on the 2d, to attack Ahatchick, and General Stein to attack Alexandropolis.

Colonel Dien, who had been sent by the French government to report on the condition of the Turkish army on the Danube, pronounces it fit to keep the Russians in check for a long time, although deficient in cavalry. Two French officers are sent to report on the Turkish Asiatic force.

A rumor was very current of a naval battle between the allies and the Russians in the Black Sea, with the destruction of the Russians. It is, however, not yet confirmed. A part of the allied fleet had returned to Constantinople to escort the Turkish supplies to Varna. A portion of the Turkish fleet has gone to Egypt to ship twelve thousand well trained troops, including one regiment of heavy artillery, much wanted, and one regiment of riflemen.

The Russian regiments of the Guard are ordered to the Baltic provinces by March 1.

The Russian Vice Commander of Sebastopol has been cashiered for not preventing the English frigate *Retribution* from entering that port. Mr. Bell, an English engineer, is released.

**FRANCE.**—A council was held at the Tuilleries on the 30th, upon the question of sending an expeditionary land force to Turkey, which was fully discussed. It is proposed to send 80,000 men in four bodies, under the command of Generals Caurobut, MacMahon, Pelissier, and Bousquet. England

will send only a small force, but will pay half the expenses.

Prince Napoleon has been sent to the Court of Belgium, it is reported, to impress on the king the necessity of acting firmly with the allies against Russia, as Belgium cannot maintain her neutrality without incurring the displeasure of France.

The Prince will go on a similar mission to Prussia and Germany.

To the 29th of January, neither Austria, Bavaria, nor Saxony had made any communication to the Germanic Diet respecting their neutrality.

**SWEDEN.**—The temper of the people is increasingly hostile to Russia. The Chambers granted with enthusiasm all extra supplies required to put the country in a state of defence.

**FOUR DAYS LATER.**—Since the above was in type, the *Baltic* has arrived at New York, with the following additional news:

The most important features of the news are the departure of the Russian Ministers from London and Paris, and the recall of the English and French Ambassadors from St. Petersburg; the open preparations for war by England and France; and the debate in the House of Lords on the Eastern question.

The greatest activity is reported in the navy yards of Great Britain, and every vessel available for sea service is being fitted out. The forces of the navy are to be increased by the addition of 10,000 seamen and 3000 marines. In the army, there is equal activity displayed, the proposed increase of which will amount to 11,000 men.

The *London Morning Post* of the 4th inst., points out the probable course affairs will take in regard to the war:

"We understand that, as soon as the official notification (now on its way) of the breaking up of the Vienna conference reaches London and Paris, the Western powers will at once address a summons to Russia to evacuate the Danubian principalities; and, in the event of her refusal, they will declare war. Did they wait for Russia to do so, they might wait an inconvenient time, and as all the world knows who is the real *de facto* aggressor, they have no fear of being considered so, when they resort to a necessary and really defensive act, on behalf of the equilibrium of Europe already materially shaken by the Czar.

"On the declaration of war, which appears now so near, we may expect to see large forces, naval and military, put in action. Already Sir John Burgoyne and Colonel Arden are on board the *Caradoc*, on their way to Constantinople, to make there preparations for the combined forces which will follow them.

"The official notification of the demise of the Conference of Vienna will probably arrive here by Monday next. The summons to Russia to evacuate the principalities instantly, and her refusal to do so, may consume some score more days, and then we may expect the declaration of war to which we have referred, and the prosecution of active hostilities, which, being followed up with continuous vigor, may possibly cut that ' Gordian knot ' which the efforts of diplomacy have hitherto failed to untie.

The despatches between the East and West of Europe have been busy in conjecturing what Count Orloff's mission was, which is perhaps of but little consequence after the statement in the House of Lords that it had signally failed. From the despatches it appears that Count Orloff's proposals were successfully and peremptorily rejected by the Emperor of Austria in person, by the Austrian Ministers, and by the representatives of the four powers in conference at Vienna, who have signed a further protocol to that effect. Count Orloff did not, however, leave Vienna on receiving this refusal, but under the plea of sickness, deferred his departure. From this circumstance it is supposed that he had still power to treat on a wider basis. According to Berlin accounts of the 3d inst., Count Orloff's proposal was as follows:

"That the German powers should draw up a joint declaration of neutrality under all circumstances. If any one member of the Bund be attacked, Russia would make cause with the rest in her defence. Should any territorial changes arise through war, Russia undertakes to conclude no peace without duly considering the interest of the German powers."

A Berlin despatch of the 5th says:

"The Emperor Nicholas has returned his answer to the Turkish proposals, which were backed by the Vienna Conference. He declares them to be quite unsatisfactory; that he will allow of no mediation between himself and Turkey; and that if the Porte wishes to treat, it may send an ambassador to St. Petersburg. For any further information, the members of the Conference are referred to their respective Courts."

From Vienna, Sunday 5th, was telegraphed this despatch: "This Government has determined to observe an independent neutrality."

The *Paris Patrie* says:

"The Oriental question is on the eve of entering a new phase, which, after all, will only be the development of the actual situation in the sense of the policy pursued by the two great Western powers. The energy and prudence of the Governments at London and Paris have borne their fruit. This mission of Count Orloff, which may have been taken for a symptom of peace, and which, on the

contrary, was only the last effort of the Russians to gain over a part of Europe, to share in a work of spoliation—the mission of Count Orloff has totally failed, baffled as it has been by the good sense of Austria and Prussia. They who fondly dreamed of another treaty of Pilitz, and who made their arrangements in consequence, will find how their imagination has misled them. History is sometimes re-enacted, no doubt, but is always corrected in the process. At Vienna, the efforts of Count Orloff have produced a result directly opposed to the one contemplated by the Czar. The German party has secured its grasp of power, giving the preponderance of Count Buol over M. Fiquelmont, the head of the Russian party.

"The defeat has been no less signal at Berlin, and the arrangements of that Court have assumed such a character that Count Orloff will very probably abstain from visiting that capital. People even go so far as to talk of an autograph letter sent from King Frederick William of Prussia to the Emperor Nicholas, in which he roundly declares his inability to join in the Russian views.

"The situation of 1849 has returned. The quadruple alliance will be formed this time with France."

The right wing and centre of the Russian corps in Little Wallachia are, it is stated, advancing on Kalafat, from which it is inferred that the long contemplated attack on that strong position was about to take place. Omar Pasha is directing all his energies to the breaking up of the Russian lines. A great engagement is therefore looked for.

**DIED**, in Roxbury, Mass., Feb. 2d, 1854, Mrs. MARY BILLINGS, wife of Elder N. Billings. She had been afflicted with disease for many years, which she endured with patience and resignation. Her last sickness was brief, and she died without a struggle. Her husband was absent, so that he was prevented from being with her in her last hours, and also from attending her funeral. Bro. B. is much afflicted by this bereavement; but he has the arm of God for his support, as well as the sympathies and prayers of numerous friends. Sister B. was converted in this city, under the labors of Dr. Baldwin, more than forty years ago, and afterwards united with the Baldwin Place church, of which she remained a member until her death. Within the last ten years she embraced the Advent views, and sympathized with her husband. Though our brother mourns, yet he sorrows not as those who have no hope; for he looks forward to a world where sickness, and sorrow, and death, shall never come.

"In the floods of tribulation,  
While the billows o'er me roll,  
Jesus whispers consolation,  
And supports my fainting soul.  
Sweet affliction, sweet affliction,  
That brings Jesus to the soul."

**BAPTIST STATISTICS.**—We learn from the American Baptist Almanac recently published, that there are 481 regular Baptist Associations in North America, connected with which are 9659 churches, 6259 ordained ministers; 1171 licentiates, and 776,370 communicants; adding the irregular Baptists, such as the Anti-Mission, Free Will, Seventh Day, &c., the total number of Associations is 797, of churches 16,273, of ordained ministers 11,079, of licentiates 1357, and of communicants 1,208,765. Connected with the denomination are 23 Colleges, and 10 Theological Seminaries,—towards the endowment of which, more than \$1,500,000 have been subscribed within the last six years, and the greater part collected and invested. The whole number of instructors connected with them is 154—pupils over 2500. They have graduated over 4000 students; and their libraries contain more than 120,000 volumes. In addition to the above institutions there are a large number of academies and seminaries chartered and endowed by Baptist Associations and communities. There are 41 Baptist periodicals in the United States, 25 of which are issued weekly.

## New Tracts.

The following tracts, of the Kelso series, calculated to awaken the unconverted, will be out in a few days:

1. "The City of Refuge."—Eight pages. \$1 per hundred.
2. "Sin our Worst Enemy, and God our Friend?" Four pages. 50 cts. per hundred.
3. "The Last Time."

## Appointments, &amp;c.

END LEE, 2d, will preach at Sutton, (as brother West may appoint) 28th and March 1st: Patton Mansville, 2d; Bolton Thompsonville, 3d; the Outlet of Magog, Sunday, 5th. Each, except Sundays, at 6 P. M.

ELDER HIMES will preach in Holderness, N. H. (in the Free Will Baptist chapel), March 4th, in the evening, and Sunday, the 5th, all day. Friends in that neighborhood are invited to attend.

I. H. SHIPMAN will preach in North Springfield, Vt., Wednesday evening, March 8th, and at Worcester, Mass., the second and third Sabbaths in March.

LEVI DUDLEY will preach in South Troy, Vt., March 6th; Johnson, 7th; Bainbridge, 8th; Waterbury, 9th; Woodstock, Sunday, 12th.

D. T. TAYLOR will preach in Waterbury, Vt., Sunday, Feb. 26th, and in Rouses Point on Sunday, March 5th.

ELDER W. H. EASTMAN will preach in the Advent chapel on Central street, Manchester, N. H., Sunday, March 5th.—G. W. CLEMENT.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

H. Abbe—It was received and credited to No. 690.  
Mary Fall—Sent you books, pre-paid, to Greenbush, O., the 16th, by Thompson's express.

## HERALD TO THE POOR.

W. W. Wheeler..... 1 00 Anonymous..... 1 00  
P. Burns..... 1 00

## Valuable Religious Reading.

WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

## "BENEDICTION, OR, THE BLESSED LIFE."

A truly excellent contribution to our Religious Literature, as are all the writings of this distinguished man. This volume will be followed by others at intervals of about four weeks. Each volume is complete in itself, and will be sold independently of others. The succeeding volumes will be published about as follows:

- "Scripture Readings on Genesis." (March 1st.)
- "Voices of the Night." (April 1st.)
- "Scripture Readings on Exodus." (May 1st.)
- "Voices of the Day." (May.)

"The Apocalyptic Sketches," and "Scripture Readings on the New Testament," with the continuation of the Old Testament Readings, will follow immediately, together with other valuable works by the same author.

Dr. J. Ross Dix, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer:

"At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not be possibly a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray."

Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.  
For sale by all booksellers. [G. 4-4.]

**SORE THROAT SPECIFIC.**—This remedy for that troublesome and frequently dangerous and fatal disease, I have used for some time with uniform success. In recent cases it effects a very speedy cure; in older cases, it is more slow, but rarely fails. A package will be sent by mail, free of expense, to any part of the United States, for one dollar, forwarded to me postage paid. It is also a valuable remedy for liver complaint. Patients should state whether the sore throat is attended with cough, or any other complaint.  
J. LATCH, 45 North 11th street, Philadelphia.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

**TERMS.**—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

**CANADA SUBSCRIBERS** have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

**ENGLISH SUBSCRIBERS** have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2, per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

**POSTAGE.**—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald thereof \$5 a year, or \$2.50 for six months.

## Agents.

ALBANY, N. Y.—W. Nicholls, 185 Lydian-street.  
AUBURN, N. Y.—Wm. Ingmire.  
BASCOR, Hancock county, Ill.—Wm. S. Moore.  
BUFFALO, N. Y.—John Powell.  
CABOT, (Lower Branch), Vt.—Dr. M. P. Wallace.  
CINCINNATI, O.—Joseph Wilson.  
DANVILLE, C. E.—G. Bangs.  
DENHAM, C. E.—D. W. Scribner.  
DURHAM, C. E.—J. M. Orrock.  
DERBY LINE, Vt.—S. Foster.  
DETROIT, Mich.—Luzerne Armstrong.  
EDDINGTON, Me.—Thomas Smith.  
HALLLOWELL, Me.—I. C. Wellcome.  
HARTFORD, Ct.—Aaron Clapp.  
HOMER, N. Y.—J. L. Clapp.  
LOCKPORT, N. Y.—R. W. Beck.  
LOWELL, Mass.—J. C. Downing.  
LOW HAMPTON, N. Y.—D. Bosworth.  
MILWAUKEE, Wis.—Dr. Horatio G. Yunk.  
NEWPORT, Mass.—Dea. J. Pearson, sr., Water-street.  
NEW YORK CITY.—Wm. Tracy, 246 Broome-street.  
PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.  
PORTLAND, Me.—Wm. Pettengill.  
PROVIDENCE, R. I.—A. Pierce.  
ROCHESTER, N. Y.—Wm. Bushy, 215 Exchange-street.  
ROGHE AND READY, Hancock county, Ill.—Larkin Scott.  
SALER, Mass.—Lemuel Osier.  
SHARONA GROVE, De Kalb county, Ill.—Elder N. W. Spencer.  
SONOMAUX, De Kalb county, Ill.—Wells A. Fay.  
SHERBOYAN FALLS, Wis.—William Trolbridge.  
TAYLORSVILLE, Christian county, Ill.—Thomas P. Chapman.  
TORONTO, G. W.—D. Campbell.  
WATERLOO, Shefford, C. E.—R. Hutchinson, M. D.  
WEST ALBANY, Vt.—Benjamin Webb.  
WHITE ROCK, Ogle county, Ill.—Elder John Cummings, jr.  
WORCESTER, Mass.—J. J. Bigelow.  
R. ROBERTSON, Esq., No. 89 Grange Road, Bermondsey, London, is our agent for England, Ireland, and Scotland.

## RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 659 was the closing number of 1853. No. 655 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

J. H. Murray, 685; D. Smith, 690; E. Hall, 685; J. Jenne, 659; S. Tiehurst, 678; Dr. B. A. Wilder, 690; J. Perkins, 690; Lydia Stone, 685; Sarah Knights, 690; J. G. Crandall, 659; M. B. Shaw, 684—68 cts. over; J. Prince, 689 and tract; A. Locmies, 689 and tract; M. M. George, 685; M. Hayden, 685; A. Bigelow, 685; W. W. Wheeler, 685; J. M. Andrews, 684; Sarah Pitts, 690; Noah Bisbee, 685; C. Boze, 694; M. Garland, 685; S. C. Berry, 685; R. F. Berry, 685; S. Fletcher, 685; J. Sebut, 677; W. Brown, 659; A. Labounty, 689; C. Robinson, 685; P. Page, 685; S. A. Fletcher, 677; N. A. Hill, 685; M. G. Metcalf, 690; M. D. Farnsworth, 659—giving you the balance of 66 cts. to end of last vol.—each \$1.  
H. Graves, 702; O. Jones (of Ct.), 685; G. Blake, 705; E. A. Ogden, 711; J. Knott, 711; L. Boardman, 711; Isaac Bell, 659; E. Beckus, 717; L. Wallace, 720; A. Chase, 692; E. Crowell, 659; P. Burns, 716; Mrs. A. Philbrick, 716; F. B. Plummer, 711; N. Wilkins, 716; L. Kimball, 711; M. J. Bartlett, 711; E. Howard, 690; M. Everett, 711; A. Hough, 711—each \$2.  
O. Whipple, 695; J. Slater, book, postage, and to No. 720 on II.; S. S. Garwin, 690; J. Howells, 670; D. F. Leavett, on acct—each \$3.  
J. C. Wellcome, on acct—\$5. S. Griffin, 716—\$2.25. J. Harries, 690—\$1.12. J. Williams, 716—\$2.25. H. Reynolds, (three copies), 659—\$6. J. W. Daniels, on acct—\$3.75. S. W. Moon, on acct—\$10. W. Smith, 674—40 cts.—all that two English shillings pass for here.





J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 668.

BOSTON, SATURDAY, MARCH 4, 1854.

VOLUME XIII. NO. 9.

(For the Herald.)

## The King of the North.

Who is the king of the North brought to view in Dan. 11:40?

Among the many opinions expressed by different writers in the *Herald* concerning this question, I have seen none that (to my mind) rightly apply the prophecy. The best exposition I have seen, is found in Bishop Newton's work on the prophecies, applying it to the Turkish or Ottoman Empire. He says, p. 309:

"The kings of the South and the North are to be taken and explained according to the times of which the prophet is speaking. As long as the kingdoms of Egypt and Syria were subsisting, so long the Egyptian and Syrian kings were the kings of the South and the North: but when these kingdoms were swallowed up in the Roman Empire, then other powers became the kings of the South and the North. 'And at the time of the end, (that is, as Mr. Mede rightly expounds it, in the latter days of the Roman Empire) shall the king of the South push at him,' that is, the Saracens, who were of the Arabians, and came from the South; and under the conduct of their false prophet Mohammed and his successors, made war upon the Emperor Heraclius, and with amazing rapidity deprived him of Egypt, Syria, and many of his finest provinces. They were only to push at, and sorely wound the Greek Empire, but they were not to subvert and destroy it. 'And the king of the North shall come against him like a whirlwind with chariots, and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over; that is, the Turks, who were originally of the Scythians, and came from the North; and after the Saracens seized on Syria, and assaulted with great violence the remains of the Greek Empire, and in time rendered themselves absolute masters of the whole. The Saracens dismembered and weakened the Greek Empire, but the Turks totally ruined and destroyed it; and forth is reason, we may presume, so much more is said of the Turks than of the Saracens. Their chariots and their horsemen are particularly mentioned; because their armies consisted chiefly of horse, especially before the institution of the janizaries, and their standards still are horse-tails. Their ships too are said to be many; and indeed without many ships they could never have gotten possession of so many islands and maritime countries, nor have so frequently vanquished the Venetians, who were at that time the greatest naval power in Europe. What fleets, what armies, were employed in the besieging and taking of Constantinople, of Negropont or Euboea, of Rhodes, of Cyprus, and lastly of Candy or Crete! The words 'shall enter into the countries, and overflow, and pass over,' give us an exact idea of their overflowing the western parts of Asia, and their passing over into Europe, and fixing the seat of their empire at Constantinople, as they did under their seventh Emperor Mohammed the Second. Among his other conquests this king of the North was to take possession of the Holy Land, and to subdue the neighboring countries; but the mixed people of Arabia were to escape out of his hands. 'He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.' (V. 41.) The words are, 'many countries shall be overthrown, but these shall escape out of his hand.' The manner of expression sufficiently implies, that he should attempt to conquer these as well as the rest, but not with the same success. These should not like the rest be overthrown; they should deliver themselves, and escape out of his hand. 'He shall enter also into the glorious land; the same expression of the glorious land was used before, (v. 16); and in both places it is rendered by the Syriac translator the land of Israel. Now nothing is better known, than that the Turks took possession of the Holy Land, and remain masters of it to this day. Sultan Selim entered into Jerusalem in his way to Egypt. 'And many countries shall

be overthrown.' Aleppo, Damascus, Gaza, and the neighboring cities and countries, were forced to submit, and receive the yoke of the conqueror. 'But these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon; these were some of the people who inhabited Arabia, and the Arabians the Turks have never been able with all their forces to subdue entirely. Sultan Selim, their ninth Emperor, was the conqueror of the neighboring countries, and annexed them to the Ottoman Empire; but he could not make a complete conquest of the Arabians. By large gifts he bought over some of their chieftains, and so bribed them to a submission; and ever since his time, the Ottoman Emperors have paid them an annual pension of forty thousand crowns of gold for the safe passage of the caravans and pilgrims going to Mecca; and for their farther security, the Sultan commonly orders the Basha of Damascus to attend them with soldiers and water-bearers, and to take care that their number never fall short of fourteen thousand. This pension was not paid for some years on account of the war in Hungary; and what was the consequence?"

Newton goes on to relate, that the caravans going on pilgrimage to Mecca, were often plundered, and the people all made prisoners. And it was not until the pension was duly paid by the Ottoman Court, that they could have any security afforded them while making their pilgrimages. And even then they were frequently attacked by the Arabs, who caused them much trouble. Newton says:

"So constantly have the Arabs maintained the same spirit in all ages; and there is no power that can effectually control them. Armies have been sent against parties of the Arabians, but without success. These freebooters have commonly been too cunning for their enemies; and when it was thought that they were well nigh surrounded and taken, they have still escaped out of their hands. So well doth this particular prediction relating to some of the tribes of the Arabians agree with that general one concerning the main body of the nation, (Gen. 16:12), 'He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.' But though the Arabians should escape out of his hands, yet Egypt should not escape, but fall under his dominion, together with the adjoining countries. 'He shall stretch forth his hand also upon the countries, and the land of Egypt, shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Lybians and the Ethiopians shall be at his steps.' (Vs. 42, 43.) This prophecy also is applicable to the Ottoman Emperor. 'He shall stretch forth his hand also upon the countries.' This implies that his dominions should be of large extent; and he hath stretched forth his hand upon many, not only Asian and European, but likewise African countries, Egypt in particular, was destined to submit to his yoke. 'And the land of Egypt shall not escape; but he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the conquest of Egypt with the neighboring countries follows next in order after the conquest of Judea with the neighboring countries, as in the prophecy, so likewise in history. The Ottoman Emperor Selim, having routed and slain Gauri sultan of Egypt in a battle near Aleppo, became master of all Syria and Judea. He then marched into Egypt against Tumanbai, the new sultan, whom also having vanquished and taken prisoner, he barbarously ordered him to be hanged before one of the gates of Cairo; and so put an end to the government of the Mamelukes, and established that of the Turks in Egypt. The prophecy says particularly, that 'he should have power over the treasures of gold, and of silver, and over all the precious things of Egypt.' And history informs us, that when Cairo was taken, the Turks rifled the houses of the Egyptians, as well friends as foes, and suffered nothing to be locked up or kept private from them; and Sel-

lim caused five hundred of the chiefest families of the Egyptians to be transported to Constantinople, as likewise a great number of the Mamelukes' wives and children, besides the sultan's treasure, and other vast riches. And since that time, it is impossible to say what immense treasures have been drained out of this rich and fertile, but oppressed and wretched country. The prophecy says farther, that some others also of the African nations should submit to the conqueror, 'the Lybians, and the Ethiopians should be at his steps.' And we read in history, that after the conquest of Egypt, 'the terror of Selim's many victories now spreading wide, the kings of Africa bordering upon Cyreniaca, sent their ambassadors with proffers to become his tributaries. Other more remote nations also toward Ethiopia were easily induced to join in amity with the Turks.' At the present time also many places in Africa besides Egypt, as Algiers, Tunis, &c., are [when Newton wrote] under the dominion of the Turks. One thing more is observable with regard to the fate of Egypt, the particular prophecy coincides exactly with the general one, as it did before in the instance of Arabia. It was foretold by Ezekiel, (29:14; 30:12,) that Egypt should always be 'a base kingdom, and subject to strangers; and here it is foretold, that in the latter times it should be made a province to the Turks, as we see at this day. The two next, which are the two last verses in this chapter, I conceive, remain yet to be fulfilled. 'But tidings out of the east, and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace (or rather of his camp) between the seas in the glorious holy mountain; (or, as it is in the margin, the mountain of delight of holiness;) yet he shall come to his end, and none shall help him.' (Vs. 44, 45.)

Bishop Newton says on page 316, that "as these events are yet future we cannot pretend to point them out with any certainty and exactness." But he adds, page 317:

"It is universally known, that the Persians are seated to the east of the Ottoman dominions, and the Russians to the north. Persia has indeed of late years been miserably torn and distracted by intestine divisions; but when it shall unite again in a settled government under one sovereign, it may become again, as it has frequently been, a dangerous rival and enemy to the Ottoman Emperor. The power of Russia is growing daily; and it is a current tradition among the common people in Turkey, that their empire shall one time or other be destroyed by the Russians. Sir Paul Rycant in his account of the *Present State of the Greek Church*, speaking of the respect and reverence which the Muscovites have for the see of Constantinople, says also that 'the Greeks on the other side have an esteem and affection for the Muscovites, as for those whom ancient prophecies mention to be designed by God, for their avengers and deliverers in after ages.' Which, if it proveth nothing more, yet proveth that the Greek Church interpreted this prophecy much in the same sense as we explain it. However this may be, the Porte is at all times jealous of the junction of the two powers of Persia and Russia, and exerts all its policy to prevent it. They are certainly two very formidable neighbors to the Turks, and who can say what tidings may or may not come from thence to trouble the Porte?"

Let it here be recollected that Newton wrote nearly a hundred years ago. If he were alive at the present time, would he not regard the present trouble, (for there is a junction or an alliance between Persia and Russia as the world knows,) as a fulfilment of those last two verses of Dan. 11th? He says:

"Whatever be the motive and occasion, the Turk 'shall go forth with great fury to destroy, and utterly to make away many.' The original word, which we translate 'utterly to make away,' signifies to anathematize, to consecrate, to devote to utter perdition, so that it strongly implies,

that this war should be made upon a religious account. 'And he shall plant the tabernacles of his camp between the seas in the glorious holy mountain.' 'Between the seas in the glorious holy mountain' must denote, as we have shown, some part of the Holy Land. There the Turk shall encamp with all his power; yet he shall come to his end, and none shall help him, 'shall help him effectually, or deliver him.'

Now I appeal to my brethren, if this exposition of the prophecy, applying it to the Ottoman Empire, is not much more consistent with the prophecy, history, facts, and present developments, than the application to Napoleon Bonaparte, or the Emperor Nicholas?

Newton says, that from the original language, it strongly implies, that this war would be made upon a religious account. And facts prove it to be so. What tidings out of the east and north would be more likely to trouble the Porte, than the alliance or junction of the two powers of Persia and Russia. To me this is a very important contest, connected with our position on the great chart of prophecy. The seat of this difficulty is in Jerusalem, which is under the dominion of the Turks; and, according to the prophecy of Christ, was to be trodden down of the Gentiles until the times of the Gentiles are fulfilled. Therefore as the times of the Gentiles are about expiring, we may expect events of interest connected with that locality. And I believe the present contest will prove a fulfilment of the last two verses of Dan. 11th, and the first part of the 12th chapter, ending in the great time of trouble, such as never was since there was a nation, and the deliverance of all whose names are written in the book. Then how solemn and important the time in which we live, being so near the great and final conflict, the last great battle, the passing away of all earthly things, the appearing of Christ on the white cloud, the deliverance of his people, and the destruction of the ungodly, and establishment of the everlasting kingdom of Christ, and the reign of the saints.

How important too, the admonition of the Saviour, "Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." "Watch, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." To my mind these are strong indications that the Saviour may come this year, drawn from the present aspect of the nations; especially those nations connected with the above exposition. I have ever since the passing of the time fixed formerly, for the ending of the prophetic periods, looked anxiously to the development of events in the world, bearing on this great question; believing that God in his providence would so order events in fulfilling his word, that the Church would not be left in darkness that the day should overtake them unawares. When we take into consideration the rapidity that events have followed each other for the last twenty years,—that when evil begins to go forth from nation to nation, and a great whirlwind is raised on the coasts of the earth, and the time of trouble commences; then the Church may well lift up her head, "knowing that her redemption draweth nigh."

L. S. CUNNINGHAM.

Newton Upper Falls, Feb. 20th, 1854.

## The European War.

THE European news is of impressive moment. Diplomacy, backed by vast pecuniary interests, has exhausted itself in vain efforts to avert war. The Western powers throughout the long negotiations have shown a true wish for peace, and since the "fusion" of France and Britain, evinced by their cordial and united action upon the Eastern question, no doubt Russia has also desired peace. Prussia has nothing to gain, and much to risk by war, and Hungary and Italy are sureties for the pacific disposition of Austria. The British Parliament has been prorogued from



time to time, until the nation grew impatient under the delay, that the government might have the word "peace" to speak at its opening, but it has met, and the Queen declares that "a state of war has ensued," and her ministers having found that Prince Orloff's "peace mission" amounted only to a renewal of the highest demands of Russia made in her usual arrogance of tone, admit that there is no hope of peace. The reluctance, nay, trepidation with which this result has been approached, gives it a deeper import.

Man has been sedulously seeking to devise some scheme of quiet, but the unmoving finger of Providence has pointed to strife. On both sides in the impending struggle there are anomalous combinations and elements of weakness, which forbid every attempt to foresee or even conjecture results. Russia in her power overshadows Germany for the time and constrains an unwillingly quasi neutrality, but meets no real sympathy, even in Austria. On the other hand Turkey has no true friend among the nations, and must steadily sink even under the effort to sustain her. Her end will come in spite of all human aid. France and England are united; how truly time will tell; it is hard to believe in a cordial union between old "natural enemies" so suddenly formed, and seemingly incongruous; the wild notions and former excesses of red republicanism forbid the thought that governments can consent to do more than use its soldiers; there can be no fusion here. In this state of perplexity abroad, we may well thank God that we are isolated; and the distress of striving nations should impress us deeply with the duty to cultivate peace among ourselves upon the principles of right, and pray for the triumph of those principles throughout the earth,—not merely for peace, but *that the kingdom of God on the earth may come*: that he would remove the diadem, and take off the crown, exalt him that is low, and abase him that is high," that he would "overturn and overturn until he come whose right it is" and it be given to him.

N. Y. Observer.

### Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

1808. Napoleon decreed the abolition of the Inquisition in Spain. It was carried into effect by Col. Lehmanowsky, who says of it:—In the cells "we found living sufferers of both sexes, and of every age, from threescore years and ten, down to fourteen or fifteen years—all naked as when born into the world! and all in chains! Here were old men and aged women, who had been shut up for many years! Here, too, were the middle aged, and the young man and maiden of fourteen years old. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover their nakedness. They were exceedingly anxious to bring them out to the light of day, but Col. L., aware of the danger, had food given them, and then brought them out gradually to the light as they were able to bear it.

"We then proceeded to explore another room on the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent." Col. L. here described four of these horrid instruments. "The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms and body, were broken or drawn, one after another, until the victim died. The second was a box, in which the head and neck of the victim were so closely confined by a screw, that he could not move in any way. Over the box was a vessel from which one drop of water a second fell upon the head of the victim—every successive drop falling upon precisely the same place on the head, suspended the circulation in a few moments, and put the sufferer in the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound, the machine then being placed between two beams, in which scores of knives, so fixed, that, by turning the machine with a crank, the flesh of the sufferer was torn from his limbs, all in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was a beautiful woman, or large doll, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semi-circle was drawn. The victim who passed over this fatal mark, touched a spring, which caused the diabolical engine to open, its arms clasped him, and a thousand knives cut him into as many pieces, in the deadly embrace."

Col. L. said that the sight of these engines of infernal cruelty kindled the rage of the soldiers to fury. They declared that every Inquisitor and soldier of the Inquisition should be put to the torture. Their rage was ungovernable. Col. L. did not oppose them; they might have turned their arms against him, if he had attempted to arrest their work. They began with the Holy Fathers. The first they put to death in the ma-

chine for breaking joints. The torture of the Inquisitor, put to death by the dropping of water on his head, was most excruciating. The poor man cried out in agony to be taken from the fatal machine. The Inquisitor General was brought before the infernal engine, called "the Virgin." The soldiers commanded him to kiss the Virgin. He begged to be excused. "No," said they, "you have caused others to kiss her, and you must do it." They interlocked their bayonets so as to form large forks, and with these they pushed him over the deadly circle. The beautiful image instantly prepared for the embrace, clasped him in its arms, and he was cut into innumerable pieces. Col. L. said he witnessed the torture of four of them—his heart was sickened at the awful scene—and he left the soldiers to wreak their vengeance on the last guilty inmate of that prison-house of hell.

In the meantime, it was reported through Madrid, that the prisons of the Inquisition were broken open! and multitudes hastened to the fatal spot. And O, what a meeting was there! It was like a resurrection! About a hundred who had been buried for many years, were now restored to life. There were fathers who found their long-lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were some who could recognize no friend among the multitude. The scene was such as no tongue can describe.

1809. "The last act of violence at length arrived. On the 17th of May, a decree was issued from the French camp at Schonbrunn, which declared 'that the states of the pope are united to the French Empire; the city of Rome, so interesting from its recollections, and the first seat of Christianity, is declared an imperial and free city'—the decree to go into effect the 1st of June following."—*Alison's Hist. of Europe*, v. 3, p. 282.

The following imperial decree, was proclaimed in all the public squares and streets of Vienna:

"Napoleon, Emperor of the French, &c., taking into consideration that when Charlemagne, Emperor of the French, and our sublime predecessor, endowed the Bishop of Rome with various lands, they were given as fiefs to maintain the peace of his subjects, and that Rome did not, therefore, cease to form a part of his empire: considering further, that since that time the union of spiritual and temporal power has been and still is the source of dissension, that the popes have but too frequently availed themselves of the one to support their pretensions to the other, and that with spiritual concerns which are in their nature immutable, have been confounded worldly affairs, which change with the circumstances and politics of times; considering finally, that it is in vain to attempt to reconcile with the temporal pretensions of the pope all that we have concerted for the security of our army, the repose to prosperity of the nations over which we reign, and the dignity and inviolability of our empire,

"We have decreed and do decree, May 17, 1809, as follows: The papal territory is united with the French Empire."—*New Annual Register*, 1809—Scott.

1809 (June 10). "These decrees were announced by the discharge of artillery from the castle of St. Angelo, and the hoisting of the tricolor flag on its walls instead of the venerable pontifical standard. 'Consummatum est!' exclaimed Cardinal Pacca and the pope at the same instant; and immediately, having obtained a copy of the decree, which the dethroned pontiff read with calmness, he authorized the publication of a BULL OF EXCOMMUNICATION against Napoleon and all concerned in that spoliation, which, in anticipation of such an event, had been some time before prepared by the secret council of the Vatican. Early on the following morning this bull was affixed on all the usual places, particularly on the churches of St. Peter's, Santa Maria Maggiore, and St. John, with such secrecy as to be without the knowledge or suspicion of the police."—*Alison's Hist. of Europe*, v. 3, p. 283.

1809 (July 5). Circumstances "precipitated matters more quickly than Napoleon intended, and gave him possession of the person of the pope within a few days after the publication of the bull of excommunication. Measures of the last severity had been taken in vain: the palace of the Quirinal was surrounded with soldiers, a battery of forty pieces of cannon was established directly opposite its gates; but still the spirit of the illustrious captive was unsubdued, and no indication of a disposition to recall the fulminating decree had appeared. Miollis deemed the state of matters so alarming in the beginning of July, that he entered into communication with Murat at Naples, and their united opinion was, that it was indispensable to get immediate possession of the pope's person, and remove him into France. In pursuance of this determination, which, though not expressly known to or authorized by the emperor, was doubtless in conformity with his prior instructions, and known to be agreeable to his wishes, Miollis sent for

General Radet on the 4th of July, and communicated to him his design of carrying off the pope, and intrusting the execution of the delicate task to him. Radet, albeit horror-struck with the task thus imposed on him, knew his duty too well to hesitate in obeying his instructions: a strong battalion of troops arrived on the following day from Naples, and the military dispositions were quickly completed. At ten at night on the 5th, the Quirinal was surrounded by three regiments; thirty men ascended the walls of the garden in profound silence, and took post under the windows of the palace; fifty more succeeded in effecting an entrance by the window of an uninhabited room, and, having dispersed some groups of domestics, who, on the first alarm, hastily assembled together, the gates were thrown open, and Radet entered at the head of his troops, who were ordered 'to arrest the pope and Cardinal Pacca, and conduct them immediately out of Rome.'

"Though the assembly of the troops took place on the preceding night, it was not till six o'clock on the following morning that the entry of the palace itself took place. The pope and Cardinal Pacca were awakened by the strokes of the hatchets which broke down the interior doors, and both instantly rising, perceived, from the tumult in the court, glitter of arms, and troops in all quarters, that the French had effected an entrance into the palace. The holy father expected immediate death: he called for the ring which his predecessor Pius VI. had worn when dying, the gift of Queen Clotilda, and, putting it on his finger, looked at it with calm satisfaction. To prevent farther violence, the doors were thrown open, and Radet, with his officers and gendarmes, entered the apartment, where the pope stood between Cardinal Pacca, Cardinal Despuig, and a few other faithful prelates. Radet then, in a respectful manner, pale and trembling with emotion, announced to his holiness that he was charged with a painful duty, but that he was obliged to declare to him that he must renounce the temporal sovereignty of Rome and the ecclesiastical states, and that, if he refused, he must conduct him to General Miollis, who would assign him his ulterior place of destination. The pope, without agitation, replied that, if the obligations of a soldier required of him such a duty, those of a pontiff imposed on him others still more sacred; that the emperor might 'cut him in pieces, but would never extract from him such a resignation, which he neither could, nor ought, nor would subscribe.' Radet then ordered him to prepare for immediate departure, intimating that Cardinal Pacca might accompany him on the journey. The pontiff immediately complied; and the French general having assured him that nothing in his palace should be violated, he said, with a smile, 'He who makes light of his own life is not likely to be disquieted for the loss of his effects.' *Id.* v. 3, pp. 283, 284.

"Napoleon has protested at St. Helena, and apparently with truth, that he was not privy to the actual seizure of the pope; and that, when he first received the intelligence, he was at a loss what to do with his august captive. But it required no argument to show that neither Miollis nor Radet would have ventured on such a step unless they had been well assured that it would be conformable, if not to the formal instructions, at least to the secret wishes of the emperor; and he soon gave convincing proof of that, 'for as soon as he received advices of the event,' says Savary, 'he approved of what had been done, and stationed the pope at Savona, revoking, at the same time, the gift of Charlemagne, and annexing the papal states to the French Empire.' His holiness remained at Savona for above three years, always under restraint and guarded, though not in prison; but Napoleon, after the Moscow campaign, having received intelligence that a squadron of English frigates was cruising in the Gulf of Lyons, with the design of facilitating his escape, had him removed to Fontainebleau, where he was detained a prisoner till the return of the emperor from the disaster of Leipzig, when his necessities gave rise to important negotiations with the aged prisoner."—*Id.* p. 284.

1813 (Jan. 25). Napoleon and the pope signed a new Concordat, in which it was stipulated "that the pontifical domains not yet severed, should remain the property of the pope, and be administered by his agents;" and "that for the alienated dominions he should receive an annual income of two millions of francs."—*Cox's Continuation of Bower*, v. 3, p. 425.

Two months subsequently, the pope protested against his own act, and withdrew from the agreement.

1814. Ferdinand VII., of Spain, re-established the Inquisition in that country.

"On the 19th of Jan., 1814, Murat 'entered Rome at the head of 20,000 men. The slender French garrison retired into the castle of St. Angelo; and thus was the second city in Napoleon's empire wrested from him by the arms, not of his enemies, but of his brother-in-law.'—*Alison's Hist. of Europe*, v. 4, p. 277.

Thus was an end put to the *pope's* connection of Rome with France. To make it more ineffectual, the allied powers effected the downfall of Napoleon, and on the 6th of April, 1814, he abdicated, signing with his own hand, "for himself and his heirs, the throne of France and Italy."—*Id.* v. 4, p. 403.

"By a convention concluded on the 23d of April," between the allied powers of Europe, "it was provided that the French troops in Germany, Italy, and the Low Countries, should evacuate all the fortresses and countries beyond the frontiers of Old France, as they stood on the 1st of January, 1792, which was at one blow to sweep away the whole conquests of the Revolution."—*Id.* v. 4, p. 411.

"In 1814, the pope was released, and restored to the possession of all the papal territories except Avignon and Venaissin, in France, and a narrow strip of land beyond the Po."—*En. Am.* v. 10, p. 162.

"In the general settlement of Europe after the Revolutionary deluge had subsided, . . . one of the first cares of the provisional government was, by a decree to direct him [the pope] to be instantly set at liberty, and conducted to the Italian frontiers with all the honors due to his rank. . . . He reached the neighborhood of Rome on the 23d, and entered that city on the 24th of May, nearly five years after he had been violently carried off at dead of night, by the troops of Napoleon."—*Alison's Hist. of Europe*, v. 4, p. 412.

1815 (March 1). Napoleon, having left Elba on the 26th of Feb., landed on the coast of France. He resumed the government of the empire; but at the end of one hundred days, he was defeated at Waterloo, and abdicated the crown forever.

The allied powers concluded a new treaty at Paris, Nov. 20, 1815.

"By this treaty, and the relative conventions which were signed the same day, conditions of a very onerous kind were imposed upon the French government. The French frontier was restored to the state in which it stood in 1790, by which means the whole of the territory, far from inconsiderable, gained by the treaty of 1814, was resumed by the allies."—*Id.* v. 4, p. 545.

"The pope's ambassadors presented 'to the allied sovereigns, briefs to obtain the entire restitution of the provinces of which the pope had been despoiled, as well as of the paintings, statues, and works of art, taken from the Roman Museum; and, besides, they were directed to solicit the recall of the Jesuits to France. All those demands were granted to the sovereign pontiff.'—*Cox's Bower*, v. 3, p. 427.

The pope "took possession of the three provinces, the marches of Ancona, of Macerata, and Zermo, of the duchies of Camerino, Benevento, and Ponte Corvo, and also of the provinces of Romagna, Bologna, and Ferrara, known by the name of the three legations, and demanded still some cities in that last legation, which were situated beyond the Po, as well as the city of Avignon and the Comtat Venaissin.

"Even then the accursed influence of the Roman court was diffused among the different kingdoms of Europe. The senate of Savoy had revived the ancient atrocious laws, and re-established the afflictive penalties and infamous tortures of the barbarous ages, against the genuine Christians who opposed the Roman blasphemies. Bavaria signed a concordat with the pope. The emperor had also arranged a similar compact in reference to the kingdom of Poland. The king of the Two Sicilies, Ferdinand VII., was coerced to make compensation to Rome for the suppression of the shameful tribute of the 'haqueny.' The Protestant princes of Germany themselves were even vigorously urged, solicited, and even threatened, respecting their permission for the Jesuits to be domiciliated in their territories. In fine, the restoration of popism was everywhere proclaimed!"—*Id.* v. 3, p. 428.

Thus was undone whatever was done by Napoleon, in interference with the civil power of the pope, and he was left at the end of Napoleon's career the temporal sovereign of the same territory, known as the states of the church, which the French revolution found him in possession of.

"Now that the pope had once again attained a free and independent position among the sovereigns of Europe, he could devote his thoughts without interruption to the restoration of spiritual obedience. His reinstatement of the Jesuits, the first great act that marked the renewal of his functions, put it beyond a doubt that he hoped to be able to exercise his spiritual authority, not subject to the restrictions of the latter part of the eighteenth century, but after the manner of his earlier predecessors. And indeed could there ever have been a more favorable or inviting moment for such a project? The restored governments of Southern Europe instantly repented of their former refractoriness, believing that they had thereby unchained the spirit that had wrought their own downfall. They now beheld in the pope their natural ally,



and they hoped through the influence of the spiritual power more easily to subdue the domestic enemies by whom they found themselves surrounded. The king of Spain bethought him of his title of Catholic king, and declared that he would merit it; he recalled the Jesuits whom his grandfather had so jealously banished; he renewed the tribunal of the nuncio, and edicts of the grand inquisitor were once more read in Spain. In Sardinia new bishoprics were established; convents were restored in Tuscany; Naples, after some repugnance, assented to a concordat, by which the Roman curia acquired a very powerful direct influence over the clergy of the kingdom.

1815. "In France, meanwhile, the chamber of 1815 regarded the welfare of the nation as identified with the restoration of the ancient French church, 'that work,' as an orator expressed himself, 'of heaven, of time, of kings, and of forefathers;' but the point which was chiefly dwelt on, was the necessity of restoring to the clergy their influence over the state, the community, families, public life, and public education; and no thought was given to the liberties which the Gallican church had in former days either enjoyed de facto or expressly reserved."—*Ranke's Hist. of the Popes*, pp. 319, 320.

### The Eastern Question.

THE *London Times*—a journal which has access to sources of information with regard to international policy that are open to none of its contemporaries, and whose statement of facts in relation to diplomatic negotiations are generally reliable, although its deductions are not always verified—has received definite information as to the objects of the mission of Count Orloff. If the character of the propositions of which he was the bearer is correctly stated, their arrogance and absurdity could hardly have been expected even of the haughty autocrat. The *Times* says:

"The conditions on which Count Orloff was to express the Emperor's readiness to treat were four in number—that a Turkish plenipotentiary should proceed to the headquarters of the army or to St. Petersburg to open direct negotiations with Russia, but with liberty to refer to the Ministers of the four powers; that the former treaties between Russia and the Porte should be renewed; that Turkey should enter into an engagement not to give an asylum to political refugees; and that the Porte should recognize, by a declaration, the Russian protectorate of the Greek Christians, which was the origin of the quarrel.

"Demands more utterly extravagant it would have been impossible to frame, as far as Turkey is concerned, unless the Czar had required of the Sultan the surrender of his territories and the abdication of his crown; and, in making these terms the price of peace, the Emperor Nicholas has given the strongest proof of his determination to persist in war, since he must have been perfectly aware that under no circumstances whatever could the Porte have submitted to them. They amount, in fact, to a considerable increase on Prince Menschikoff's demands.

"But the propositions addressed by Nicholas to his former friends and allies, the Emperor of Austria and the King of Prussia, were scarcely less humiliating. Of them he required an absolute and unconditional armed neutrality in the Eastern quarrel; but, as if he foresaw and acknowledged that such a neutrality was, in fact, a co-operation with his own designs, and would probably expose the German States to the hostility of the Western powers, he condescended to assure these ancient and powerful monarchies that Russia would protect them; and, as a recompense for this service, Count Orloff was to promise them that in the approaching dissolution of the Ottoman empire, their interests should not be forgotten.

"No wonder that on hearing such a communication the ministers of Austria and Prussia felt an astonishment and irritation they did not disguise; and that the first impulse of every man cognizant of these transactions was to set his name to a declaration that they were peremptorily rejected. It was an attempt on the part of Russia, not only to assert her supremacy over the whole Christian population of the East, and to drag the Turkish Government as the applicant to St. Petersburg, but also, and at the same time, to place the leading powers of Germany in positive and avowed dependence on the policy of the Czar. If such a scheme could have succeeded, not only would it have rendered war in the East more certain and probably more protracted, but it must have infallibly extended that war to the rest of Europe; it would instantly have divided the German and Western powers into two camps, and while they were contending for a cause not their own, Russia would have found herself at liberty to act as she pleased on the Danube and the Euxine. If that was the Russian plan, we must be permitted to say that it was a diabolical attempt to aggravate a hundredfold the evils we already owe to her rapacity and ambition. But the snare was too evident, and the bait too clum-

sy to deceive any one. The Czar appears to have formed an equally low estimate of the morality and the intelligence of his dupes. Europe is not to be converted into a scene of bloodshed and havoc from one end to the other solely to spare Nicholas of Russia the humiliation of a failure."

The *London Morning Post*, a ministerial journal, in an article, an extract from which we have given in our summary of foreign news, presents, perhaps authoritatively, the future course of events. The conference of Vienna is dissolved, and as soon as official notice of that fact shall have been communicated to the courts of France and England, the Emperor of Russia will be formally called upon to evacuate the Danubian principalities. Should he refuse instant compliance, there will then be a declaration of war, which thenceforth will be pursued with the full strength of the two empires, without any retrospective thoughts. With regard to the preparations making to meet the emergency, the *London Times* says:

"We are actively preparing, and, tardy as the negotiations may have seemed to those who were only afraid of peace, there is no fear but that blows will be struck quick enough and hard enough when it comes to actual war. The notes of preparation are heard on all sides, and in a few weeks the Emperor of all the Russias will find himself everywhere face to face with an indignant antagonist, that antagonist being little less than the whole civilized world. We need not refer to the vast preparations reported from the other side of the Channel; for France will be only too ready to beat us in the race of honor. Our own army is immediately to be augmented by 11,000 men. The navy afloat is already the most powerful ever possessed by England. Seamen are coming in rapidly, attracted partly by the improved condition of the service, and partly by the prospect of prize money at the breaking out of the war. Coast-guards, to the number of 1500, are immediately to be embarked as a nucleus for the crews of the newly commissioned ships.

"By the time the Baltic is free, and the ice is already breaking up, the strongest fleet its waters ever bore will shut up the Russian at his northern outlet as effectually as he is now closed in the Black Sea. The command is, we believe, to be given to Sir Charles Napier, and under him we shall have Captain, now Admiral Chads, of the *Excellent* who has done so much to bring naval gunnery to its present perfection. At the next council, perhaps to-day, a proclamation will be issued against manufacturing or supplying arms, ammunition, and ships of war to the enemy, with a warning that such will be seized by the British government. A few days will remove all doubt, and the Russian, sealed in his own ports as effectually as by his own winter's ice, will have no way of egress except over the territory of States who have already declared that such forcible passage shall be considered a declaration of war.

"Humanly speaking, the Russian is as little able to cope with us on our elements, as we should be, single handed, on his own vast territory. It only remains to be seen, how the people, the merchants, the nobles of Russia, indeed every class—for there, as here, all classes are interested in peace and commercial prosperity—will endure to be closed up like bees in a hive, smothered, starved, and with no little chance of being eventually destroyed. It is often boasted by the advocates of despotism that it has checks of its own as effectual for all practical purposes as those of so called constitutional government. What they may be it is not for us to say, but, if the boast be true, we presume that Russia will speak out in one way or another, and the Emperor will at last be compelled to purchase peace, and, with it, leave to sail out of his own ports, by withdrawing his armies within his own frontiers."

The Dublin correspondent of the *London Morning Herald* says that military recruiting on a grand scale is to be commenced forthwith in Ireland, for the first time since the conclusion of Napoleon's wars. The *Dublin Mail* contains a list of twenty-two regiments which are under orders for Constantinople, with the dates at which they are directed to hold themselves in readiness to embark. The first regiment is to be in readiness on the 1st of March, and the others from that date to the 26th. This will leave but ten regiments and a rifle brigade for home duty. It is also stated that early in the ensuing month, a camp, consisting of 30,000 English militia, shall be formed either at Chobham or such other place as the general in command of the army shall deem fit.

### The Little Courtesies of Life.

THE little things of life have far more effect upon character, reputation, friendship, and fortune, than the heartless and superficial are apt to imagine. There are few indeed, however rough by nature, who are not touched and softened by kindness and courtesy. A civil word,

a friendly remark, a generous compliment, an affable bow of recognition—all have an influence—while surliness, incivility, harshness, and ill-temper, naturally enough, produce an effect exactly the reverse. The American people, as a whole, are perhaps not remarkable for courtesy. They are so actively engaged in the bustle of life, in the outward movements of commerce and trade, that they have little leisure to cultivate and practice those polished refinements, which are the results of education, of travel, and of enlarged intercourse with society. Nevertheless, we are not a discourteous people; and in the great cities the proprieties of manner, and the civilities of form are attended to with a commendable degree of exactness. Lady Emmeline Stuart Wortley, who some time since traveled in this country, describes the citizens of the United States as "particularly courteous and obliging." But a lady of refinement and accomplishments, and travelling as well for information as for pleasure, could scarcely gather another opinion, for the commanders of our steamboats, and the conductors of our railroad cars, are proverbially polite; while in intelligent circles, everywhere throughout the Union, a reputable stranger would of course, receive marked and kindly attention. Still we are bound to confess, that we are deficient in many of the little courtesies of life—courtesies that are admirably calculated to sweeten the intercourse of society, the interchange of friendly feeling, and the general communion that takes place from day to day, between neighbors and companions. The excuse with many is, that they have not time to practice the civilities to which we refer—that they are too much engaged in more important matters. Thus a friendly visit will not be repaid, a polite note will be left unanswered, a neighborly call will be disregarded, a pleasant smile will be met with a cold look of indifference, and a cordial grasp of the hand will be responded to with reluctance, if not surprise. All this may mean nothing, and yet the effect upon the mind and the heart is chilling and painful. The mistake that too many of us make is, in supposing that the courtesy is to be all on one side, that we are to receive every kind of attention, and return nothing. And this is an error which prevails in various phases of life, and to a greater extent than people are apt to imagine. The affairs of this world should be reciprocal. A person may be willing to confer an obligation again and again. But unless there be some manifestation of gratitude and appreciation—unless indeed, the disposition be apparent to do something in return—the party that confer favor after favor, will in the end grow weary of well-doing, and seek out some more grateful or more sympathizing object. We are all more or less selfish, and that description of selfishness which exacts an acknowledgment by word or by deed, either for friendship extended, or affections lavished, is, perhaps, as little censurable as any of the infirmities of poor human nature—if, indeed, it may be called an infirmity. We have somewhere met with the remark, that there is no such thing as unrequited love—that love, which is not requited, will soon cease to exist, inasmuch as the very nature of the passion renders mutual regard essential to its continued existence. In the general sense this theory may be correct, but there are, of course exceptions. If, therefore, in grave matters of the heart, matters in which our all of earthly happiness may be said to be involved, reciprocity or a kindred feeling is absolutely essential, how much more will the doctrine apply to the little courtesies of life. A friendship of many years' standing has often, as we have reason to know, been chilled into indifference, coldness and restraint, by some petty neglect or hasty remark. Distrust has been excited—a doubt, a suspicion, has been engendered, and the unwavering confidence that existed for years has thus been broken at once and forever. Philadelphia Inquirer.

### Varieties.

"BEHOLD, I COME QUICKLY."

As when he ascended into heaven after his resurrection, he parted, with a promise of his gracious presence, so here he parts with a promise of his speedy return. If any say, Where is the promise of his coming, since so many ages are past since this was written? let them know, he is not slack to his promise, but long-suffering to his enemies. His coming will be sooner than they are aware—sooner than they are prepared—sooner than they desire. And to his people it will be seasonable. The vision is for an appointed time, and will not tarry—he will come quickly. Let this word be always sounding in our ear, and let us give all diligence, that we may be found of him in peace, without spot, and blameless. There, also, is the Church's hearty echo to Christ's promise, declaring firm belief of it—"Amen," so it is, so it shall be,—expressing her hearty desire of it: "Even so come, Lord Jesus; make haste, my beloved, and be thou like a roe, or like a young hart on the mountains of spices." Thus beats the pulse of the Church; thus breathes that gracious Spirit who actuates and informs the mystical body of Christ; and

we should never be satisfied till we find such a spirit breathing in us, and causing us to look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Come, Lord Jesus, put an end to this state of sin, sorrow, and temptation.

Matthew Henry.

### PREPARE.

All things have been predicted; all things are manifested; the gospel goes through the whole world; the toil of the human race in our day bears witness; all things are fulfilled which have been prophesied in Scripture. As all up to this day has come to pass, so, what remains shall come to pass. Let us fear the day of judgment. The Lord is about to come. He who came as the Lowly One, shall come as the Exalted One. He who came to be judged, shall come to judge. Let us own the Lowly One, that we may not dread the Exalted One. Let us embrace the Lowly One, that we may long for the Exalted One. For to those that long for him shall he come in grace. They long for him who have held fast the faith of him, and done his commandments; for, however unwilling we may be, he will come. Willing or unwilling, he will come.

Augustine.

### A SAINT'S LONGING.

For I that am within this tabernacle do often groan and sigh within myself, being oftentimes burdened; not that I would be unclothed but clothed upon; that mortality might be swallowed up of life. I long to eat of that tree which is planted in the midst of the paradise of God, and to drink of the pure river, clear as crystal, that runs through the streets of the New Jerusalem.

John Welsh.

### ANTICIPATIONS OF THE HEAVENLY CITY.

What is there under the old vault of the heavens, and in this old worn earth, which is under the bondage of corruption, groaning and travailling in pain, and shooting out the head, looking, waiting, and longing for the redemption of the sons of God—what is there, I say, that should make me desire to remain here? I expect that new heavens and that new earth, wherein righteousness dwelleth, wherein I shall rest for evermore. I look to get entry into the new Jerusalem, at one of these twelve gates, whereupon are written the names of the twelve tribes of the children of Israel. I know that Jesus Christ hath prepared them for me. Why may I not, then, with boldness in his blood, step into that glory, where my Head and Lord hath gone before me? Ib.

### RENEWAL OF CREATION.

All glory be unto my God; angels and saints praise ye him! O thou earth, yea, hills and mountains, be glad; you shall not be wearied any more with the burden of corruption, whereunto ye have been subject through the wickedness of mankind. Lift up your heads, and be glad, for a fire shall make you clean from all your corruption and vanity, wherewith for many years you have been infected. Let the bride rejoice, let all the saints rejoice, for the day of the marriage with the Bridegroom (even the Lamb of God) is at hand, and his fair white robes shall be given her: she shall be arrayed with the golden vestry and needlwork of his manifold graces, that shall be put upon her. He who is her life shall quickly appear, and she shall quickly appear with him in the glory and happiness of a consummate marriage. Ib.

### BITTERNESS OF THE DEAD SEA.

We have a favorable opportunity of testing the quality of the water of the Dead Sea at this particular spot, and we are too conscientious not to take advantage of it. One of our Bedouins goes to fill two bottles as a sample. I scarcely believe the world produces any water more abominably offensive, although clear and limpid in appearance. At first it seems to have the taste of ordinary salt water; but in less than a second it acts with such nauseous effect upon the lips, the tongue, and the palate, that your stomach instantly rejects it with insufferable disgust. It seems to be a compound of salt, coloquintida, and oil, with the additional property of inflicting an acute sensation of burning. In vain you clear your mouth of this horrible liquid; it acts so violently on the mucous system that the taste remains for many minutes, causing, at the same time, a painful contraction of the throat.

De Sauley.

### Things not in Order.

1. To stand before the church door before service.
2. To engage in any kind of conversation, even religious, between the time of your going in, and the commencement of worship. That interval should be spent in composing the thoughts for the solemnities of the approaching services.
3. To salute persons coming in, by bowing, smiling, &c. It is profanation.
4. To look around to catch the eye of a friend, and smiling at any remark from the pulpit.
5. To permit your children to sit in any place but your own pew.



6. To allow them to be stuffing themselves all the time, with apples, sweet cakes, candy or anything else.
7. Sleeping in church.
8. To be reaching for garments, or adjusting the dress, while the blessing is pronounced.
9. To commence laughing, talking, and saluting one another, as soon as the people are dismissed.
10. To stand in the door or aisle, and detain others getting out.
11. To stand around the door, gazing at the ladies as they leave the church, to see who conducts them, and many other things which as little concern others.
12. To read these items, and not endeavor to practice them.



## The Advent Herald.

BOSTON, MARCH 4, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH. CHAPTER XXXV.

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, They shall see the glory of the Lord, and the excellency of our God.

The wilderness and desert are the subject of this prophecy, and whatsoever figures may be employed, must be found in what is affirmed of them; so that by these cannot be understood merely moral wastes, as Lowth, Scott, Clark, Barnes and others suppose. The epoch here brought to view, is evidently that of the regeneration,—it being connected with the coming of the Lord.

By the use of metaphors in the words "glad" and "rejoice," the solitary wilderness and desert, are represented as exulting because of the judgments on the nations, predicted in the commencement of the preceding chapter, which were to precede the renovation of the earth; and they illustrate the cheerful and pleasant condition to which all the barren and desolate places of the earth are to be restored. By a simile, the blossoming of the rose illustrates the great profusion of flowers which shall gladden the new creation.

"The glory of Lebanon" is put by a metonymy for its cedars, which were the cause of Lebanon's glory. Those stately and majestic trees, were among the most magnificent of the vegetable kingdom; and are to be given for the adorning of the new earth. By the same figure, "the excellency of Carmel and Sharon," is put for the fruits and productions of the former, and the flowers and fertility of the latter. Thus we read in Isa. 55:12, 13, that "the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

"The glory of the Lord, and the excellency of our God," being seen at this epoch, teaches that there will then be a visible manifestation of Jehovah, which will be verified by Christ's literal advent; which is to be (Acts 3:19-21,) "when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." And it is in view of that event that the exhortation which follows is given.

Strengthen ye the weak hands, and confirm the feeble knees. S y to them that are of a fearful heart, Be strong, fear not: Behold, your God will come with vengeance, Even God with a recompense; He will come and save you.—vs. 3, 4.

"Weak hands" and "feeble knees," are put by substitution for those who are of a timid, fearful, and desponding frame of mind, who are to be encouraged, strengthened, and comforted, amid present trials, by the prospect of the resurrection and the glorious restitution.

The apostrophe is addressed to religious teachers and instructors, who are commanded to present these, as motives for their encouragement,

and growth in grace: they are to assure them of the coming of the Lord to take vengeance on his enemies, and to recompense and save all who trust in him—"heart," by a metonymy, being put for the mind which was supposed to be located there; and "strength," being put by substitution for a full assurance of faith in God's promises. Said the apostle, (2 Thess. 1:7-10,) "To you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." And the Saviour said, (Matt. 13:40-43,) "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, And the tongue of the dumb shall sing.—vs. 5, 6.

The acts of opening blind eyes, and of unstopping deaf ears, are put by substitution for a restoration to sight and hearing. By a simile, the agility of the hart illustrates the exemption of the redeemed from physical disability; and by a metonymy, the "tongue" of the dumb,—the organ of speech,—is put for the faculty of speech which is to be restored to them.

"Then," is when these acts are to be performed, and refers to the epoch in the preceding verse, when God shall come with vengeance on the wicked, and with a recompense to save the righteous. The revelator said of the same epoch, (Rev. 21:3,) "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

For in the wilderness shall waters break out, And streams in the desert. And the parched ground shall become a pool, And the thirsty land springs of water; In the habitation of dragons, where each lay, Shall be grass with reeds and rushes.—vs. 6, 7.

We have here a continued description of the regenerated earth, in "the restitution of all things."

There is a metaphor in the use of the word "thirsty" in its connection with land, expressive of a dry and consequently sterile soil which needs an abundance of water to make it productive.

It was said of the land of Palestine, (Deut. 11:11,) that it "drinketh water of the rain of heaven." A soil which is deprived of water, is therefore appropriately denominated "thirsty."

"The parched ground," is rendered by Bishop Lowth, "the glowing sand." He says the original word is Arabic, as well as Hebrew, expressing in both languages the same thing—the glowing sandy plain, which in the hot countries at a distance has the appearance of water. It occurs in the Koran XXIV: "But as to the unbelievers, their works are like a vapor in a plain; which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth to be nothing." Mr. Sale's note on this place is:—"The Arabic word *sirah* signifies that false appearance which in the Eastern countries is often seen in sandy plains about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of the sunbeams: ["by the quivering undulating motion of that quick succession of vapors and exhalations, which are extracted by the powerful influence of the sun." Shaw, Trav. p. 378.] It sometimes tempts thirsty travellers out of their way, but deceives them, when they come near, either going forward, (for it always appears at the same distance), or quite vanishes." "During the French expedition to Egypt, the phenomena of unusual refractions were often seen. The uniformity of the extensive sandy plains of Lower Egypt is interrupted only by small eminences, on which the villages are situated in order to escape the inundations of the Nile. In the morning and the evening, as many have remarked, objects appear in their natural position; but when the surface of the sandy ground is heated by the sun, the land seems at a certain distance terminated by a general inundation. The villages which are beyond it appear like so many islands situated in the middle of a great lake; and under each village is an inverted image of it. As the observer approaches the limits of the apparent inundation, the imaginary lake which seemed to encircle the village withdraws itself, and the same illusion is re-produced by another village more remote." (Edin. En. v. 14, p. 754.) Prof. Robinson said:

"In the desert we had frequent instances of the *mirage* presenting the appearance of lakes of water and islands; and as we began to descend towards Suez, it was difficult to distinguish between these appearances and the distant real waters of the Red Sea." (Bab. Repos. 1839, p. 402.) Layard witnessed, and thus describes a "very remarkable effect of mirage in the early spring of 1840, when riding one morning over the plains near Bir, on the Euphrates. Suddenly, as if by enchantment, a magnificent city standing on the borders of a lake, rose before me. Palaces, domes, towers, and the spires of Gothic cathedrals were reflected in the blue waters. The deception was so complete, the appearance so real, that I could scarcely believe some mighty capital had not been transported into the Desert. There was scarcely a stone or a bush to account for this singular phenomenon." (Nineveh and Babylon, pp. 572, 573.)

The idea of the text, then seems to be, that the deceptive desert *mirage*, shall, in the restoration, be an actual pool of water.

By "the habitation of dragons, where each lay," a reference is evidently made to the previous chapter (vs. 13-15), where it was predicted that Idumea should become "a habitation for dragons, and a court for owls,"—and where the wild beasts should take up their abode. The dragons being a kind of winged serpent found in dry and barren places, the declaration that grass, with reeds and rushes should be there, shows a restoration of Idumea to the fertility promised to the rest of the earth at that epoch.

It is difficult to conceive a greater contrast than that which exists between the appearance of a sandy barren plain and a green and fertile vale abounding with springs and streams of water. And a transition from the one to the other, is described by travellers as very exciting. "Lameness and dumbness are the uniform effects of long walking in a desert; the sand and gravel produce the former, fatigue the latter. In such cases some of us have walked hours together without uttering a sentence; and all walked as if crippled, from the sand and gravel getting into their shoes; but the sight of water, especially if unexpected, unloosed every tongue, and gave agility to every limb; men, oxen, goats, and dogs, ran with speed and with expressions of joy to the refreshing element." (Campbell's Travels in Africa.) Such is a faint illustration of the joy which awaits the redeemed when the Lord shall come to recompense and save them.

### THE EXCEEDING GREAT HORN—DAN. 8:9.

In our article last week on the little horn of the 7th of Daniel, we spoke of the Eastern Roman Empire as "succeeding to the place occupied by Daniel's third beast and symbolized by the exceeding great horn that came out of one of the four horns of the he-goat." In that application of this horn, we adopt the view of Bishop Newton.

After admitting that "the generality of interpreters, both Jewish and Christian, ancient and modern," have applied this to Antiochus Epiphanes, king of Syria; and acknowledging that at first sight, there are some resembling features between the two; he proceeds to show that in other particulars "there is no manner of similitude or correspondence between them," but that it better corresponds to the Romans—not however to Rome as a whole, but to Rome as connected with the Grecian kingdom.

Daniel says of the goat (8:8), that "when he was strong, the great horn was broken; and for it came up four notable ones towards the four winds of heaven." The angel in interpreting this, said to Daniel, (8:21, 22), "The rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." These are admitted by all commentators, to refer to the quadruple division of Alexander's empire after the death of his successors; when arose the kingdom of Macedon and Greece, in the west; that of Thrace and Bithynia, in the north; Egypt in the south, and Syria in the east.

In continuing the record of his vision, Daniel says (8:9), "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." That is this little horn came out of one of the former four horns of the goat. And of the kingdoms symbolized by them, the angel said, (8:23,) "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up."

Now as Antiochus was one of the Syrian kings, and therefore included in one of the four horns, Sir Isaac Newton, who first discovered this, saw that he could not be represented by this fifth horn

—independent of other discrepancies between him and the prophecy.

The only other power which it can be understood to symbolize, is the Roman. But, why, if Persia and Grecia are represented by *beasts*, should Rome be indicated simply by the horn of a beast? why is it not here represented by a beast, as in the vision of the 7th chapter? Also how did Rome come out of one of the fragments of Alexander's empire?

We confess ever to have had difficulties with questions like these. These difficulties, however, are removed, when it is remembered that each of the four beasts of Dan. 7th had its own geographical limits. For, (7:12), when the rest of the beasts had their dominion taken away by the conquest of each by the other, "their lives were prolonged for a season and a time." Also the goat, (8:7,) when it cast down the ram, broke its horns, stamped upon it, and the ram was entirely at the goat's mercy, it is not destroyed but subjected. Persia still continued to be represented by the ram, and Grecia by the goat; and the relation which the former sustained to the latter, was that of a conquered country. And therefore Sir Isaac Newton says of the beasts of the 7th chapter:

"All the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldaea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedon, Greece, Thrace, Asia Minor, Syria, and Egypt, are still the third. And those of Europe, on this side of Greece, are still the fourth. Seeing therefore the body of the third beast is confined to the nations on this side the river Euphrates, and the body of the fourth beast is confined to the nations this side of Greece; we are to look for all the four heads of the third beast, among the nations on this side the river Euphrates; and for all the eleven horns of the fourth beast, among the nations on this side of Greece. And therefore, at the breaking of the Greek empire into four kingdoms of the Greeks, we include no part of the Chaldeans, Medes and Persians, in those kingdoms, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek empire at Constantinople, among the horns of the fourth beast, because it belonged to the body of the third."—Quoted by Bishop Newton, Dis. Proph. p. 215.

The above principle we believe to be incontrovertible. Now, if in the 8th chapter, it had been designed to represent Rome as a whole, instead of being symbolized by a horn proceeding from one of the previous horns of the goat, we should have expected to find it represented by a separate beast, as in the 7th chapter. But if it was designed to represent Rome merely as an actor on the territory belonging to the goat, it would be manifestly improper to represent it by a beast; and a horn becoming exceeding great would be its most appropriate emblem. Thus Bishop Newton writes:

"In this vision the Roman Empire is not designed at large, but only the Roman Empire as a horn of the goat. When the Romans first got footing in Greece, then they became a horn of the goat. Out of this horn they came, and were at first a little horn, but in process of time, overtopped the other horns. From Greece they extended their arms, and overran the other parts of the goat's dominions: and their actions within the dominions of the goat, and not their affairs in the Western Empire, are the principal subject of this prophecy."—Dis. on Proph. p. 249.

The Romans "first subdued the kingdom of Macedon and Greece, and then inherited by the will of Attalus, the kingdom of Pergamus, which was the remains of the kingdom of Lysimachus, and afterwards made a province of the kingdom of Syria, and lastly of the kingdom of Egypt."—ib. p. 250.

"This horn, though little at first, yet 'waxed exceeding great toward the south, and toward the east, and toward the pleasant land.' This horn, therefore, as Sir Isaac Newton justly observes, was to rise up in the north-west parts of those nations, which composed the body of the goat; and from thence was to extend his dominion towards Egypt, Syria, and Judea. Observe the particulars. He 'waxed exceeding great;' and so did the Roman Empire even within the territories of the goat. . . . 'Toward the south . . . Egypt. . . . The Romans made it a province of their empire, and kept possession of it for several centuries. . . . Toward the east:' the Romans did grow very powerful toward the east; they conquered and made a province of Syria, which was the eastern kingdom of the goat. . . . 'And toward the pleasant land,' that is, Judea; for so it is called in the Psalms, (106:24,) 'the pleasant land;' and in Jeremiah, (3:19,) 'a pleasant land, a goodly heritage;' and so twice again afterwards in Daniel, (11:16, 41.) . . . The Romans effectually conquered and subdued them, first made a province of their country, and then destroyed their city and temple, and dispersed the people, so that after so fatal a fall they have never from that time to this been able to rise again. Another remarkable property, that eminently distinguished the little horn from all others, was that 'his power should be mighty, but not by his own power;' which commentators are much at a loss to explain. . . . But this part of the prophecy, as well as the rest, can nowhere be so justly and properly applied, as to the Romans. With them it quadrates exactly, and with none of the other horns or kingdoms of the goat. The strength of the other kingdoms consisted in themselves, and had its foundation in some part of the goat: but the Roman Empire, as a horn or king-



dom of the goat, was not mighty by its own power, was not strong by virtue of the goat, but drew its nourishment and strength from Rome and Italy. There grew the trunk and body of the tree, though the branches extended over Greece, Asia, Syria, and Egypt. The remainder of the prophecy relates mostly to the persecution and oppression of the people of God."—*ib.* pp. 252-254.

Dr. Jarvis says of this horn:

"Sir Isaac Newton, 'with that sagacity which was peculiar him,' (to use the words of a later commentator), was the first who showed clearly that this little horn was the Roman power, which by the conquest of the Macedonian horn in the year B. C. 168 became for the first time a horn of the goat or Grecian Empire. Observe that it was not as the fourth great monarchy, denoted by the fourth beast, but simply as a 'horn of the goat,' that the words of this vision can apply to Rome; and consequently that none of Europe west or north of Macedonia, Thrace, Epirus and Greece, had anything to do with it."—*Jar. Ser.* p. 43.

Again he says:

"We may justly consider the year B. C. 305 as that in which the four notable horns came up toward the four winds of heaven; namely Cassander in the West, Lysimachus in the North, Seleucus in the East, and Ptolemy in the South. The horn or kingdom out of which came forth the little horn was the kingdom of Cassander, or Macedonia, the fundamental kingdom of Alexander's Empire. From the moment in which the Romans conquered Macedonia, this horn of the goat began to wax exceeding great; 'not by his own power,' to use the remarkable and expressive language of the 24th verse, 'but by the power' of the Romans. Between the years B. C. 168 and 30, a period of 138 years, it obtained by gift or conquest the whole of the other three horns. From the year B. C. 64, it cast down the Jewish nation and stamped upon it; afterwards it magnified itself against the prince of the host by putting the Messiah to death; and finally in the year 70 of the Christian era it took away the daily sacrifice, and cast down the place of the sanctuary. Jerusalem was destroyed, and the Jewish nation carried captive."—*ib.* pp. 44, 45.

This eastern portion of the Roman Empire, in time became dis severed from the western,—which was symbolized by the fourth beast of Daniel and by the dragon, blasphemous, and scarlet beasts of John,—and was thenceforth a distinct kingdom. The way for this was prepared by Constantine's removing the seat of government from Rome to Constantinople,—within the territory of the goat, in A. D. 324. On the death of Theodosius A. D. 395, his two sons, Arcadius and Honorius, "were selected by the unanimous consent of mankind, as the lawful Emperors of the East, and of the West"—the European boundary being "not very different from that which separates the Germans from the Turks." (*Gibbon*, v. 2. p. 199.) Gibbon calls this "the final and permanent division of the Roman Empire." After this time, the fifth horn of the goat, was no longer connected with the "fourth beast," and was the representative of an independent empire within the territory of Daniel's third beast.

This view makes it clear why the correspondents of the eleven horns of Daniel's fourth beast, are all within the limits of the Western Empire. While that division is symbolized by the dragon, the blasphemous, and the scarlet beast of John, with horns corresponding to those of Daniel's fourth beast, and the image to the blasphemous, and the woman of the scarlet beast, correspond to the little horn of the same—the political powers within this eastern territory, during the Christian dispensation, are represented by the two horned beast of John,—its two horns being like those of a lamb, or the ram; which, instead of being contemporaneous like those of the goat, were successive, i. e., one came up after the other. And thus, as in the Medo-Persian Empire the Persian horn came up after and overtopped the Median; so in the Turco-Grecian, the Turkish horn came up after and overtopped the Roman or Grecian horn.

For further on the Two-horned-beast, see my *Com. on the Apoc.* p. 178.

**THE KING OF THE NORTH.**—In accordance with this, the separated Eastern Empire, having its seat at Constantinople, becomes the king of the North, and the Grecian horn is succeeded in that relation by the Turkish, when overtopped by it—the False Prophet of the Apocalypse.

On this subject of the king of the North, there is an article in another column, which gives Bishop Newton's view of it,—to which we would call attention, as being less objectionable than any hypothesis which we have read on this subject.

#### LETTER FROM PHILADELPHIA.

MR. EDITOR.—Have you ever enjoyed the privilege of listening to that French Revolutionary patriarch, Col. Lehmanowski, an officer and personal friend of Napoleon throughout his whole public career? We enjoyed this privilege this week; and truly it was a scene of interest. The Col. is eighty one years of age, and yet speaks with all the energy and enthusiasm of a man of forty. It seemed like listening to one who had risen from the dead.

No living man is better qualified to present a true picture of the character of that wonderful man than Lehmanowski, after passing with him through 202 battles, and accompanying him in all his campaigns for twenty-two years, beginning when Napoleon was a captain, in 1792, and closing at the battle of Waterloo. His first personal acquaintance occurred on this wise, and served greatly to interest him in the man. The Colonel is by birth a Pole, and graduated at the University of Warsaw, in 1790. Having a taste for surgery he went to Paris to perfect his medical studies in the hospitals of that city. In 1792, while the cry of liberty and equality was predominant, he was seized with the prevailing spirit, and in an unguarded moment enlisted as a soldier in the service of the Republic, for five years. He was assigned to the company of which Napoleon was captain. The Sabbath came, and the company were ordered to church to receive the unction of the priest. He went with the others, and when ordered to kneel he remained standing. Being next the Captain, who supposed, he being a new recruit, did not understand, pulled him by the coat and said to him, "Kneel down." He replied, "I cannot, I am a Protestant." "Go behind the line, then," said the Captain. When the service concluded, he entered the lines, marched to the barracks, when they were dismissed for the day. Napoleon then called him, and asked, "What kind of a Protestant are you?" He replied, "I am a member of the Evangelical Lutheran church." "Then you need not go with us to church again; go where you please," said the officer. And this was the spirit of toleration he always exhibited through life.

On the subject of profanity, the lecturer remarked: "I never knew him to use an oath or curse: nor would he suffer it in others without reproof." He related an incident in illustration of the point. The Colonel was one day in Napoleon's tent acting as one of his secretaries, while the Marshals were standing round the tent outside. One of them used some profane language. Napoleon immediately went out and addressing the offender, asked, "What kind of an officer are you? What can we expect of soldiers with such an example, and what are cursing and swearing soldiers good for? Get out of my presence." And for three days he kept the Marshal in disgrace.

On the subject of filial affection the Colonel related some striking incidents. And happy would it be for the rising generation of this degenerate age would they heed the example. "His respect and affection for his mother were unbounded. On one occasion when seated on his throne, with kings and princes surrounding him ready to obey his word, the door at the far end of the hall opened and his mother entered. He immediately rose from his throne and rushed to meet her, took her by the hand, led her to the throne, seated her by his side, nor would he be seated again until she was seated." On another occasion at one of his grand levees, the ladies standing on one side the hall and the gentlemen on the other, the Emperor and Empress entered; the Empress passed to the gentlemen's side passed along with her hand raised that they might kiss it; the Emperor doing the same upon the ladies' side. Napoleon passed along with his hand uplifted but without looking, until suddenly he was arrested by a blow on the hand. He paused, it was his mother. His hand dropped while hers was extended; to which he bowed and kissed it. He then said, "I am Emperor of France, King of Italy, and Protector of the Confederation of the Rhine, but you are more than this; you are the mother of it all!" "Honor thy father and thy mother, is the first commandment with promise." And what is more lovely and noble than such respect to an aged and venerable parent.

Colonel L. was one of the officers sent by Napoleon to take and destroy the Inquisition in Spain. His account of the scenes he there witnessed is of the most thrilling character.

The foreign news looks more warlike than ever. It seems like "the waking up of nations; Gog and Magog to the fray." God is speaking to the world in tones of unmistakable import; the angry nations are preparing themselves for the great conflict. Happy those who have a place of refuge. But while the heavens are gathering blackness in the East, our own horizon also presents an ominous aspect. The present appearance indicates a more desperate encounter between liberty and slavery than has ever been waged since we became a nation. There is but little hope left of the defeat of the "Nebraska bill" in Congress; and if it does pass, it will excite feelings of strongest jealousy between the North and South, which will almost infallibly lead to a rupture. But God rules! and he has his way in the whirlwind and in the storm. He has also declared, that he "will shake the heavens and the earth, the sea and the dry land; he will shake all nations. And the desire of all

nations shall come." "Amen. Even so, come, Lord Jesus."

Philadelphia, Feb. 10th 1854.

#### THE BRIDE OF CHRIST.

##### HER INFANCY.

WHILE gross darkness and superstition covered all the land, while Paganism swayed its potent sceptre from sea to sea and from shore to shore, and while the nations of every clime bowed down in awe and reverence before the gods which their own hands had formed, the infant Bride of Christ gazed around upon a world abandoned to ignorance, to the most absurd idolatry, and the greatest crimes. She was but a little one when every sunny plain and every lovely river could boast of its consecrated temple, when the altars were laden with victims to appease the ire of some offended deity, when every balmy breeze bore with it the song of adoration wafted from heathen lips, and when incense was offered up on every side to the "unknown God." Afar in the distance, among the greatest and wisest nations of the earth, she beheld nothing save one dark veil of error and wickedness, which the bright beams of truth had never illumined, and through which the mild rays of Christianity had never pierced. Where civilization had gained its proudest triumphs, where the arts and sciences had been cultivated to their utmost extent, she beheld the images of false gods, and the thousands and ten thousands of blinded ones who, in the darkness of heathen ignorance, prostrated themselves at their shrines. Where literature had won its brightest laurels, where poetry, lofty and sublime, had woven its magical spell, a spell which was destined to remain unbroken through every age of time, she beheld sages and philosophers, skilled in human lore, worshipping the sun, moon and stars, or some being existing only in a depraved imagination. She saw, though "professing themselves wise, they had become fools, and served and worshipped the creature more than the Creator;" that "they were strangers from the covenant of promise, having no hope and without God in the world." And in her own beloved city, she beheld scenes of bitter strife and contention; she beheld brother lifting up his hand against brother, and the laws of God forgotten and trampled under foot. She beheld the blood-stained banner of persecution already unfurling by every passing breeze: she listened to the threats of an infuriated people, and in those threats she heard her own name mentioned with bitter curses and imprecations. Scarcely had she inhaled the first breath of vital air, scarcely had her tiny pulse caught its first tremulous stroke, when a wild and furious cry broke upon her startled ear, and the Prince of darkness, collecting together his legions in stern array, encamped around her. All the sons of darkness came forth armed from their secret places. They raised the bloody standard of persecution, they aimed their weapons at her heart, and with one unanimous consent, they called aloud for her destruction. They rose up as false witnesses against her, and "the assemblies of violent men thirsted for her blood." But in the hour of her distress she stretched forth her feeble arms, and "called upon the Lord and cried unto her God: he heard her voice out of his temple, and her cry came before him even into his ears." When the wicked oppressed her, when her deadly enemies compassed her about, the Lord her God "kept her as the apple of his eye, and hid her under the shadow of his wings." "The Lord was her rock, her fortress and her deliverer: her God, her strength in whom she trusted: her buckler, and the horn of her salvation, and her strong tower." She trusted in Him, and the darts of the enemy harmed her not. Storms might howl, and tempests might gather around her, she could not fall: she was built upon a sure foundation, and the powers of earth and hell combined could not move her. Although small and weak, although in the first stage of her infancy, still she was strong, for the mighty arm of Jehovah held her by the right hand, saying unto her, "Fear not: I will help thee." "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee by the right hand of my righteousness." She could not trust in an arm of flesh, she could not look for help among the sons of men, but she fled into a strong tower and was safe. In the day of trouble "the eternal God was her refuge, and underneath her were the everlasting arms." Her wail came up before the God of hosts. He supported her tottering feet, with His own hand He led her through the rough and uneven path she was doomed to tread, and whenever her drooping spirits failed, whenever she shrunk back with a shudder from the perils that surrounded her, He calmed her troubled soul, He dropped upon her

lacerated heart the balm of consolation, and gently whispered, "My grace is sufficient for thee."

(To be continued.)

H. M. J.

#### The Russians in Wallachia.

The peasantry of Wallachia, it is well known are in a state of insurrection against their Russian military invaders, who, on their part, have adopted no means to conciliate the people whom they have gratuitously offered to deliver from the merely nominal control of the Turks. A writer from Wallachia says:

"The cold is intense and the snow is a foot deep on the ground, and the Russians have been living in tents ever since they left headquarters, so we may fairly presume that horses and men will be greatly cut up before they come into action. In addition to this, they are dependent for their supplies on the villages, and pay for all they receive by notes payable by the Wallachian treasury for expenses alleged to have been incurred by the army of occupation engaged in suppressing the revolutionary movement in 1848. This is one of the most barefaced attempts to disguise robbery that I have ever heard of. Prince Paskiewitch, who has now taken the command of the army, has issued a proclamation addressed to the inhabitants of Wallachia, in which he informs them that he was about to deliver them from the presence of the barbarians the Turks, whom he states he is about to drive into the Danube. The Wallachians, however, seem to consider their expected deliverance to be a clear case for the application of the proverb, 'Out of the frying-pan into the fire,' for great numbers of the militia have come over with their arms into the Turkish camp, and several villages near the scene of operations have sent in addresses to Achmet Pasha, signed by the inhabitants, and bearing their common seal, signifying their adhesion to the Sultan, and offering to join his forces if required. One of them refused admission to the Russian advanced guard, and fired upon them, to which the enemy replied with artillery. There can be no doubt that should the latter meet with any serious reverses, the peasantry would harass them terribly in their retreat. This hatred of Russia is confined to no class, and to no district. It is almost as hearty amongst the Wallachians as amongst the Turks; and doubtless if the war should continue, they will find means of showing it."

Boston Journal.

#### Book Notice.

"THE LAMPLIGHTER. Boston: Published by John P. Jewett & Co. Cleveland, Ohio: Jewett, Proctor & Worthington."—523 pages; price \$1.

A little girl, left in the care of a furious old termagant, is kicked and cuffed, starved and abused, by old Nan Grant, till she becomes herself as ugly and hateful as it is possible to conceive. Thus trained, at the age of eight, Nan turns the brat out of doors into the street one bitter cold night, to be picked up, or to starve or freeze as the result might be.

An old lamplighter, in the performance of his evening duties, sees the forsaken child, takes her to his solitary bachelor room, and adopts her as his own. She is washed, dressed, is cared for by Christian hearts, who educate, and instil into her mind Christian principles, and she is transformed into an agreeable young lady, the farthest removed from her primitive condition, and is in her turn the solace and protector of those who had watched her budding promise.

Such is the subject of the story, which abounds in incidents, illustrating the hardening influences of brutality, and the possibility of regenerating the most benighted and hopeless; the hatefulness of unkindness, incivility, and rudeness even among the wealthy and polished; and the loveliness of patience, forgiveness and the other Christian graces, even among those destitute of all outward advantages.

The work is one of the most thrillingly interesting, of its class of literature, that has been issued from the press for many a day. It is hardly inferior in interest to *Uncle Tom's Cabin*.

**THE RUSSIAN FLEET.**—The Russian fleet in the Black Sea is of a formidable character. It will soon (if not already) have a chance to measure itself with that of England and France combined. The following is an exact account of the Russian sea force:

Four three-deckers, (one old,) 120 guns each—total guns, 480; eleven line-of-battle, 80 to 84 guns each—total guns, 902; five frigates, 51 guns each—total guns, 255; two frigates, 48 guns each—total guns, 96; three corvettes, 36 guns each—total guns, 103; four corvettes, 24 guns each—total guns, 96; two brigs, 22 guns each—total guns, 44; ten brigs, 18 guns each—total guns, 180; three brigs, 15 guns each—total guns, 112; five brigs, 12 guns each—total guns, 60; five brigs, 6 guns each—total guns, 30; three brigs, 12 guns each—total guns, 30; five brigs, 10 guns each—total guns 50; one old 84 line-of-battle, one old 24-gun brig (unservicable); a few steamships; total guns afloat, 2,449.

I will preach in Manchester, Friday eve, March 3d; Lake Village, Monday eve, March 6th; Nashua, Tuesday eve, March 7th.

J. V. H.



## EXPOSITION OF DANIEL 11:40-44.

(Concluded.)

"But tidings out of the east and out of the north shall trouble him: therefore shall he go forth with great fury to destroy, and utterly to make away many."—v. 44.

Says Mr. Abbott:

"One evening in July, Napoleon was walking with a friend in the environs of Cairo, beneath the shadow of the Pyramids, when an Arab horseman was seen, enveloped in a cloud of dust, rapidly approaching him over the desert. He brought despatches from Alexandria, informing Napoleon that a powerful fleet had appeared in the Bay of Aboukir, that eighteen thousand Turks had landed, fierce and fearless soldiers, each armed with musket, pistol, and sabre; that their artillery was numerous, and well served by British officers; that the combined English, Russian, and Turkish fleets supported the armament in the bay; that Mourad Bey, with a numerous body of Mameluke cavalry, was crossing the desert from Upper Egypt to join the invaders; that the village of Aboukir had been taken by the Turks, the garrison cut to pieces, and the citadel compelled to capitulate. Thus the storm burst upon Egypt.

"Napoleon immediately retired to his tent, where he remained till 3 o'clock the next morning, dictating orders for the instant advance of the troops, and for the conduct of those who were to remain in Cairo, and at the other military stations. At 4 o'clock in the morning he was on horseback, and the army in full march. The French troops were necessarily so scattered—some in Upper Egypt, eight hundred miles above Cairo, some upon the borders of the desert, to prevent incursions from Syria, some at Alexandria—that Napoleon could take with him but eight thousand men. By night and by day, through smothering dust and burning sands, and beneath the rays of an almost blistering sun, his troops, hungry and thirsty, with iron sinews, almost rushed along, accomplishing one of those extraordinary marches which filled the world with wonder. In seven days he reached the Bay of Aboukir.

"It was the hour of midnight, on the 25th of July, 1799, when Napoleon, with six thousand men, arrived within sight of the strongly intrenched camp of the Turks.

"The first grey of the morning was just appearing in the east, when the Turkish army was aroused by the tramp of the French columns, and by a shower of bomb-shells falling in the midst of their intrenchments. One of the most terrible battles recorded in history then ensued. \* \* \* \* The French, trained to load and fire with a rapidity which seemed miraculous, poured in upon them a perfect hurricane of bullets, balls, and shells. They were torn to pieces, mown down, bayoneted, and trampled under iron hoofs. In utter consternation, thousands of them plunged into the sea, horsemen and footmen, and struggled in the waves, in the insane attempt to swim to the ships, three miles distant from the shore. With terrible calmness of energy, Napoleon opened upon the drowning host the tornado of his batteries, and the water was swept with grape-shot as by a hail-storm. The Turks were on the point of a peninsula. Escape by land was impossible. They would not ask for quarter. The silent and proud spirit of Napoleon was inflamed with the resolve to achieve a victory which should reclaim the name of Aboukir to the arms of France. Murat redeemed his pledge. Plunging with his cavalry into the densest throng of the enemy, he spurred his fiery steed, reckless of peril, to the very centre of the Turkish camp, where stood Mustapha Pacha, surrounded by his staff. The proud Turk had barely time to discharge a pistol at his audacious foe, which slightly wounded Murat, ere the dripping sabre of the French general severed half of his hand from the wrist. Thus wounded, the leader of the Turkish army was immediately captured, and sent in triumph to Napoleon. As Napoleon received his illustrious prisoner, generously desiring to soothe the bitterness of his utter discomfiture, he courteously said, 'I will take care to inform the Sultan of the courage you have displayed in this battle, though it has been your misfortune to lose it.' 'Thou mayst save thyself that trouble,' the proud Turk haughtily replied. 'My master knows me better than thou canst.'

"Before 4 o'clock in the afternoon, the whole Turkish army was destroyed. Hardly an individual escaped. About two thousand prisoners were taken in the fort. All the rest perished, either drowned in the sea, or slain upon the land. Sir Sydney Smith, who had chosen the position occupied by the Turkish army, with the utmost difficulty avoided capture. In the midst of the terrible scene of tumult and death, the Commodore succeeded in getting on board a boat, and was rowed to his ships. More than twelve thousand corpses of the turbaned Turks were floating in the bay of Aboukir, beneath whose crimsoned waves, but a few months before, almost an equal number of the French had sunk in death. Such utter destruction of an army is perhaps unexampled in the annals of war. If God frowned upon France in the naval battle of Aboukir, He as signally frowned upon her foes in this terrific conflict on the land.

"For ten months Napoleon had now received no certain intelligence respecting Europe. Sir Sydney Smith, either in the exercise of the spirit of gentlemanly courtesy, or enjoying a malicious pleasure in communicating to his victor tidings of disaster upon disaster falling upon France, sent to him a file of newspapers full of the most humiliating intelligence. The hostile fleet, leaving its whole army of eighteen thousand men, buried in the sands, or beneath the waves, weighed anchor and disappeared.

"Napoleon spent the whole night, with intense interest, examining those papers. He learned that France was in a state of indescribable confusion;

that the imbecile government of the Directory, resorting to the most absurd measures, was despised and disregarded; that plots and counter-plots, conspiracies and assassinations filled the land. He learned, to his astonishment, that France was again involved in war with monarchical Europe; that the Austrians had invaded Italy anew, and driven the French over the Alps; and that the banded armies of the European kings were crowding upon the frontiers of the distracted republic. 'Ah!' he exclaimed to Bourrienne, 'my forebodings have not deceived me. The fools have lost Italy. All the fruit of our victories has disappeared. I must leave Egypt. We must return to France immediately, and, if possible, repair these disasters, and save France from destruction.'

"He called Bourrienne, Berthier, and Gantheaume before him, and informed them of his decision, enjoining upon them the most perfect secrecy, lest intelligence of his preparations should be communicated to the allied fleet. He ordered Gantheaume immediately to get ready for sea two frigates from the harbor of Alexandria, and two small vessels, with provisions for four hundred men for two months. Napoleon then returned with the army to Cairo. He arrived there on the 10th of August, and again, as a resistless conqueror, entered the city. He prevented any suspicion of his projected departure, from arising among the soldiers, by planning an expedition to explore Upper Egypt.

"One morning he announced his intention of going down the Nile, to spend a few days in examining the Delta. He took with him a small retinue, and striking across the desert, proceeded with the utmost celerity to Alexandria, where they arrived on the 22d of August. Concealed by the shades of the evening of the same day, he left the town, with eight selected companions, and escorted by a few of his faithful guards. Silently and rapidly they rode to a solitary part of the bay, the party wondering what this movement could mean. Here they discovered, dimly in the distance, two frigates riding at anchor, and some fishing-boats near the shore, apparently waiting to receive them. Then Napoleon announced to his companions that their destination was France. The joy of the company was inconceivable. The horses were left upon the beach, to find their way back to Alexandria. The victorious fugitives crowded into the boats, and were rowed out, in the dim and silent night, to the frigates. The sails were immediately spread, and before the light of morning dawned, the low and sandy outline of the Egyptian shore had disappeared beneath the horizon of the sea."

"Scarcely had they put to sea, before they were reconnoitred by an English corvette. But said Bonaparte: 'We will arrive safe—fortune will never abandon us—we will arrive safe in spite of the enemy.' After this they found themselves in the neighborhood of a squadron of English men-of-war, but most miraculously escaped. When Napoleon arrived in France, the whole country was electrified, and received him with the greatest demonstrations of joy. He was afterwards appointed, by a special meeting of the Council, commander-in-chief of all the troops of Paris, the National Guard, and the guards of the two Consuls. Being notified of his appointment, he gives a most spirited address, and one breathing forth wrath to the enemies of France.

"He now forms the daring resolve of crossing the Alps, descending into Italy, and attacking the Austrian army. Ponderous artillery and military stores were now to be carried over the highest chain of mountains in Europe. With an army of 60,000 men he began his march over these mountains, covered with perpetual snows. Foot by foot, and man by man, did his army proceed, while the musical bands would play from time to time, and in places of peculiar difficulty, the drums would beat a charge.

"Bonaparte is described by the Swiss peasant, who accompanied him to show him the lay of the country, as having a gloom on his brow, and travelling in profound silence. This, together with his swart complexion, which he had obtained in his southern expedition, made him afraid of him. Occasionally his march was obstructed by some obstacle in the way. On such occasions his commands were peremptorily given, and immediately obeyed—his very look seeming enough to silence every murmur. Having descended on the opposite side, he encountered the Austrian army, when a dreadful conflict ensued. Lannes said that he 'heard the bones crackle around him as hail on the window glass.' The next morning presented a most heart-rending scene. More than 3000 French and Austrians strewed the field of carnage, who uttered the most lamentable cries, blended with dreadful oaths and curses. Says Mr. Abbott:

"When the sun went down over this field of blood, after twelve hours of the most frightful carnage, a scene was presented horrid enough to appal the heart of a demon. . . . The multitude of the wounded was so great, that notwithstanding the utmost exertions of the surgeons, hour after hour of the long night lingered away, while thousands of the wounded and the dying bit the dust in their agony.' The next day, Napoleon 'rode over the field of his victory with a saddened spirit, and gazed mournfully upon the ruin and wretchedness around him. As he was slowly and thoughtfully passing along through the heaps of the dead with which the ground was encumbered, he met a number of carts heavily laden with the wounded,

torn by balls, and bullets, and fragments of shells, into the most hideous spectacles of deformity. As the heavy wheels lumbered over the rough ground, grating the splintered bones, and bruising and opening afresh the inflamed wounds, shrieks of torture were extorted from the victims. Napoleon stopped his horse and uncovered his head as the melancholy procession passed along."

This was one of the most astonishing campaigns the world has ever witnessed, and all was accomplished within the limits of a month; and when it was closed, the entire loss sustained by the Imperialists alone, in killed and wounded, was not less than sixty thousand!

The history of Napoleon's subsequent bloody wars is too well known to need more than a passing notice. Who can forget his bloody encounter with the allied powers, in which three emperors were engaged—the battle of Hohenlinden, &c.? and afterwards the remarkable expedition into Egypt! We have not time nor space to particularize this last great event, during which not less than one hundred and fifty thousand Imperialists were slain, while Napoleon's loss, in his memorable retreat, from cold, hunger, and fatigue, was more than half his army! It was in the month of December, and the mercury stood at 27 and 28 degrees below zero. His men would drop down dead on their march, and the blood of others, determined to the head, and gushed from the eyes, nose, and mouth. Other horrors there were, which we will leave in silence. "But such a calamity, and to such an extent, never before darkened the pages of history."

Finally, we have the great battle of Waterloo, which completed the series of Napoleon's bloody conflicts, and terminated his prophetic and political career.

Napoleon was astonished at the obstinate resistance of the British in this action. One of Wellington's generals, after his brigade had been reduced to one-third, sent to him for assistance. "Tell him," said Wellington, "that he, and I, and every Englishman on the field, must die on the spot we now occupy." This bloody tragedy left fifty thousand men on the field of carnage!

The causes of Napoleon's defeat in his last great battle were—1. The obstinate resistance of the English; 2. The condition of his army consequent on his Russian expedition; 3. The delay of his reinforcements; and 4. The direct interposition of Providence, who now terminates his career, after having used him as a scourge to the Papacy, and to the idolatrous nations which had supported the beast. He had finished his work, and resigning himself up into the hands of his enemies, he said, "My political life is ended!" And it was.

The prophecy does not follow him to the isle of St. Helena, but reverts to Rome, and presents the last act of its enthroned power in the last great drama of earth, when the "beast, and the kings of the earth, and their armies are gathered together, to make war against him that sat on the horse, and against his army." (Rev. 19:19. See *Questions on the Book of Daniel*, p. 74.)

O. R. FASSETT.

## LETTER FROM E. CROWELL.

BRO. HIMES:—As I am so often cheered by hearing from my brethren in different parts of our field of labor, I think it possible there may be some who are anxious to know what and how I am doing in these days, when so many are departing from the faith once delivered to the saints.

As you are aware, I moved my family to this place last September, having preached here occasionally for some months previous. Our meetings are held in the Town Hall, situated in the middle of the town, near the Baptist and Congregational churches, the only church edifices in town. Our congregation, though not large, is not small, when compared with our congregations generally. The attendance thus far, since I have been here, has surpassed our most sanguine expectations. We have had no revival, but we think good has been done. Much prejudice has been done away, and several have been induced to read their Bibles anew, with a determination to know "if these things are so." When I can induce men to search the Scriptures, I am encouraged to believe they will soon become acquainted with the Captain of our salvation. There are others, I learn, who would be glad to attend our meetings, but do not like to lend their influence in building up another "society in town." This is an influence which I apprehend works against us in most places, and very much retards the growth of our churches. I think, as a people, we have not given sufficient attention to the growth and internal prosperity of our societies. We have been too easily frightened from our duty in this matter, by the cry of "Babylon," "like the old church," &c., &c. We have done much in making demonstrations for the good of the community, but have not always been care-

ful to look after the seed thus sown broadcast, so as to strengthen and build up our churches. I think we are learning wisdom from the things we have suffered. Brother Robinson is setting us a good example, and provoking us to love and good works. May the Chief Shepherd sustain him in his labors.

I think I never had more interest in the distinctive truths we have preached these few years past, than I have now. We live in an interesting period; I feel that

"To be living is sublime."

I have seen no reason yet, to believe in any time more definite than we have had for five or six years past. Perhaps it is the blindness of my mind or the hardness of my heart that prevents me from seeing it, but I must remain still an unbeliever for all I have seen yet. But we have to meet the influence of the time movement everywhere. The secular press, delighting to get something to fling at us, tell the world we have fixed another day. I spent a Sabbath not long since, where none of our people had preached for a long time; one gentleman remarked, at noon, he liked what I said, for it was all Bible, but he was afraid I had time that I was keeping back to give them at the close. He had heard we had a new time. Thus is our influence affected wherever we go, till the people learn who "we" are.

I like the course the *Herald* has pursued on this subject. I cannot see how an honest mind could find fault with you in this matter, even though he should differ from you ever so much. I never prized the *Herald* more than at present. I like its high-toned, straight-forward, honorable position. If we must suffer, let it be for well doing; if we must fall, let us fall fighting for the truth; if we must die, let us die an honorable death. We should be exceedingly glad to have a visit from you soon. I remain most truly yours in love and hope.

E. CROWELL.

Holden (Mass.), Feb. 20th. 1854.

## LETTER FROM NICHOLAS SMITH.

BRO. HIMES:—As to our present state, we have union and some prosperity. There has been some conversions, and a number of backsliders reclaimed. I think I never saw our brethren in a better state than at present. We have had tolerable regular preaching since last fall. The most of those here think there is a good amount of evidence that the little horn was set up in 519, and that his dominion was taken away before the 11th of June, 1809, and if Daniel's 1335 days commenced at the same time, that Daniel will then stand in his lot at the end of the days, which will be before the 11th of June, 1854. But if the time should pass by, they, like father Miller, will confess that the chronology has failed them, and though the vision tarry will wait for it till he comes. But

1. We do not believe that the 1260 days commenced in 519, but in 538, for there must be a hand, before the saints can be put into it.

2. We believe the "little horn" came up among the other ten, and not five hundred miles east of them."

3. But we believe this Eastern "dragon" gave him power and seat (Rome) and great authority."

4. That he put the saints into his hands for 1260 years.

5. That they were taken out of his hands in 1798, and his dominions consumed away till 1809, when there was an end of it.

6. We do not believe that the darkening of the sun showed when the days ended; for it was in those days and after that tribulation that the sun was to be darkened. Hence the days shows which darkening of the sun was the one to fulfil prophecy.

7. We do not believe in taking the "abomination of desolation, spoken of by Daniel the prophet standing in the holy place," (see Dan. 9:16, 20: Zechar. 8:3; 2:12,) and carrying them down to 519, to put it in that habitation of devils, and in a cage of unclean birds. (Rev. 18:2.)

8. We never have seen the time when we could cast away the command to "watch," lest coming suddenly he should find us sleeping, "and say if you look for him every day you will be disappointed every night."

9. We cannot say that that scripture which says, "Thus shall it be in the day when the Son of man is revealed," means a year, unless Noah was a year in going into the ark, and Lot a year going out of Sodom.

10. We do not believe that "one being taken and the other left," means that those who have have the true light will leave this work undone in the fields.

11. We do not believe that the preaching of the above absurdities is the "true midnight cry," no, far from it.



The above is but a part of this "cry." There are a number other equally absurd notions, such as, you must believe in 1854; you must not be a believer in the Trinity; this is the second writing of the vision, &c., &c., or you are a foolish virgin. These, or a part of them, are the main subjects preached by some, whose "creeds in their heads" are as intolerant as the creed of Chalcedon.

I have labored with the ability God has given me, to show the absurdities of the above positions. You are at liberty to make what use of the above you please. Yours, in hope,

NICHOLAS SMITH.

Hallowell (Me.), Feb. 21st, 1854.

#### LETTER FROM I. C. WELLCOME.

BRO. BLISS:—As it would doubtless be pleasing to some of our brethren to learn the state of the cause of Christ where they are acquainted, I will just say to such, and to others who feel a general interest in the affairs of the family of the household of faith, there are a few saints yet remaining in Woodstock, Me., who are on their way to the kingdom, and who are confident that the journey is almost ended. By invitation I visited that tried company on the 19th of January and spent some twelve days with them, during which time we had some profitable meetings, although the weather was very severe, and circumstances quite forbidding for many to attend. And when I reflected upon the past scenes of confusion and evil experienced by that people, caused by the idea of the "door shut," with all the train of evils and false messages and practices the devil could invent, and call Millerism, I was astonished to see them out to listen to the truth as well as they did. There are some six or eight members who stand in the light of the gospel of the blessed God, and since they have waked from the dreadful dreams brought among them in '44 by false guides, they have been endeavoring to search out "the old paths." They had heard but two discourses by an Adventist since '44, and it seemed to them like a feast of fat things to hear only the preaching I was able to give them. I trust that the word was mixed with faith by some who heard. The brethren were strengthened, and some fallen ones brought to feel sensibly their duty, while others who have hitherto thought only evil of our faith, were in constant attendance, and civil and respectful. I could but think that conviction rested on many, that we are doing the last work for this generation, and that they ought to be getting ready for the judgment. After preaching to them what time we had allotted, the brethren and sisters present who had not been drawn back from the truth, covenanted together to walk in the faith of the gospel, and organized the church by choosing one of their number to act as "deacon," or "overseer" among them; others not then present, I trust may concur and be in unison with them. One poor brother who has been drawn back by other influences, truly awakened my sympathy and pity. The last evening was very cold, yet he felt so desirous to hear, and so unwilling to be present in person, that he spent some three hours in a cold dark entry with no seat but a low trunk, to listen to the word and communion service. May the Lord bless the word to him and give him righteous boldness. The church in this place is poor, but they are, I trust, "rich in faith, and heirs of the kingdom God hath promised to them that love him."

Feb. 1st.—Came to Paris, and preached in the evening in brother O. B. Knight's house to a few who came in to hear. The destructive blast of '44 left but a small remnant here, and they see no chance to rally to build up the cause among them; but they are trying to "hold fast" and stand ready to meet their soon coming Lord, and they are mindful of the expenses of those who travel and labor, and readily aid in defraying them.

Feb. 2d.—Went to South Waterford; found a few there still looking with interest and ardent expectation for Jesus' coming, while some others around them are just beginning to desire to look into these things. I spoke to a few the first evening at brother Leonard's house. On the next, to a good and exceedingly attentive assembly in the village school-house, appointed for the third evening in the same place, and was to occupy the Universalist house on Sunday. There is an open door in that place to do good at this time, but I did not speak to them again. Just as we were getting ready to assemble, I received a message from Poland, where my family have been stopping for a few weeks, that my little boy was dangerously ill, so I immediately left the brethren, who were much disappointed, to carry on the meeting, while I was conveyed by brother J. Allen some twenty-five miles, where we arrived at midnight, to see my dear boy suffering by lung fever and croup, and fast wasting away in the hand of that most dreaded enemy,

death. The physician considered his case hopeless, and we felt the smart of the wound about to be made by the sundering of the tie that binds our offspring to the heart. But we could bless the Lord our God for the hope of eternal life through Jesus Christ our Lord, both for our children and ourselves, and thus we can meet death with the hope that Jesus, who has conquered it, will soon give all his eternal victory over it, when he shall "ransom them from the power of the grave." Since then he has revived somewhat, and there are some signs favorable for his recovery, yet the prospect is very small.

The above will I trust be a sufficient apology to the brethren who may see it, for my not filling my appointments for the present. If the Lord will I hope to be at work again soon. The door is open effectually to labor for souls, and I hope it may not again be shut by men. Jesus will soon rise up and our work will be done. I hope it may be well done, and we gain the incorruptible, everlasting inheritance.

The cause is prospering in Poland, and a door is opened wider than before for the truth, so I am told.

I. C. WELLCOME.

West Poland, Feb. 7th, 1854.

POSTSCRIPT.—I returned home last Monday, leaving my family at Poland. My little Charley is recovering, but not able to be moved yet.

After spending the coming Sunday at home, I go to Phillips to join brother T. Smith in a meeting in that place. The Lord is granting us a reformation in Hallowell, within a few weeks a number have been brought to God and his truth, and are now rejoicing in hope, while others are becoming much interested. May the Lord continue the work.

I. C. WELLCOME.

Hallowell (Me.), Feb. 17th, 1854.

#### Letter from Savilla Case.

BRO. HIMES:—With delight I read the letters written by my brethren and sisters who are pilgrims and strangers on the earth, and are looking "for a city which hath foundations, whose maker and builder is God." And thinking perhaps you might like to hear from this place, as I have not seen anything in the *Herald* from any one in this region. There are a few here who are endeavoring to keep themselves in the love of God and the patient waiting for Jesus, and who are loving his appearing. But how true it is that in these last days the "love of many is waxing cold," and men are "lovers of pleasure more than lovers of God."

About two years ago some of the faithful servants of God came to this place proclaiming the nearness of the judgment, and life and immortality only through Christ, which resulted in quite a number embracing it, believing it was in perfect harmony with the word of God. A number of us were members of a Methodist church; some withdrew and the rest were turned out, as they could not fellowship us. We have been privileged of hearing the word preached here by a number of the brethren, and lately the labors of brother Hitchcock have been blessed of the Lord by the conversion of some souls. May they be preserved blameless at the coming of Jesus Christ, and have an abundant entrance ministered to them into his everlasting. Some are believing they have sufficient evidence to think the Lord will come this year, and others are watching, not knowing the time, but believing he is near even at the door. I do not care how near they proclaim the coming of the Lord, if their every-day lives and conversation are in correspondence with their belief. I have been led to exclaim, O, consistency, thou art a jewel, when I hear those who profess to be looking for the Lord to come in a few short months at the longest, in foolish conversation, talking about worldly matter, the fashions of this world, &c. I think what have we to do with that, it is not our business, for the word says, "Love not the world, nor the things that are in the world. If any man love the world, the love of the Father is not in him." "By their fruits ye shall know them." Jesus said when here, "When the Son of man cometh, shall he find faith on the earth?" I fear sometimes it will be scarce. The world are watching closely to see if the true spirit of Christ is manifested; and they can tell the "meek" and lowly followers of Jesus, and it is necessary that we square our lives by the word of God, that our example may be worthy of imitation, that when the Master comes he may say, "Well done."

SAVILLA CASE.

North Canton, Feb. 15th, 1853.

#### Letter from D. T. Taylor.

BRO. HIMES.—The cause in Waterbury and vicinity is in a healthy condition. Brother Shipman's visit proved a blessing, and the brethren are encouraged. We all begin to think more of having revivals, and labor to this end. A "great

door" is opening in this vicinity. By leave and request of the M. E. minister of Burlington—bro. Burdick—I occupied his pulpit on Sunday evening, the 5th inst. Excellent attention was paid to a discourse from Rev. 22:20. Prejudice was removed, and the little Advent church in B. comforted. Within the last ten days, have given nine lectures, in Hinesburgh, in the Methodist and Baptist houses, which were freely opened for our use. Scores attentively listened, their hearts were melted, prejudice vanished, some confessed the truth, sinners became anxious, and many of all denominations wish to hear again on the great question of the age. Sister Isham, of St. George, like some women of old has "labored" in that vicinity, and won some hearts to the truth, who are now waiting for Jesus. (Phil. 4:3.) Last evening I commenced giving lectures in the M. E. house in Essex, kindly opened for us, where we hope to spend the coming Lord's day. There is a great interest to hear. May God bless and save the people, many of whom are "perishing for lack of knowledge." I find much liberty in presenting the scriptural view of the spiritual manifestations, and so attempting to undeceive the people. Every minister of God ought to study the subject of false divination and demonology, and do what in him lies to save the people from error. I see that Charles Beecher in his *Review* refers the spirits to the category of Rev. 16:14. I do not doubt it. It is a grand "sign of Jesus near," and one we did not have in '43. Light is also breaking in the east. "The day cometh!" D. T. TAYLOR.

#### Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DIED, at Newton Upper Falls, Jan. 23d, 1854, GEORGE A. MUNROE, youngest son of James M. and Mary A. Munroe, aged one year and seven months. Our brother and sister "sorrow not as others that have no hope." They believe "that those that sleep in Jesus God will bring with him;" that their little one will soon come "from the land of the enemy." L. T. C.

DIED, in Fitzwilliam, N. H., Nov. 26th, 1853, in the 53d year of his age, brother JOHN W. FAWCETT. His disease was consumption. He died happy, and strong in the faith of soon seeing the King in his beauty. J. F. S.

BRO. HIMES:—It becomes my painful duty to record the death of my grand-daughter ALICE LOUISE, and daughter of Newton and Cynthia P. Herrick, which took place Feb. 15th, 1854, after an illness of twelve hours, aged thirteen months and twelve days. In an unexpected moment the unwelcome messenger entered their dwelling and snatched away the opening flower. The scene was truly affecting; but we trust the separation will be short; in a little while the loved one will come again from the land of the enemy, to mingle with all the glorified in the new beautified earth. The Lord hasten the time. E. H. SHERMAN.

DIED, of consumption, Feb. 4th, 1854, near Somerset, Hancock county, Ill., sister JANE MACK, wife of Samuel Mack, aged 35 years. She suffered much during her protracted sickness, which she bore with Christian fortitude. She was conscious of the approach of death, and calmly committed herself to her Saviour. Until a few weeks previous to her decease, death had been clothed with terror to her, but God gave her complete victory over the fear of death; and when she found she was dying she bade her husband farewell, requested her children to be called, took each by the hand, gave them affectionate counsel, and bade them strive to meet her in the kingdom. She often spoke of brother Himes and his visit the morning he bade her adieu, wished he could visit her daily. She took great pleasure in the reading of Scripture and prayer during her illness, and had just requested those who were with her to read and pray, when a faintness occurred which prevented, and she was soon at rest in death. Funeral services by a Presbyterian clergyman, text, 1 Thess. 4:13, 14. Yours, with respect, WILLIAM MORE.

DIED, in Holden, Mass., Sept. 21st, 1853, sister ELIZABETH PARKER, aged 23 years. She was born in Millbury, Mass., on the 23d of June, 1830. As a child, she was meek and quiet in her disposition; loved to read; attended Sabbath School, and was often impressed with the importance of religion. She was converted, under the preaching of the Advent doctrine, in the winter of '42-3. The sudden death of a sister, in the ensuing spring deepened her impressions. She devoted herself with self-denying zeal, to the Advent cause—to the service of the Lord; her seat in the prayer-meeting was seldom vacant; and she loved to alleviate the sufferings of those who languished on beds of sickness. Ripe in judgment, and considerate beyond her years, she won the esteem and confidence of all her associates. In 1849 she endured a very distressing sickness, and was brought nigh to death. Partially restored to health, the seeds of disease remained

in the system, and her parents were often admonished that she was lent only for a little time. Indeed, she herself seemed impressed to obey, in an especial manner, the Divine direction: "Whatsoever thy hand findeth to do, do it with thy might." In July, 1852, she was attacked by the sickness which terminated in death. Speaking of certain sensations which she experienced just before this attack, she said, in her journal, which remains: "Though I apprehend nothing serious in the matter, yet, if it be the will of my heavenly Father, I am ready to depart in death. With childlike submission I will trust in him." She was a great sufferer during all this sickness: yet scarcely a complaint or sigh escaped her. As disease wasted the body, the mind seemed to gather strength, and she was able to say, "Jesus is mine; he will go with me through the dark valley, and I will not fear. What a sinner I have been! but I am washed—made white in the blood of the Lamb. Angels will watch my sleeping dust till Christ shall bid it rise. I look not into the grave so much as beyond it." Reviving on one occasion from what appeared to be a death-struggle, and seeing the tears of her mother, who attended her, she said, "Why did you not let me go?" One day when she was thought to be dying, she wished those around her to sing and not weep. On the night before she died she wished her mother to sing to her the hymn commencing, "Are we almost there?" In her death one of the "children of God," in the expressive language of Scripture, has been called to enter "the valley of the shadow of death;" and with them very soon she will partake of the reward of the dead in Christ—a glorious inheritance and an everlasting life.

#### TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
6. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
7. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
8. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
9. By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.



#### AYER'S PILLS.

For all the Purposes of a Family Physic.

There has long existed a public demand for an effective purgative pill which could be relied on as pure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown what success it accomplishes in the cure of constipation. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping, pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langour and Loss of Appetite, Listlessness, Irritability, Bilious Headache, Bilious Fever, Perverse and Aque Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scoury, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

#### Ayer's Cherry Pectoral.

For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Coughs, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNES, Boston, and by all Druggists everywhere. [d 10-5m]



## Contents of this No.

MISCELLANEOUS.		CORRESPONDENCE.	
The European War.....	65	The King of the North.....	65
Chronological Table of Events	66	Letter from Philadelphia.....	69
connected with the Papacy.....	66	The Bride of Christ.....	69
The Eastern Question.....	67	Exposition of Dan. 11: 40-44.....	70
The Little Courtiers of Life.....	67	Letter from E. Crowell.....	70
Varieties.....	67	" " Nicholas Smith.....	70
Things not in Order.....	67	" " L. C. Wellcome.....	71
The Russians in Wallachia.....	69	" " Savilla Case.....	71
The Russian Fleet.....	69	" " D. T. Taylor.....	71
Important Publications.....	72	OBITUARY.	
Foreign News.....	72	John A. Munroe.....	71
EDITORIAL.		Geo. W. Fawcett.....	71
The Prophecy of Isaiah.....	68	Alice Louise Herriek.....	71
The Exceeding Great Horn.....	68	Jane Mack.....	71
Book Notice.....	69	Elizabeth Parker.....	71

## ADVENT HERALD.

BOSTON, MARCH 4, 1854.

## IMPORTANT PUBLICATIONS.

*Memoir of William Miller*—Containing many expositions of Scripture and illustrations of prophecy, relating to the personal coming of Christ and the millennium at hand. Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

*Commentary on the Apocalypse*. By Sylvester Bliss. This is a valuable work to all seeking a knowledge of the correct principles of interpretation, and calculated to expose many of the unsound views that are afloat at this time concerning the Apocalypse. Price, in cloth, 60 cents. Postage, 12 cents.

*The Inheritance of the Saints, or, the World to Come*. By H. F. Hill. This is a doctrinal and practical work, embracing twenty dissertations on the millennium, the true inheritance, the earth renewed, &c. The subjects are ably discussed, and the book has found its way pretty extensively among church members of all denominations, turning many to the true faith and hope of the Lord's kingdom. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.

*Fussell's Discourses on the Jews and the Millennium*. This work meets and refutes the Judaizing notions advanced against the doctrine of the Lord's near coming, and overthrows the theory of a mixed race of mortals and immortals during the millennium, with sickness, sorrow, and death still existing on earth. Price, 33 cents. Postage, 5 cents.

*Benedictions, or the Blessed Life*. By John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. In this work are set forth the constituents of the blessed life, in harmony with the blessed hope. We are also shown, that the grace of God upon the heart will alone send forth a holy and happy influence, transforming and renewing, causing life's parched places to freshen, and its deserts to blossom like the rose. Every Adventist should procure this work. Price, 75 cts. Postage, 18 cts.

*Advent Tracts* (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

*Morning of Joy*. By H. Bonar. A work of practical and experimental teaching, in harmony with the Lord's speedy coming. It is a work of rare merit, and suited to the present time. Price, 40 cents. Postage, 8 cents.

*Night of Weeping, and, Story of Grace*—By H. Bonar—These two works are of the same character and worth as the above. Price of each, 30 cents. Postage, 7 cts.

*The Advent Harp*—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

*Hymns of the Harp* (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

## TRACTS.

*The World to Come*—The Present Earth to be Destroyed by Fire at the End of the Gospel Age. This tract contains a clear and strong argument. \$2 per hundred; 3 cents single.

*Glorification*. By Rev. Mount Brock, M. A., of England. A sound and convincing illustration of the question. \$2.50 per hundred; 4 cts. single.

*The Lord's Coming a Great Practical Doctrine*. By the same author. This tract will commend the Advent doctrine to any candid reader. \$2.50 per hundred; 4 cents single.

*The Second Advent Introductory to the World's Jubilee*. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

*The Duty of Prayer and Watchfulness in prospect of the Lord's Coming*. A very important work for Christians at this time. \$2.50 per hundred; 4 cents single.

*First Principles of the Second Advent Faith*. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

*The Bible a Sufficient Creed*. By Rev. Chas. Beecher. This tract clearly exhibits the proper use of creeds. Price, \$2.50 per hundred; 4 cts. single.

*Promises Concerning the Second Advent*.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

*Phenomena of the Rapping Spirits*.—This tract will be sent by mail, postage paid, at \$3 per hundred, 30 copies for \$1, or 4 cents single.

*Eternal Home*. By J. Litch. Price, \$3 per hundred; 5 cents single.

## FOREIGN NEWS.



The *Europa*, which arrived at New York on Saturday, brought Liverpool dates to the 11th ult.

The *London Times* has the following in regard to the reported change in the Turkish Ministry;

"Thus, we were already aware that a change was shortly to be expected in the Turkish government, and we are not surprised to learn that some such event has taken place. But we are by no means prepared to believe that such a change can be more favorable to the adoption of a compromise with Russia. On the contrary, it is well known that the removal of the Seraskier and the Capitan Pasha was regarded by the principal allies and advisers of the Porte as an indispensable condition to the successful prosecution of the war. The Seraskier, or Minister of war, is a brother-in-law of the Sultan, who had succeeded in retaining his office partly by this connection, and partly by his political with the ultra-Mussulman faction of the Sheikh al Islam. But his capacity as a military administrator was far below his zeal, and personally he has never ceased to be a rival of Redschid Pasha, though sitting in the same council. It is extremely difficult to sound the motives and causes by which these changes are brought about at the Porte, where foreign influence and personal intrigue are the chief elements in such contests for power; but with the combined squadrons within reach of the Bosphorus, and the influence of the allied powers paramount at Pera, it is highly improbable that any change should have taken place favorable to the demands of Russia.

"We know, indeed, that such is the dread entertained by the Turkish ministers of the fanaticism of the populace, that they found themselves compelled to reject all terms of accommodation on that score, and, if we are not much mistaken, a proposal to submit to Russia at the present moment would go far to cost the Sultan his throne and his ministers their lives. Until more positive information arrives, we are, therefore, strongly disposed to believe that the ministerial change which has occurred at the Porte has been brought about by totally different means, and that it is calculated to restore greater harmony and unity of action to the ministry. These objects have, we know, been earnestly desired for some time by the French and English ambassadors, and we have as yet no reason to doubt of their success."

Count Orloff was to leave Vienna on the 8th ult. for St. Petersburg. A despatch says that he carried with him a formal declaration of neutrality on the part of Austria and Prussia, but this statement is manifestly incorrect.

The mission of Count Orloff was the subject of inquiry of the ministers in the House of Lords on the 10th. The Earl of Clarendon said he believed that the mission of Count Orloff had only referred to the relations or proposed relations between Russia and Austria, and he believed that the answer given to the proposal of Count Orloff was such as was perfectly consistent with the independence of Austria.

Vienna, Feb. 5.—By the electric wire I forwarded to you this morning the following despatch:—"Austria and Prussia have offered to mediate between the Western powers and Russia. The Oriental question, they say, might be settled by arbitration, and King Leopold of Belgium is mentioned as the probable arbitrator." This information was received from a quarter entitled to credit. Whether it be founded in truth or not, remains to be seen. At all events it is perfectly certain that another and most strenuous effort is being made conjointly by Austria and Prussia to prevent a rupture between the Western powers and Russia, and to promote an amicable arrangement.

Feb. 7.—On the 5th instant a smart affair took place near Giurgevo, between the Turks and Russians. The loss on either side was considerable. It appears that 3000 Turks crossed the Danube, routed the Russian outposts, and attacked the town, after which they retired.

We learn that another action had taken place at a distance considerably over 200 miles down the Danube from Giurgevo. The following is the account:—Last accounts from the Danube announced, in the most positive manner, a fresh success gained by the Turks, between Galatz and Ibrail.

The Emperor Napoleon has, in an autograph letter, made a last appeal to the good sense of the Emperor Nicholas.

Varna, Jan. 20.—Omar Pasha is entirely restored to health. A Wallachian general, two or three American officers, and several French and Swedish officers, have arrived at headquarters to take service in the Ottoman army. Considerable reinforcements are on march from Sophia for Kalafat, where there is already assembled an army of 25,000 men, provided with a numerous and excellent train of artillery. Before the entry of the fleets into the Black Sea, the Russian cruisers were constantly in observation upon the coast. They have since entirely disappeared, and the Turks have complete possession of the Euxine.

Constantinople, Jan. 25.—The fleets having taken in fresh provisions—will re-enter the Black Sea on the 28th. In the meantime three French and three English steam frigates have sailed to-day for Varna. On the 28th, another Turkish convoy, intended to carry men and ammunition to Batoum, will sail

under the escort of a part of the Turkish fleet and the French and English frigates. Military operations in Asia are suspended. General Baraguay d'Hilliers sets out to-morrow on his tour of military inspection. A vast conspiracy, with the object of raising in insurrection the Greek population on the banks of the Danube, has been discovered. It is believed that many eminent persons at the Court of Athens are concerned in the scheme.

Bucharest, Jan. 31st.—Omar Pasha has divided his army into three corps. The first corps, about 45,000 strong, forming the left wing of the army, is commanded by Ismael Pasha, whose headquarters are at Florentin, and where he is watched by the Russian General Bellegarde; his flanks rest on Widdin and Orsova. The second corps, of 48,000, forms the centre of the army, has its headquarters at Sistova, and stands under the command of Mustapha Pasha, so favorably known for his talents as a leader. The third corps, the right wing of the army, with headquarters in Karrassu, at the wall of Trajan, is commanded by the able Halil Pasha, and is now 46,000 thousand strong. Mustapha has caused Said and Soliman Pashas to make reconnaissance of the Russian position from the line of the Danube between Rustchuk and Nicopolis, so as to guard against any grand attack meditated, against Rustchuk for instance. Halil Pasha, with a similar purpose, has placed 24,000 men in garrison at Silistria, in order to keep the two Russian divisions at Kallarush in check. The movements of Ismael Pasha in Florentin, are also quite of a nature to keep alive the attention of the Russian General Aurep. On the other hand, Mahmud Pasha is observing from Rahova the Russian division that is operating between the Aluta and the Shyl. Selim Pasha now commands in Kalafat, under the eyes of Mushir Omer.

The Turkish corps d'armee on the line of the Danube, from Pregona to Nicopolis, in Lesser Wallachia, over an extent of four English miles, amounts to 80,000 men, without reckoning 36,000 men for a reserve, who are at Sophia. The Russian corps reckon 11,000 infantry, 12,000 cavalry, 120 pieces of cannon, 300 sappers and miners, and 15,000 men of the reserve.

The following statement of the Russian forces in the Principalities and in Bessarabia, on the 1st of Jan., is from a tabular account in the *Presse*:—Troops of the third corps d'armee under the command of Gen. Ostensacken, effective force, 39,388 men; 4th corps d'armee under Gen. Daurenberg, 57,956; 5th corps d'armee under Gen. Luders, 21,938; siege artillery, guides &c., 5826 men; transports 4480 men; troops in Bessarabia, 26,760; total Russian force at the present moment both in the Principalities and in Bessarabia, 156,328 men, with 120 cannon, of which 72 are of large calibre.

The last intelligence from Lesser Wallachia, via Belgrade, represents that country as in a most disturbed state. The peasants are so harassed with exactions, that they prefer any fate to their present. The greater number of the inhabitants of two villages are mentioned as having absolutely refused any longer to comply with the requisitions of the Russians, and to have withdrawn en masse to the mountains. Prince Gortschakoff, on hearing of this unexpected act, sent troops to surround the villages, and announced that if on the instant the remaining inhabitants did not themselves submit, and answer for the return of their companions, fire and sword should be set to work. The peasants refusing to answer for the absent, the villages were burned to the ground, and a great number of persons massacred. This dreadful piece of unnecessary cruelty had excited indignation in the whole country. The mountains were being filled with guerilla corps, composed of the young peasants. Two of these bodies consisted of not less than 1200 men. Unfortunately they have very few guns and ammunition. The fermentation, however, which prevails is such as to excite great alarm amongst the Russians; as, should the country rise at the moment that they are pressed by Omar Pasha, their position would become exceedingly critical.

In this mammon-worshipping age, it is rare to find a man place his usefulness to the public, before his interest. During a late visit to the "city of spindles," we were presented by a professional friend, to the celebrated Chemist, Dr. J. C. Ayer, whose name is now perhaps, more familiar than any other, at the bedside of sickness, in this country. Knowing the unprecedented popularity of his medicines, and the immense sale of them, we had expected to find him a millionaire, and rolling in wealth. But no, we found him in his laboratory, busy with his laborers, among his crucibles, alembics, and retorts—giving his best personal care to the compounds, on the virtues of which thousands hang for health. We learned, that notwithstanding his vast business, and its prompt returns in cash, the Doctor is not rich. The reason assigned is, that the material is costly, and he persists in making his preparations so expensively, that the net profit is small.—*American Farmer*, Phil.

## MONTHLY REPORT OF NEW SUBSCRIBERS.

New subscribers in February.....	50
Stoppages.....	40
Net gain.....	10
Net loss in January.....	23
Total net loss.....	13

## HERALD TO THE POOR.

E. Wordsworth.....	1 00
D. T. TAYLOR will preach in Chardon-street chapel, Boston, day, San March 12th.	

## Appointments, &amp;c.

N. BILLINGS will preach at Abington March 7th; South Braintree, (where brother Mathews may appoint), 8th; Essex, Sabbath, 12; Newburyport, 14th; Salisbury Point, 15th; Kensington, N. H. (as brother Powell may appoint), 16th; Kingston Plain, 17th, and remain over the following Sabbath; Haverhill, Mass., 21st. Evening meetings at early candlelight.

ELDER HIMES will preach in Holderness, N. H. (in the Freewill Baptist chapel) March 4th, in the evening, and Sunday, the 5th, all day. Friends in that neighborhood are invited to attend.

ELDER W. H. EASTMAN will preach in the Advent chapel on Central street, Manchester, N. H., Sunday, March 5th.—G. W. CLEMENT.

I. H. SHIPMAN will preach in North Springfield, Vt., Wednesday evening, March 8th, and at Worcester, Mass., the second and third Sabbaths in March.

LEVI DUDLEY will preach in South Troy, Vt., March 6th; Johnson, 7th; Bainbridge, 8th; Waterbury, 9th; Woodstock, Sunday, 12th.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

M. Winslow—Never mind the discount; it is only about 1 per cent. There is none on Clark's bills.

F. Smith—You were credited to No. 664.

S. T. Crosby—Sent you the books and tracts by express to Carbondale, as they will cost you much less than by mail, the postage being one cent on each tract.

M. Crowder—Send you the Analysis of Chronology. For the other things, you will have to refer to ecclesiastical history.

J. Cummings (of Ill.)—Sent you a box of books to Rockford on the 24th ult., by the N. Y. Central and Michigan R. R. Co.

D. W. Sornberger—It should have been 75 cts., as you say. \$4.11, sent now, are placed to your credit.

J. T. Dixon—Have credited you \$3 on acct. You can retain the books on sale.

C. Burnham—I have not heard whether you received those returns I sent you.

C. Stowe—It can. Price \$2.50 and postage 78 cts. in addition.

H. V. Davis—Received check \$42.96-100.

P. B. Morgan—Sent you books to Vergennes the 27th by Fiske & Rice.

## Valuable Religious Reading.

WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

## "BENEDICTION, OR, THE BLESSED LIFE."

A truly excellent contribution to our Religious Literature, as are all the writings of this distinguished man. This volume will be followed by others at intervals of about four weeks. Each volume is complete in itself, and will be sold independently of others. The succeeding volumes will be published about as follows:

"Scripture Readings on Genesis." (March 1st.)

"Voices of the Night." (April 1st.)

"Scripture Readings on Exodus." (May 1st.)

"Voices of the Day." (May 1st.)

"The Apocalyptic Sketches," and "Scripture Readings on the New Testament," with the continuation of the Old Testament Readings, will follow immediately, together with other valuable works by the same author.

Dr. J. Ross Dix, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer:

"At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not be a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray."

Published by JOHN P. JEWETT & CO., Boston. JEWETT PROCTOR & WORTHINGTON, Cleveland, Ohio.

For sale by all booksellers. [4-4-1.]

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 6 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bernersley, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefor \$5 a year, or \$2.50 for six months.

## RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 650 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

E. Tompkins, 685; N. Ashley, 690; J. B. Carpenter, 685; J. P. Brayton, 685; W. A. Fay, 685, and \$1 for books, sent; M. Winslow, book, postage, and Herald to 659; G. W. Dean, book and acct.; D. Keeler, 679; E. Shirley, 692; G. W. Thompson, on acct.; B. Mace, 686; have no No. 1; N. Smith, 685; T. Matherson, 689; J. Keyes, 690; R. B. Watkins, on acct.; D. Mixer, 690; J. Lot, 691; E. Sprague, 685; Mrs. P. Sprague, 685; G. W. Mitchell, 697; Anne Cummings, 686; A. C. Abell, 690; Alfred Smith, 690; E. G. Spencer, 688; I. Andrews, 694; A. Fuller, 685; E. L. Norton, 685; S. M. Johnson, 690; J. G. Whipple, on acct.; S. W. Flagler, four copies of Y. G. to 94; J. Nugent, (by J. P. F.) on acct.; J. J. Gall, 685; A. Nelson, 689; R. B. Knight, 685; S. H. Knight, 685; G. Stowe, 690; H. V. Davis, 685; N. C. Brown, 685—each \$1.

S. W. Hoyt, 711; W. Jackson, 692 and tracts.—The paper is sent regularly to H. Purdy, of Snydenham, Loughboro', C. W.—he owes \$1; J. Dodd, 711; Wm. French, 711; J. T. Peitel, 709; H. Phelps, 690; J. Rush, 711; B. S. Reynolds, on acct.; J. M. Starlin, 620; A. Hall, 620; Mrs. H. J. Souler, 711; J. Cummings, on acct.; R. Pike, 716; W. Cowles, 694; J. C. Demeritt, 685; J. Earnshaw, 686 and book, sent; J. Litch, by J. P. F.; S. Hill, 703 and tracts, &c.; Thos. Brown, 711 and tracts; D. Guild, 697; Jno. Howland, 711; W. G. Cross, 711—each \$2.

C. Babcock, 736, and Y. G. to 108—\$3. J. Williams, 664—\$4. J. Craig, 685, and \$3 on acct.; D. Bennis, on acct.; O. R. Fassett, on acct.—each \$5. O. Doud, books sent—\$1.08. J. Copeland, 659—\$1.81. W. Wood, on acct.—\$9. R. Laberce, old acct and to 685—\$3.64. J. Kelsey, Jr., on acct—\$10.

## ENGLISH SUBSCRIBERS.

Rev. J. Scott, end of vol. 11—8s.; R. Robertson, v. 12—12s.; Miss Templeton, v. 13—12s.; P. Cain, v. 13—12s.; Robert Mann, v. 14—12s.; Miss M. J. Harding, v. 12—12s.; Mrs. J. Wilkes, v. 12—12s.; H. Hudson, v. 12—12s.; John Bell, v. 12—12s.; A. Holt, v. 11—12s.; J. Hough, v. 13—12s.; A. Ensley, v. 14—12s.; E. Miller, eight numbers, v. 11—2s.; W. G. Holt, v. 12—12s.; John Mann, v. 13—12s.; R. Cookson, v. 14—12s.; H. Hepworth, v. 11—6s.; C. A. Thorp, v. 13—12s.; A. Ensley, Y. G.—4d.; R. Cookson, Y. G.—4d.; C. A. Thorp, on acct—7s.



# ADVENT



# HERALD

J. V. HIMES, Proprietor.

WHOLE NO. 669.

BOSTON, SATURDAY, MARCH 11, 1854.

VOLUME XIII. NO. 10.

## The Little Horn.

BY H. H. H.

(Continued from the "Herald" of Feb. 18th.)

HAVING briefly considered the general apostasy of the visible Church, and the gradual development of Antichrist from the conversion of Constantine to the year 500 A. D., we will, before prosecuting this part of the subject farther, turn our attention to the rise of this ecclesiastical power as a horn coming up among the ten.

Perhaps, to all minds, there may be nothing convincingly definite in the symbols and descriptive language employed by the prophet Daniel, as to the location of these ten horns, or in what part of Rome's universal empire they arose;—it is simply predicted that, "the fourth beast shall be the fourth kingdom upon earth," "and of the ten horns that were in his head," they "are ten kings that shall arise." In the Apocalyptic vision of these events, however, that part of the empire subject to this ten-fold and disruption, is defined with remarkable clearness and precision.

To the seven angels "were given seven trumpets," and at each war-blast, the appointed scourge-agents are imperatively summoned to their work of desolation, and the effects are confined chiefly within their own geographical designation, hence the term, so frequently used, "the third part of men."

Under the first four trumpets, the vast colossal power of Rome in the West fell. It was accomplished by the rush of the northern Scythian and Gothic hordes, who swept into the Western Empire like the successive swelling waves of the ocean, breaking down before them every opposing barrier, sweeping away Rome's ancient political and civil institutions, rending asunder her Western territory, and upon each division erecting an independent regal government, symbolized by the ten crowned horns upon the head of the wild beast from the sea.

Under the fifth angel is given a more extensive commission, and the destroying agents are suffered to roam where they will, in search of those men who "have not the seal of God in their foreheads;" they invaded Syria, Persia, Egypt, conquered northern Africa to the blue Atlantic, crossed the straits of Gibraltar into Spain, penetrated to the very heart of France, sailed up the Tiber and ravaged the suburbs of Rome, visited the principal isles of the Mediterranean, and thrice, at least, laid siege to the Eastern capital! Although the "smoke out of the pit," spread over a large part of the known world, like "the smoke of a great furnace," still, Eastern Rome felt its power, and by its five months' torment, it became reduced, and was prepared for the fatal effects of the following scourge.

The destroying agents under the sixth angel are, like the four first, limited to a special location, and they have a concentrated power given them, "for to slay the third part of men." At the sound of the trumpet, the "four angels" are aroused along the banks of "the great river Euphrates," unite their forces, invade at once the territory of Eastern Rome in Asia Minor, cross into Europe, and the thunder of their cannon is heard in the palace of Constantine, the last of the Greek Emperors, and after a siege of fifty-three days, the Turco-Moslem power was firmly seated upon the throne of the East, and since the year 1453, the crescent has waved in triumph upon the walls of the Eastern capital.

From this we learn, 1. That the prophetic scriptures are not so loose in their application of these important events, as to leave us the indefinite task of wandering over the entire "old Roman territory" in search of the ten kingdoms: they point with remarkable exactness to the place, or portion of their territory, and say unambiguously to every honest inquirer, You will find them there! And "among them," the prophet Daniel plainly locates the "little horn."

2. The work of destruction and dismemberment of Western Rome, was accomplished under the first four trumpets, therefore, we are to find the ten kingdoms within the chronology of, or

within the time occupied by the events of those four trumpets.

As to the event marking the sounding of the first trumpet, the great body of interpreters differ about twenty years. Mede, Sir Isaac Newton, Bishop Newton, Mr. Faber, with many others, concur in fixing upon the Gothic invasion immediately following the death of Theodosius in 395. Other expositors who are worthy of our respect, fix upon the year 376, as the era of this trumpet, and certainly there are strong reasons for the earlier date. Gibbon says, "In the disastrous period of the fall of the Roman Empire, which may justly be dated from the reign of Valens, the happiness and security of each individual were personally attacked, and the arts and labors of ages were rudely defaced by the barbarians of Scythia and Germany."

Valens died in 378, therefore from the foregoing history, it seems evident that the empire was then trembling beneath the savage tread of these countless hordes, and at 376 should be dated the first step in the overthrow and ruin of the empire.

On the sounding of the fourth trumpet, "the third part of the sun was smitten, and the third part of the moon, and the third part of the stars." Mr. Lord says, "That catastrophe was undoubtedly the subversion of the Western imperial government and its dependent organizations, and institution in its place of a new rule by the Heruli, in the year 476." Mr. Cunningham says,

"This, in the language of symbols, evidently refers to the extinction of the imperial government of Rome within the limits of the Western Empire, which was effected between the years 455 and 476. In 476, the imperial government was subverted, and Augustus, the last Emperor of the West, was deposed and banished from Rome by Odoacer, the General of the Heruli, who was elected, and reigned, the first barbarian king of Italy." Prof. Putz says, "Odoacer, who had entered the Roman service as a mercenary, at the head of a band composed of Herulians, Rugians, &c., put an end to the empire of the West by deposing the Emperor Romulus Augustulus, and was proclaimed king of Italy by his German mercenaries, in 476." S. G. Goodrich says, "Genserich continued to wage war against the Romans till the fall of the empire, twenty years after his first invasion. During this period, eight emperors were successively raised to the throne; but their acts were not of sufficient importance to entitle them to be mentioned here. The last of these named Augustulus, was dethroned in 476, by a German chief named Odoacer, who abolished the name and office of Emperor, and assumed that of King of Italy. The ancient history of Rome terminates with this event, and here (476) begins the history of modern Italy." Fredet says, "The last Emperor of the West, by a singular coincidence, bore the names both of the founder of the city, (Romulus), and of the founder of the empire of Rome, (Augustus); being called Romulus-Augustus. Odoacer, king of the Heruli, taking advantage of the apathy of the people, easily overthrew a tottering throne, the fall of which was accelerated by its weakness. He attacked Augustulus in Ravenna, and, having made himself master of the town, deprived him of the purple, though, through compassion for his age, he spared his life, and even granted him an honorable retreat near Naples. The conqueror found no greater difficulty in subduing Pavia, Rome, and all Italy, of which he was proclaimed king 476. Thus was the Roman Empire destroyed in the West, twelve hundred and twenty-nine years after the building of Rome, five hundred and seven after the battle of Actium." Millot, speaking of this event says: "Such was the end of the Western Empire 1229 years after the building of Rome." Gibbon says that Augustulus "would be the least entitled to the notice of posterity, if his reign, which was marked by the extinction of the Roman Empire in the West, did not have a memorable era in the history of mankind."

I have offered these superabundant historical extracts, in order to indelibly impress upon the

memory of the reader, that in the year 476, at the sounding of the fourth trumpet, the last trumpet devoted to the northern scourges, the Western imperial government was subverted—extinguished; an end was put to the empire of the West—it was overthrown—destroyed; and the territory left entirely at the mercy of her desolators. Therefore between the blast of the first angel at 376, [the first period of the Gothic invasion, which was followed by other irruptions of the northern invaders,] and the sounding of the fourth trumpet, in 476, [which marks "a memorable era in the history of mankind," the extinction of the Roman Empire in the West,] these hordes not only entered, ravaged and subverted the empire of the West, but have also chosen their portion of the territory, some larger and others smaller, and upon each erecting an independent government, and recognizing no sovereignty above their own. Mr. Lord remarks, "On the conquest of Italy and termination of the imperial rule by the deposition of Augustulus in 476, the barbarians held possession of the whole Western Empire, with the exception of a part of Britain and Gaul, and were distributed under ten kingly governments."

Thus the prophetic scriptures not only determine the geographical boundaries within which the ten kingdoms are to be established, but also the chronological limits for the rise of the ten horns upon the head of the fourth beast, which is nearly half a century prior to 519!

We again and again repeat, the prophetic scene of the "ten horns," and the rise and rule of the "little horn" is laid in Western Rome.

(For the Herald.)

## "That Day."

WHAT day can it be that is so noted in the scriptures of the prophets,—so illustrious in the songs of Zion,—so interwoven with the prayers of saints,—so long looked for by the good, and so bright to the eye of hope, as to be referred to, by the great Apostle of the Gentiles, three times in one short epistle, (2 Tim. 1:12, 18; 4:8,) and so well known to all Christians as to be immediately recognized, without being otherwise designated? It is a day that comes apace. Noiselessly it may be, but surely and rapidly it approaches.

1. It is "the day of the Lord." (2 Peter 3:10.) Men have had their day of grace and of power, and have wasted it. They have judged, condemned and executed the saints of the Most High, till the blood of many millions of martyrs cries aloud for vengeance. This cry has entered the ears of the Lord of hosts and he will avenge them speedily. Soon will the knell of six thousand years announce man's day ended and the day of the Lord begun. "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." (Isa. 26:21.) This will be "the day of judgment and perdition of ungodly men."

2. It is "the day of redemption." (Ephes. 5:30.) It being the Lord's day it is also the day of the Lord's church. Adam in Eden sold away his possession. But "the land shall not be sold for ever." A redemption has been granted for the land, and a kinsman of ours has undertaken to redeem it. The second Adam, the Lord from heaven will do it. We have a good illustration of his work in the law of Levit. 25:23-25. The lost inheritance will be restored. Jesus and his glorified saints shall inherit the renewed earth, their bodies being redeemed from death. (Hosea 13:14.) To believers is now given "that holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Eph. 1:13, 14.)

3. It is "the perfect day." (Prov. 4:18.) The present state is one of imperfection. All Christians are one in Christ. They possess the same Spirit, trust in the same Saviour, have the same Bible as their directory, fight against the same foes, and are bound for the same kingdom, yet a

diversity of opinion on minor points of doctrine exists among them. Their oneness with Christ is not yet fully manifested. The watchmen will not "see eye to eye" till the Lord brings again Zion, and then "He shall appear in his glory." (Isa. 52:8; Psa. 102:16.) "For now we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." (1 Corinth. 13:9-12.)

4. It is "the day of Christ." (Philip. 1:0.) It is not the day of his humiliation and death, but of his exaltation and glory. At the first advent he was the child born, and the son given to the men of Judah; but at his second coming "the government shall be upon his shoulder," and "the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." (Isa. 9:6, 7; Luke 1:30-33.) His ascension to the throne will not be left to the vote of the world, for his enemies have said, "We will not have this man to reign over us." Neither will it be left to the choice of those who nominally are his people, for concerning "many" of them, he will have to say at last, "I know you not from whence ye are. Depart from me all ye workers of iniquity." (Luke 13:24-29; 19:11-27.) If the occupancy of the throne by the Lord's Anointed, was to be decided by the vote of the world or of the church (so called), we would despair of his enthronement. But "the zeal of the Lord of hosts shall perform this." Jehovah will set his "King upon his holy hill of Zion." He will "judge the quick and the dead at his appearing and his kingdom." It is written, "Abraham rejoiced to see my day:" [the day of Christ] "and he saw it and was glad." (John 8:56.) Surely it was not the time of Christ's humiliation and sorrow which made the aged patriarch rejoice, but rather the day of his exaltation. When he shall appear as a Conqueror, with his sword girt upon his thigh, and shall sway his sceptre over the nations of the redeemed on the new earth, then Abraham shall see in reality, what he once saw by faith afar off, and which even there gladdened his heart.

5. It is the day of the King's espousals. (Canticles 3:11.) The church is the bride, the Lamb's wife. The day of her union with the Bridegroom is at hand. Now he is "taken away," and she fasts and looks sad. But soon he will return, and then she shall rejoice, and her joy no man taketh from her. Now she appears as a beggar clothed in rags, but the King has set his affection upon her, and in robes of unfading beauty she shall soon be arrayed. Once she was crowned, but her crown lies in the dust, and none but the hand of the King of kings can purify it, and place it upon her head, and he will do it "in the day of his espousals, and in the day of the gladness of his heart." Now she is despised by the wicked, "smitten" by "the watchmen," and often goes to secret places to weep; but by and by she will be honored by angels and glorified by God. So strong is her attachment to her absent Lord, that she calls this world a wilderness; herself, a stranger; and the time of her sojourning here, a night. She is waiting for the day to dawn, and the day-star to arise in her heart. (2 Peter 1:19.) She has sometimes been mistaken respecting the time of the return of the heavenly Bridegroom from the far country, whither he has gone, and therefore many have tauntingly said to her, "Where is the promise of his coming?" She has pointed them to the promise of Christ, of angels, and of inspired men; and though she knows "not when the time is," she is determined to "wait" and "look for him," that it may be granted unto her, that she "may find mercy of the Lord in THAT DAY."

"The church has waited long  
Her absent Lord to see;  
And still in loneliness she waits,  
A friendless stranger she."



Age after age has gone,  
Sun after sun has set,  
And still, in weeds of widowhood,  
She weeps a mourner yet.  
Come, Lord, and wipe away  
The curse, the sin, the stain,  
And make this blighted world of ours  
Thine own fair world again.  
Come, then, Lord Jesus, come!"

J. M. ORROCK.

(For the Herald.)

### A Pious Soldier.

DEAR BROTHER:—It is long since I had the pleasure of other communication with you, than through the *Herald*. That faithful friend has never deserted its cause nor its patrons since 1842 and '43. It has cheered many a pilgrim on his weary way, strengthened many a saint to hold fast the form of sound words, established many a disciple to heed the sure word of prophecy. To the young it has been meat in due season; to the aged, a beacon-light to expect that blessed hope: the bright appearance of our Lord. To the timid it has imparted courage to be not weary in well doing, in due time ye shall reap. To the doubting it assures, "Behold I come quickly, and my reward is with me; to give to every man as his work shall be." To the candid and sincere inquirer, after truth, it has opened its flood-gates of light, and ably defended its Bible teachings. It has often put to flight the ignorance of foolish men—seducers, waxing worse and worse. A rebuke to the double-minded, who are unstable in all their ways. To its enemies it has been uncompromising. As forbearing and Christ-like, uniting the wisdom and the dove. To the "man of sin" it gives no place. No, not an inch of truth to court its smiles or fear its frowns. It never has been lured to depart from the faith once delivered to the saints. Neither dubious or crooked in its journeyings, it has proved all things, and held fast that which is good. Its contributors have been men of wisdom and of God. And I hail it the very best religious newspaper of this sin-destroying age.

And now my brother beloved! I come to ask for it a place in the tent of a pious soldier, whose history I will give you briefly. He shall speak for himself. As subjoined I give an extract from a recent letter:

"Fort Columbus.

"ESTEEMED MOTHER IN CHRIST:—I thank you for the reading of the *Advent Herald*. It cheers my heart and encourages my way. It strengthens my mind to war with the Romanists, whom Satan has stirred up to resist the truth. They even threaten to burn my Bible, tracts, and other good books, if I persist in urging my poor degraded fellow-soldier to come to Christ. But their threats do not intimidate me. They only make me strong to fight against Satan and his imps, for I know more are for me than for them. There are an innumerable host of angels, and chariots of fire to fight with me, and I hear the voice of my Saviour saying, 'It is I, be not afraid.' And when I see men converted to God, through my feeble means, (who are ordered from Fort Columbus to some other part of the army,) go forth, filled with love to God, in their turn and measure to spread the good news of salvation, it is then I feel a reward for all my toils and persecutions from the Romanists, and in the name of the Lord I bid them defiance. Though Satan stirs up an host against me, and I have fightings without, yet, my Christian friend, I wish you to know, I am happy here in the work God has assigned me.

"New York is the fountain-head of the army, and what flows from the fountain must either corrupt or purify. From all parts of the country men are gathered here, and then sent to different stations in the army; and if by the grace of God converted—think of the glorious consequences! I trust a general reformation of the poor soldiers. God's power is already visible amongst us, in subduing these poor sinners to repentance and faith. I intend asking permission for a room, where we can have morning and evening devotions, removed from the hubbub of the camp and men of the devil. Once a week I hold a temperance meeting, and have forty signers to the pledge; also a prayer meeting on Friday evenings. Some who attend are reclaimed backsliders. O! pray for me, that I may so labor as watching for the coming of the blessed Saviour.

L. A. P."

This promising young man shares largely in my Christian affection, and earnest desires to promote his spirituality and usefulness among a class of our countrymen difficult to reach by ordinary means. His conversion was wonderful, showing the power of God over human probabilities. Chosen of God, an instrument to herald the great salvation among the soldiers in the American army; and truly he has gone forth to his great commission, enduring hardness as a good soldier of Jesus Christ.

A pleasing test of his Christian fidelity occurred when called to meet several of his officers on duty, waiting commands. The officers were

profane. At the suitable moment, he stepped forth, and modestly handed each the *Swearer's Prayer*—a tract which had been signally blessed to himself.

My acquaintance with him commenced during his sojourn on Fort Adams, (Newport,) and at a time when he walked with the multitude to do evil. His career of folly was arrested, and with intense interest I watched the Spirit's operation on his heart, and when his darkness turned to light in the Lord, my songs of praise broke forth, of glory to God in the highest, for the work He hath done. In October last, he was baptized by Rev. H. Jackson, and joined the church under his care, in Newport. Shortly after this, he was ordered with the companies on Fort Adams, to New York, Fort Columbus, destined to go to California! Great exertions were made and petitions sent to Government for his discharge, as his term of enlistment expires in August next. With difficulties and discouragements his transfer *only* was effected. Thus was he peculiarly preserved to escape the sorrows and perils of the ill-fated *San Francisco*. Since which time he has been steadily onward in his labors of love and reform on Fort C. I could specify some interesting cases of his faithfulness and successful zeal for God. But suffice for the present. I realize your time is precious. I bespeak for him your Christian interest and prayers, as an Advent Christian soldier—"a Green Mountain boy" from Vermont.

I enclose a trifle I wish you to appropriate in sending him the *Herald*. Something on temperance and Romanism would also prove acceptable. Fare thee well, brother; may the Lord be thy stay in the future, as he has been in the past. Believe me yours, in the blessed hope,

C. A. LUDLOW.

Newport, Feb. 3d, 1854.

(Concluded.)

### Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

1820. The Cortes in Spain, again abolished the Inquisition there.

1823 (April 20). Pius VII. died, and was succeeded by Pope Leo XII.

1826. The Inquisition in Rome "condemned to death Caschiur, a pupil of the Propaganda, who was appointed Patriarch of Memphis, but not accepted by the viceroy of Egypt. The pope changed the punishment into imprisonment for life. His crime is unknown."—*En. Am.* v. 7, p. 34.

1829. The papacy "achieved a great victory in England. . . . The oaths were repealed or modified, to which alone the Protestant had ascribed its safety in the times of the restoration and of the revolution in England. . . . The measure was passed, the hazard was encountered."—*Rankin's Hist. of the Popes*, p. 320.

Leo died, and was succeeded by Pius VIII.

1830. Pius died, and was succeeded by Gregory XVI. in 1831.

1846. Pope Gregory died, and was succeeded by Pope Pius IX.

1848 (Nov.) Rome was the theatre of an insurrection, which resulted in the overthrow, for a time, of the pope's temporal power.

"The conflict was the immediate result of the refusal of the pope to dismiss his ministry, at the demand of the people, though the latter, for some time past, have been urging the pope to adopt still more liberal measures.

"Count Rossi arrived in his carriage at the hall of the Assembly, and on alighting from his carriage he was loudly hooted by a crowd which had assembled for that purpose. He is said to have displayed contempt for the hootings of the mob, and a man then rushed from the crowd, and mortally stabbed him with a knife in the throat.

"After the death of Rossi, a sullen pause ensued, though towards evening groups of mingled soldiers and citizens, with lighted torches, were heard singing in chorus along the streets,—"Blessed is the hand that stabbed the tyrant." But during the night the popular ringleaders were on the alert, and everything was organized for a demonstration on the following day. On the morning of the 16th, at half-past ten, a gathering began in the great square del Popolo, and symptoms of a menacing character were perceptible in the leading streets. Printed papers were handed eagerly about, all having the same purport, and containing the following 'Fundamental points.—1. Promulgation and full adoption of Italian nationality. 2. Convocation of a constituent assembly and realization of the federal pact. 3. Realization of the vote for the war of independence given in the Chamber of Deputies. 4. Adoption in its integrity of the programme Mamiani, 5th June. 5. Ministers who have public confidence—Mamiani, Sterbini, Cambello, Saliceti, Fusconi, Lunati, Sereni, Galletti."

"Their ostensible object was to proceed with these five points to the Chamber of Deputies in

a constitutional manner. But the chiefs finding themselves in such numbers, and many of the deputies being found mixed up with the crowd, the cry was raised to march to the pope's palace. At one o'clock the members of the Chamber presented themselves as the mouth-piece of the multitude, and transmitted the five points to the monarch. In about ten minutes, the president of the late ministerial council, Cardinal Soglia, informed the deputation that his holiness would reflect on the subject, and take it into his best consideration. This answer was proclaimed to the people, but a general murmur of dissatisfaction gave evidence of its insufficiency to meet the crisis, and the crowd insisted on the deputation getting a personal audience with the pope. This was obtained, and in about a quarter of an hour, Galletti, the ex-police minister, appeared on the balcony to acquaint the people that the pope had positively declined adhesion to their request, and had stated that 'he would not brook dictation.' At two o'clock the position of the pontiff began to grow critical. All the avenues of the Quirinal palace were blocked up by dense crowds, and as no preparation had been made for this anticipated influx of visitors, there was but the usual small detachment of Swiss guards on duty. These men were known to be resolute, and had there been but a few more of them the monarch might have cut his way through the mob and gained Subiaco in the Apennines, whither it had often been a question of retiring from the rabble of Rome on previous outbreaks. As it was, one of the advanced sentinels having been seized and disarmed by the mob, the Swiss body-guard instantly flung back and barred the gates of the palace, presenting their muskets, in readiness to fire at once on the immense mass of multitude which beleaguered the Quirinal.

"At this stage of the proceedings, it was evident that the die was cast. From the back streets men emerged, bearing aloft long ladders, wherewith to scale the pontifical abode; carts and wagons were dragged up and ranged within musket-shot of the windows, to protect the assailants in their determined attack upon the palace; the cry was, 'To arms! to arms!' and musketry began to bristle in the approaches from every direction; fagots were produced, and piled up against one of the condemned gates of the building, to which the mob was in the act of setting fire, when a brisk discharge of fire-locks scattered the besiegers in that quarter. The multitude began now to perceive that there would be a determined resistance to their further operations, but were confident that the Quirinal, if not taken by storm, must yield to progressive inroad. The drums were now beating throughout the city, and the disbanded groups of regular troops and carbineers, reinforcing the hostile display of assailants, and rendering it truly formidable. Random shots were aimed at the windows, and duly responded to; the outposts, one after another, being taken by the people, the garrison within being too scanty to man the out-works. Monsignor Palma, private secretary to his holiness, was killed, by a bullet penetrating his forehead. A shot is also said to have entered the room where the pope was.

"As if upwards of 6000 troops of all kinds were not enough to reduce the little garrison of Swiss, two six-pounders now appeared on the scene, and were drawn up and duly pointed against the main gate, and a truce having been proclaimed, another deputation claimed entrance and audience of the pope, which the monarch ordered to be allowed. The deputation were bearers of the people's ultimatum, which was a re-production of the five points before stated; and they now declared that they would allow his holiness one hour to consider, after which, if not adopted, they announced their firm purpose to break into the Quirinal, and put to death every inmate thereof, with the sole and single exception of his holiness himself. Pius IX. no longer hesitated, but sent for Galletti, who was instructed to form a ministry in accordance with the wishes of the people.

"On the morning of the 17th ult., at day-break, the people pulled down the barricades which had been erected at Montacavallo, but the gates of the Quirinal palace were strictly closed.

"A letter from the Consul of France to the Minister of Foreign Affairs, written at Marseilles on the afternoon of Nov. 28th, says that the pope left Rome, secretly, at five o'clock on the morning of the 24th. The *Daily News* says that he left in disguise, and had arrived at Lenta, to which place the steamer *Semure* had gone to meet his holiness, who intended to go to France. Rome remained tranquil, and seemed indifferent to the pope's departure."—*Ad. Her. n. s. v. 2*, p. 168.

The pope fled to Gaeta in the livery of a servant. A provisional government was proclaimed in Rome. The temporal deposition of the pope was also proclaimed, and his title limited to that of "Pope, Bishop of Rome."

1849. "This event took place at one o'clock, on the morning of the 9th of February. It has

been voted that he enjoy all the guaranties necessary for the independence of the spiritual power. The proclamation of the Republic closes thus:—"After so many ages we again possess a country and liberty; let us prove ourselves worthy of the gift which God has sent us, and the Roman Republic will be eternal and happy. The ministers of the Republican Government are: C. E. Muzzarelli, C. Annellini, F. Galletti, L. Mariani, P. Sterbini, P. di Campbello." There is to be no President of the Roman Republic, but three consuls would probably administer the government. The constituent Assembly of Rome sat on the 11th and 12th. Mamiani's resignation was accepted. In the sitting of the 12th, it was resolved that henceforth the laws should be administered in the name of God, and of the people."—*Id.* v. 3, p. 56.

The Government found three prisoners in the dungeons of the Inquisition, and one of these was a bishop who had been confined in his cell for twenty-five years. The Roman Republic abolished that tribunal.

In May the French sent an army into Italy for the restoration of the pope.

In July, they entered Rome, and sent the keys of the city to the pope.

In September, the pope quitted Gaeta, and took up his abode in Naples.

1850 (April 12). The pope returned to Rome, was enthusiastically received by the people, and resumed the exercise of his temporal powers.

The Inquisition was restored by the Papal Government; and Dr. Achili was for a time incarcerated there.

Here closes our extract from various historical sources respecting the history of the Papacy.

### The Law Against Blasphemy.

"O Lord, our heavenly King,  
Thy name is all divine!"

THE tabernacle in the wilderness was finished. It stood on a plain, at the base of Mount Sinai, with its brilliantly dyed curtains of scarlet, and purple, and blue, waving gracefully—with its Ark once laid with gold—its mercy-seat of the same precious material—its crown and ephod of precious stones—its cherubim—and its brazen lance, and pillars sparkling in the sunlight. Never had the poor oppressed bond-men of Pharaoh, who had wrought perhaps upon the monuments of Egypt, seen so splendid an edifice, for Jehovah himself had furnished the pattern, and so much wealth had been called into requisition in its construction, that some have wondered, that "the jewels of gold, and jewels of silver," borrowed by the Israelites of the Egyptians previous to their exodus, sufficed, together with their other meagre wealth, for its construction. Yet it was not the gold, the brass, nor the silver, that rendered it so splendid: the cloud had rested upon it, and the glory of the GREAT I AM, had filled it.

Many and signal had been the displays of Divine power, since those two millions of wanderers had turned their backs upon the fertile fields, watered by the Nile. The pillar of fire had led them by night—the cloud had guided them by day—they had been "manna fed, and Horeb supplied," in the wide, hot, and sandy desert. They knew that JEHOVAH was God. They could not doubt, and it would seem to us, that, dependent as they were upon his goodness, they could not have failed "to sanctify him continually in their hearts." But alas! for the depravity of man! These wandering tribes again and again called down upon their heads the wrath of an offended Deity.

No more striking instance of this wayward wilfulness is given, it seems to me, than is recorded in the eleventh verse of the twenty-fourth chapter of Leviticus. Shilometh's son, with the thunders of Sinai over his head—with the tabernacle before his eyes, and displays of divine power all around him, strove with an Israelite, and while striving, "blasphemed the name of the Lord and cursed." God had fed him that very morning with manna—he was dependent upon the same gracious Being for his evening supplies, but still he "blasphemed and cursed."

No wonder that the vast host of spectators, stood still at first, and gazed upon him as a monster. No wonder that they bound and brought him to their great lawgiver, Moses: no wonder that they thrust him into prison until "the mind of the Lord might be showed there." At last amid the muttering of Mount Sinai, God spake, and fearful was the sentence that he pronounced.

"Bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him."

It was done, and before evening the mangled corpse of Shilometh's son lay streaked over with blood, without the camp.

The Jews, ever after this, seemed to have regarded blasphemy as the most heinous of offences. Indeed they passed condemnation sometimes without sufficiently examining into the guilt of the accused. When wicked Jezebel, in the days of



Elijah, wanted the fruitful vineyard of Naboth for her husband the king, she wrote letters saying, "Proclaim a fast, and set Naboth on high among the people; and set two sons of Belial before him, to bear witness against him, saying, 'Thou didst blaspheme God and the king,' and then carry him out and stone him that he may die."

It was done—poor Naboth was stoned without the city, and Ahab went down into his pleasant vineyard, claiming it for his own.

But there is another thought connected with this subject. At the time of Shilometh's son's death, was instituted that law, by which God's "only begotten Son," Jesus Christ, afterwards suffered condemnation and death.

When he stood before Pitate, his Jewish accusers cried, "We have a law, and by our law he ought to die!" They determined that Christ was worthy of the death of Shilometh's wicked son.

Ah! fearful "law!" did not the angels weep in anticipation of this event, when it was given upon Mount Sinai, and Shilometh's son was led forth to die? Did they know that Christ himself—God incarnate, should long years afterwards, be accused of blasphemy, and be led without the gates of Jerusalem, to suffer a felon's death? If so, they must have watched with awe and grief the first execution that took place under this Divine law against blasphemy.

St. Louis Presbyterian.

### "He Careth for You."

It is often hard to think so; that in His almightiness he should deign to have a thought towards us. Why, the heavens cannot contain Him, and if amid the immensity of His creation this little world were blotted from existence, its loss would never be perceived; and here we are, worms upon its surface, poor, helpless, and worthless; and yet he careth for us.

"He careth for you." O what a load it takes from these poor, weak shoulders. He that has lit up the starry heavens. He that has rolled forth the planets; that guides the sun in its course, and hath established the everlasting hills—He it is that careth for us, and upon whom we are to cast all our care—spiritual as well as temporal; anxieties wearing the body as well as corroding the soul; fears, gloomy as night; uncertainties, dark and distressful: the whole burden of our sins, of our temptations, of our doubts, trials and vexations—all to be cast upon Him who careth for us. Surely he must care a great deal for us to be willing to bear them all. And it is well for us poor mortals, that we have some one who is able and willing both to care and to bear. Yet we see some Christians go grovelling along as if such a promise had never found a place in God's Word. They prefer to bear their own burdens instead of casting them upon the Lord. And they do bear them, and bear them till they are crushed under them; and not until they are crushed under them are they willing that God should take them to himself.

"He careth for you." Children of affliction, hear ye this. What though the world forsake you, and leave you to mourn alone. What though a base ingratitude has stung you to the quick, and clouds of anxieties are clustering all around you. There is one that careth for you, and though all others should forsake you, He never will. True, the night is dark and the billows are strong, and the tempest thickens, yet look up; there is One walking on the billows by your side, who is mightier than you; and it is to just such as you that He loves to extend his care—that precious care, whose watchfulness is never withdrawn; whose love is never dimmed. In the valley He will walk by your side, and along the steep and dreary road will take your burden to Himself. "Cast thy burden upon the Lord, He will sustain thee."

"He careth for you." Child of perplexity, hear ye this. Why then take thought for tomorrow; the morrow is all His own. Can you make it better, and if you could make it better and take it out of His hands all to yourself, would you do it? I doubt it if you knew how much He loved you. Trials perhaps, but then trials producing patience, and patience experience, and experience, hope; and all producing what? why a heart fitted to love and serve Him; just such a heart as He wants you to have, just such a heart as He says you must have if you are to dwell for ever with Him.

N. Y. Observer.

### Study of Prophecy.

"No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Here we are commanded, in our prophetic inquiries, to bear in mind that no prophecy is of any private, that is, solitary, or isolated interpretation. We must compare one passage of the prophetic Scriptures with another, in or-

der that we may obtain a correct, and at the same time, a more enlarged and comprehensive view of the predicted future. Each prediction is part of a great system of prophecy, and must therefore be viewed, not privately or alone, but in connection with other predictions of a similar kind. Had the numberless predictions which are inwoven at different places in the Book of Revelation been merely the utterances of men, they would not have exhibited such evidences of intimate concatenation or systematic development,—there would have been found among them irreconcilable discrepancy, as well as much that was loose and disjointed. "But holy men of God spake as they were moved by the Holy Ghost." Therefore, whatever appearances may be presented by the word of prophecy, of incoherence, isolation, and want of unity,—it is most certain that everything, even to the most minute particulars, is arranged with consummate skill, so as to produce one harmonious, though complicated, scheme of prophecy. Minute observation will enable us to discover in every prophetic passage some articulation or point of attachment, which joins it, either directly or indirectly, to every other collateral prediction in the inspired word. To facilitate inquiry, endeavor to find out the articulations referred to, and so, going from passage to passage, draw from each the new information which it communicates on the common subject.

The principle thus laid down for our observance is, in relation to prophetic study, nothing else than what, in relation to other departments of knowledge, is known as the leading or characteristic principle of the Baconian Philosophy. It demands an induction of facts, or extended basis of observation, in order that general truth may be satisfactorily ascertained. Seeing that the analogy which subsists between the word of God and the work of God is so close, why should not the same method of investigation be adopted in reference to the former, as has been so successfully employed in reference to the latter? If you come to the study of nature with an hypothesis already conceived, you will endeavor to accommodate facts to your hypothesis, not your hypothesis to facts; and, consequently, you will remain as ignorant of the true laws of nature as you were at first. So, too, in the study of prophecy: if your belief be not based on a comparative view of collateral predictions, but brought with you at the outset of your inquiries, you will occupy your time, not in humbly learning the truth of God, but in endeavoring, by elaborate argumentations, to adopt in turn every prediction to your antecedent belief. To examine prophecy in connection with preconceived views, is a very different thing from examining one prophecy in the light of another. Let the latter examination be conducted with becoming diffidence and subjection of mind to the authority of Scripture,—and the result will be discovery of truth, which, though it may seem to the ignorant or prejudiced highly improbable, or even positively absurd, is truth notwithstanding, and will, in due time be most certainly realized.

Hewitson.

### Varieties.

#### THE CHURCH'S HOPE.

The Church has waited long; but her waiting is not in vain. Yet a little while, and her hope shall be realized—her Lord will come to deliver her from all her enemies. Her dark night is drawing to a close, and the dawn of her glorious day is at hand. On the skirts of the dark cloud which is hanging, pregnant with disaster and ruin, over the ungodly nations, she may discern the streaks of dawn. Amidst the thunders which are rolling in the political firmament, she may hear, nearer and nearer, the footsteps of her Anointed King. Tossed in her frail bark upon the billows of this stormy sea, she may see the form of One walking upon the waters, and she may hear His "still small voice" saying, "It is I; be not afraid." If she know what is the hope of her calling, she will lift up her head amidst the growing troubles, for her redemption draweth nigh.

#### THE ADVENT BEFORE THE MILLENNIUM.

The Church is warned to give heed to the signs of the Lord's advent. Can there be any sign more clear, more definite, more universally intelligible, than the millennium itself, if it is to precede the advent? How, then, is it that it finds no place when these signs are enumerated by our Lord?

Again, the creation must continue "groaning and travailling in pain" until the "manifestation of the sons of God." Nay, even the Church—"those who have the first-fruits of the Spirit"—must continue to groan until the "adoption, to wit, the redemption of the body"—(Rom. 8:19-23). The resurrection shall be the term of their misery. But there can be no millennium while the Church and creation are groaning and in misery: indeed, the millennial restoration of felicity is a favorite theme of Old Testament prophecy. And no millennium, therefore, is to

be looked for until the resurrection and second coming of the of Lord.

Yet again, the rule of Antichrist must continue until the second advent of Christ. I have already fully considered the passage in 2 Thessalonians, which declares that the Man of Sin shall be destroyed by the breath of his mouth and the brightness of his coming. No other meaning can be fairly put upon these words than the personal coming of Christ. And therefore, as there can be no millennium while Antichrist continues to hold his sway, we need look for none until Christ comes the second time.

Rev. W. Wood.

#### THE WOLF DWELLING WITH THE LAMB.

Though commentators seem to take it for granted that "the wolf dwelling with the lamb," &c., is a common figure for the union of men of fierce passions, &c., they give no parallel example. We are not aware of any similar picture. The figure which is evidently floating in their minds is one quite different. It is not that the wolf dwells with the lamb, but that *the wolf becomes a lamb*. This we admit to be a common figure of speech. The other we deny to be so. An instance of this we give in the words of the old Latin hymn upon the conversion of Saul, beginning,

"Pastore percusso, minas  
Spirabat et caedes lupus," &c.

In which, in the fifth stanza, the figure and the words are employed.

"Ex hoste miles, ex lupo  
Agnus."

And in that other Latin hymn upon the subject, of which we cite the third stanza, which has been thus translated or paraphrased:

"He who, fill'd with threatenings, sped  
Chains and death preparing;  
By a gentle hand is led  
With a child-like bearing.  
Like a raging wolf he came,  
But he goes a gentle lamb."

#### HORRORS OF THE INQUISITION.

GAVAZZI, the celebrated Italian anti-Catholic lecturer, thus describes one of the modes of torture practiced upon heretics by the Romish Inquisition. It is called the torture by water, and lasts thirty minutes:

"He would suppose himself the victim. One side of him stood the Inquisitors. On the other was the executioner. Above the poor victim was suspended, at a considerable height, a funnel filled with water. He was then bound upon a table on his back. A linen cloth was then drawn tightly over his face. He could breathe, but now the water commences falling drop by drop!—the perspiration starts from the face—the cloth becomes damp—the small hole through which he breathes closes—suffocation commences!

"Then came the question of the Inquisitor. Are you guilty? He struggles for breath to speak, and faintly answers, No! Drop by drop falls the water for ten minutes; then comes another question from the Inquisitor, Are you guilty? With great difficulty he answers, No! Ten minutes more, and the same question is repeated and answered in the same manner. At the expiration of the next ten minutes comes the last question—Are you guilty?—when with a last desperate effort, he barely whispers, No! and in another instant he is no more—he is DEAD!"

#### THE CHANGE.

The gifts of this world may increase our possessions, but they make no alteration in ourselves. Individually, we are just the same after receiving the gift as before. Not so with the gift of the Saviour; for, on the reception of that, there is a change wrought in us personally. We are not the same afterwards that we were before. So complete is the change, that the word of God designates it as a new birth. "If any man be in Christ, he is a new creature." He occupies a new position in the scale of created intelligences: whereas, before, he was among them who hate God, and, of course, obnoxious to God's eternal vengeance; now he is numbered among the saints. His voice is mingled with the voices of saints and seraphs; and, little as it may be thought of on earth, makes melody in heaven! Men may give us gold, but the gospel turns us into gold; men may open to us new springs of delight, but those springs are without us, and we must repair to them when we would drink their waters; and "whosoever drinketh of them shall thirst again;" but "whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

#### NOTORIETY.

Dr. JOHNSON used to say that nothing was easier than to draw a crowded house; let a man announce that he will preach standing on his head, and thousands will assemble to see him do it.

The above reminds us of how little merit is

often required in the acquisition of notoriety. We knew an Englishman, who once advertised in London that he would at a given time sail in a tub upon the Thames and under London Bridge, drawn by a parcel of geese in aquatic harness. When the day came, the man, geese and tub were there, and so were an immense multitude of spectators, curious to see the novel and ludicrous feat. It was indeed ludicrous enough, but it did not end so to many of those in sight, for the weight of the dense throng caused a crash, and the death of many of them, by mangling and drowning. The man was of course made notorious, he and his geese. When introduced, he asked if we knew who he was, and said he supposed so. We replied in the negative. "What!" he returned, in astonishment, "never heard of me before! Why, I'm the great goose man!"

#### GEMS.

It signifies nothing to say we will not change our religion, if our religion change not us.

If a man lives and dies a mere professor, it had been better for him if he had lived and died a mere heathen.

It is not talking, but walking with God, that gives a man the denomination of a Christian.

Darkness may as well put on the name of light, as a wicked man the name of a Christian.

It is our main business in this world, to secure the happiness of the next.

A desire of happiness is natural; a desire of holiness is supernatural.

If we are willing, God will help us; if sincere, God will accept us.

A serious remembrance of God is the fountain of obedience to God.

Four things a Christian should especially labor after, namely, to be humble, thankful, watchful, and cheerful.

If we would not fall into things unlawful, we must sometimes deny ourselves in those that are lawful.

Salvation then draws near to man, when it is his main care.

Religion must be our business, then it will be our delight.

It will cost something to be religious; it will cost more not to be so.

The gate which leads to life is a straight gate, therefore we should fear; it is an open gate, therefore we should hope.

### Christ's Absence.

"I was telling a friend," says one of God's children, when recording the feelings of her despondent hours, "that I could not praise Christ for anything." "Praise him," was the reply, "that you are miserable without him." The answer was pungent, but proper and consoling. The vacancy in the heart, when Christ has withdrawn himself, is a very sad and fearful one; but it is well when it is a felt, palpable vacancy.

For "the ungodly are not so." No sense of want reminds them constantly of something lost. They do not miss what they never possessed. The soul finds satisfaction, inadequate indeed, but largely sought for in visible things and earthly gains. Power, or gold, or voluptuous pleasure, or ambition's dreams, or the nobler pursuit of science, fill up the mind or heart, and there is no consciousness of a mournful vacancy, since for Christ there is no room. But to the Christian the want of Christ's sensible presence is the deepest, most momentous want. No earthly want can satisfy the craving which the redeemed heart has for communion with its Redeemer. To be with him and near him; to look upon his face; to rest upon his everlasting arm; to be sheltered under his mighty wings; to walk by his side and be guarded by his hand; this is joy and peace and life. When he withdraweth himself or hideth himself, then cometh trouble; but a trouble that by its very existence proves the existence of a living affection. We mourn Christ's absence, because we love his presence. We are sad in the darkness, because the light of his countenance was sweet to our souls. And though we may not cease to struggle upwards towards the light, or cease to pray for the Saviour's return, we may thank him for the last consolation which remains for the deserted saint, and "praise him that we are miserable without him."

South. Presbyterian.

### Happiness and Duty.

O, how easily God might have placed us in comfortable circumstances from the commencement of our existence! Indeed he might! And if passive enjoyment had been the grand end of or being, he would have done so. But mere enjoyment is not the end of our being; it is duty. Ah! duty is often hard, and its rugged pathway often lies through tangled thorns and briars, and is an exceedingly self-denying, cross-bearing way. O! how much there is that is inhospitable all around us, and scattered all over this universe,



and from time to time we must encounter the worst. Still ours need not be a life of misery. God has constituted us in such a manner that we may find our highest happiness in doing our duty, however toilsome. Does not he who has, by long habit, become passionately fond of a certain kind of labor feel happier in it than he could feel in passive enjoyment? How he who has learned the great lesson of finding his highest happiness in duty—has made the improvement which the training of his whole life was intended to teach—fulfills the design of his being, and can be happy irrespective of outward circumstances. God knew there were outward circumstances enough to make a hill of any plain, especially in this world, and hence it was his design to educate his child, man, in such a manner, that he could find a hill nowhere. No! were it possible for one who makes it his meat and drink to do the will of God, to descend to the lowest regions of the world of darkness, it would be a heaven to him, since he would carry a heaven in his own bosom. Must not he who has made this arrangement be himself good! *Rev. Dr. Noyes.*



## The Advent Herald.

BOSTON, MARCH 11, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH. CHAPTER XXXV.

AND an high-way shall be there, and a way,  
And it shall be called, The way of holiness;  
The unclean shall not pass over it; but it shall be for those;  
The wayfaring men, though fools, shall not err therein.—v. 8.

"A highway," and "way," are put by substitution for the means of access to the regenerated inheritance. By the use of a metaphor, "holiness" is denominated "the way," to illustrate that the will and law of God, the mediation and intercession of Christ, and the sanctification by the Holy Spirit, are the only means of access. Thus John cried in the wilderness, (Matt. 3:3,) "Prepare ye the way of the Lord, make his paths straight."

The direct way from the wilderness of Sin in which Israel had wandered, to the earthly Canaan, was through Idumea "by the king's highway"—i. e., the highway of the king of Edom, (see Num. 20:17), who refused them a passage through his country. But to the heavenly Canaan, holiness is a highway, leading from the wilderness of sin to that better country, which no Idumean king can obstruct, nor forbid God's Israel a passage over.

"The unclean," by a substitution, is expressive of those who are morally unfitted for the kingdom, into which such can never pass, or enter. Thus Isaiah said of the restored "Jerusalem, the holy city," (52:1) "henceforth there shall no more come into thee the uncircumcised and the unclean." The Lord said by Joel, (3:17) "So shall ye know that I am the Lord your God dwelling in Zion my holy mountain; then shall Jerusalem be holy and there shall no strangers pass through her any more." And the revelator has added, (Rev. 21:27,) "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

The expression, "but it shall be for those," has reference to the ransomed of the Lord, in v. 10, who alone are to pass over it; unless we adopt the marginal reading: "for he shall be with them," i. e., God will be in that way to guide and protect them,—which Robert and William Lowth, Barnes, and others, think the probable meaning of the passage.

"The way-faring men," are put by substitution for those who walk in that way—i. e., in the way of holiness; and "fools" is expressive of the simple and unlearned. The way to God by Christ, is so plain and direct, and God's presence with his children is so constant, that those who walk in the path which he has marked out for them will be kept and guided in the right way, till they shall have entered the heavenly country.

No lion shall be there,  
Nor any ravenous beast shall go up thereon,  
It shall not be found there;  
But the redeemed shall walk there:  
And the ransomed of the Lord shall return,  
And come to Zion with songs, and everlasting joy upon their heads:  
They shall obtain joy and gladness,  
And sorrow and sighing shall flee away.—ps. 9, 10.

The high-ways of the East were often dangerous

to travellers by reason of lions and other beasts of prey which infested those countries: but of the redeemed, the Lord hath said, (Ezek. 34:25,) "I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods." Again in Hosea 2:18—"In that day will I make a covenant for them with the wild beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely." Thus there will be no evil beasts there to molest; for, (Isa. 11:6-9,) "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

It is by the resurrection, that the ransomed of the Lord shall return to Zion. God has promised, (Hos. 13:14,) to "ransom them from the power of the grave," to "redeem them from death," at his coming. Said the apostle, 1 Cor. 15:50-53—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." And in 1 Thess. 4:14-17, he adds: "If ye believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

They "come to Zion with songs," expressive of the joy with which they will return. When all Israel assembled at Jerusalem, on the occasion of their solemn feasts, they went up with songs and rejoicings. In like manner will the redeemed sing (Rev. 5:9, 10,) "a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." They will sing (Rev. 15:3, 4,) "the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Also, (19:7,) they will "be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

"Joy," is evidently a metonymy for the emblems of joy. They wore crowns or garlands of flowers on their heads on joyful occasions. Thus we read, in Cant. 3:1, of "the crown wherewith his mother crowned him on the day of his espousals, and in the day of the gladness of his heart." And the apostle inquires, (1 Thess. 2:19, 20,) "What is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy." On occasions of grief, they put ashes on their heads; but on festive occasions they anointed their heads with oil. Joy also shines out in the face, and brightens up the countenance.

There is a metaphor in the use of the words "flee away," to illustrate the entire absence of all "sorrow and sighing." Thus we read in Isa. 25:8—"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." Isa. 65:19—"And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." And the revelator has said, (Rev. 21:4,) "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be

any more pain: for the former things are passed away."

### CHAPTER XXXVI.

Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them.—v. 1.

The 14th year of king Hezekiah corresponded with B. C. 712. In the previous chapter of Isaiah there are many predictions, of which the historical facts recorded in this and the following chapters, show a fulfilment. Their insertion in this connection is therefore very appropriate. A parallel history of these events, is found in 2 Kings 17:20, and in 2 Chron. 32,—the former of which is almost identical with that here recorded.

In the time of Ahaz, the kingdom of Judah being threatened an invasion by the kings of Israel and Syria, (2 Kings 16:7, 9,) "Ahaz sent messengers to Tiglath-pileser, king of Assyria, saying, I am thy servant and thy son; come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me." Ahaz's sending to Assyria for help was needless; for the Lord had promised to defend him. (See Isa. 7th chap.) But Ahaz doubted the Lord's protection, and relied on the Assyrians for help,—hypocritically pretending (7:12,) that he would not "tempt the Lord." In compliance with the request of Ahaz, the Assyrians came up and put an end to the kingdoms of Syria and Israel; and for this the king of Judah acknowledged himself a vassal of and paid tribute to the Assyrians. But as a punishment to Judah, for their hypocrisy and unbelief, the Lord threatened to bring up the king of Assyria (Isa. 7:17,) against them.

After Hezekiah came to the throne (2 Kings 18:7,) "he rebelled against the king of Assyria, and served him not." The Assyrians, by other wars, were unable for a time to press their demand for tribute; the refusal of which prepared the way for the fulfilment of the prediction of their invasion. God was about to use the Assyrians for the chastisement of Judah, as he said of them, (Isa. 10:5, 6,) "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets."

In fulfilment of this, (2 Chron. 32:1-8,) "Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water? Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance. And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying, Be strong and be courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him. With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah the king of Judah." There was not however at this time an implicit trust in God's protection, on the part of the king and people; for God afterwards said to them, (Isa. 22:8-11,) "Thou didst look in that day to the armor of the house of the forest. Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool. And ye have numbered the house of Jerusalem, and the houses have ye broken down to fortify the wall. Ye made also a ditch between the two walls for the water of the old pool; but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago." This want of confidence was also indicated when (2 Kings 18:14-16,) "Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me I will bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria."

The receipt of this tribute by Sennacherib, was a virtual stipulation on his part to withdraw his forces from Judea; but disregarding the treaty, when he had secured the tribute, he still maintained his position. Therefore it was said of him, (Isa. 33:8,) "He hath broken the covenant, he hath despised the cities, he regardeth no man." And he called forth the malediction, (33:1,) "Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee."

And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah, with a great army. And he stood by the conduit of the upper pool in the high-way of the fuller's field.—v. 2.

Sennacherib did not proceed himself to Jerusalem, but sent (2 Chron. 32:9,) "his servants to Jerusalem; but he himself laid siege against Lachish and all his power with him."

Lachish was a border town of Judea south-west of Jerusalem on the way to Egypt. While he remained to war against that city, he sent (2 Kings 18:17,) "Tartan and Rabsharis and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem: and they went up, and came to Jerusalem: and when they were come up, they came and stood by the conduit of the upper pool, which is in the high-way of the fuller's field." "And when they had called to the king," i. e., to Hezekiah, (18:18),

Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.—v. 3.

This "Shebna" is evidently the one referred to in Isaiah 22:15, who was then the "treasurer" and "over the house." In that chapter it was predicted that he should be pulled down from his station, and his office be given to "Eliakim the son of Hilkiah," who at the time of this siege was "over the house," as Shebna had before been. (See notes on chaps. 22:15-19 and 33:18.)

### THE BRIDE OF CHRIST.

#### HER EDUCATION.

(Continued from our last.)

SHE was born amid scenes of sorrow and persecution, and placed in the school of Christ. She sat at his feet and learned of him who was meek and lowly in heart; she embraced the doctrines that he taught, and received his precepts with a willing and obedient mind. He laid down rules, and she followed them; he made commandments, and she obeyed them. She was proud and rebellious when she first came under his discipline, but he taught her humility. Her spirit was haughty and unforgiving, but he taught her to forgive men their trespasses even as her heavenly Father had forgiven her. He taught her "to love her enemies, to bless them that cursed her, to do good to them that hated her, and to pray for them which despitefully used her, and persecuted her." He taught her "to place her affections upon things above," and to lay up for herself "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." He taught her that by the deeds of the law "should no flesh be justified," that she was saved not by works of righteousness which she had done, but "according to the mercy of God, by the washing of regeneration and renewing of the Holy Spirit." He taught her that she "had sinned and come short of the glory of God;" but that "if she confessed her sins, he was faithful and just to forgive her and to cleanse her from all unrighteousness." He taught her that "without faith it is impossible to please God;" but that even "as the body without the spirit is dead, so faith without works is dead also." He unfolded to her the nature and power of religion; that "pure religion and undefiled before God and the Father was this, to visit the fatherless and widows in their affliction, and to keep herself unspotted from the world." He taught her to live in peace with all men; to cultivate a spirit of love and meekness; to shun the honor and glory of the world, and to seek that honor alone which cometh down from God. He taught her to wear the yoke and to bear the cross; to go unto him without the camp bearing his reproach. He taught her to be patient under every affliction; "to be sober, to be vigilant;" to put away "all wrath bitterness and anger," and to "have no fellowship with the unfruitful works of darkness." He taught her to resist temptation even as her Master had done; for "he was tempted in all points like as she was, and yet without sin." He taught her to put on the whole armor of God; for "she was to wrestle not only against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Therefore he



taught her "to gird her loins about with truth, and to put on the breastplate of righteousness; to have her feet shod with the preparation of the gospel of peace; and above all to take the shield of faith, that she might be able to quench all the fiery darts of the wicked; to bind upon her brow the helmet of salvation, and to fight with the sword of the Spirit, which is quick and powerful," and "mighty through God to the pulling down of strongholds." He taught her how to put her armor on, and he taught her how to keep it bright; for he taught her "to pray always with all prayer and supplication in the Spirit," "to continue in prayer and to watch in the same with thanksgiving;" "to pray without ceasing and in everything to give thanks." He taught her that prayer was the only means by which she could obtain access to the throne of grace, and that the object of that prayer must be God alone, through Jesus Christ her only Mediator, that she must address the Father in the name of the Son, depending "upon the Spirit which helpeth her infirmities, and which maketh intercession for her with groanings that cannot be uttered." And he taught her to pray in faith nothing doubting; to ask and he promised it "should be given her; to seek and she should find; to knock and it should be opened unto her." He taught her "that denying ungodliness and worldly lusts, she should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." She yielded to his teachings; she treasured them up in her heart; and yet oftentimes she suffered her armor to grow dim, the dust of unbelief would begin to gather upon her shield, and then her Lord and Master spared not the rod. Oftentimes she broke his statutes and departed from his commandments; then he visited her iniquity with stripes, and in faithfulness he afflicted her. And yet he

loved her still; with a father's pity he beheld her wanderings, "for he knew her frame, he remembered that she was but dust." He rebuked her, but it was for her "profit, that she might be a partaker of his holiness." He chastised her, "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." But though he thus unsparingly used the rod of correction, still he presented to her view many a great and precious reward which she might ultimately obtain, if "by patient continuance in well doing she would seek for glory, and honor, and immortality;" if she would but continue faithful to the last great day, when he himself would appear in person, to examine her works, and to give to every one according to his deeds. The rewards were great, they dazzled her admiring eyes, they filled her soul with love and devotion for him who had purchased them for her with his own precious blood. With renewed diligence she improved the talents that he had entrusted to her care; with new vigor she bore the cross of Christ, and esteemed the reproach thereof greater riches than the treasures of the whole earth; and with a yearning heart she longed for the great day of examination. She knew that in that day she could stand acquitted before the Judge, for her Master would be by her side, he would appear there as her righteousness, he would confess her name before his Father and all the holy angels, and from his own dear hand, the hand which had been nailed upon the cross for her, she would receive the glittering prize. She looked forward through the lapse of time, and with an eye of faith beheld her tasks all completed, her labor at an end, the great consummation of her hopes obtained. Then impatience almost took possession of her long-ling soul, when in a reproving tone her Master softly whispered, "Be ye patient unto the coming of your Lord."

(To be continued.)

## THE SEAT OF WAR.

MAP OF TURKEY AND THE CONTIGUOUS COUNTRIES.



We have drawn the above map, to aid our readers in appreciating the locality and importance of the present difficulties between Russia and Turkey.

EXPLANATION.—"Moldavia" is indicated on the map by the letter A; and "Wallachia," by B. These provinces are nominally dependent on Turkey, but have a certain independence of their own. Their invasion, was an invasion of the Turkish Empire; and it is those which the Russians have taken possession of. The present seat of war is near Kalafat (28) on the Danube River. The following are the names of places indicated on the map by figures.

- |                    |                 |
|--------------------|-----------------|
| 1. Constantinople. | 14. Anapa.      |
| 2. Scutari.        | 15. Sevastopol. |
| 3. Eregli.         | 16. Odessa.     |
| 4. Amaserah.       | 17. Akerman.    |
| 5. Ridos.          | 18. Ibralia.    |
| 6. Ineboli.        | 19. Matchin.    |
| 7. Sinope.         | 20. Silistria.  |
| 8. Bafra.          | 21. Varna.      |
| 9. Samsun.         | 22. Bourgas.    |
| 10. Unich.         | 23. Adrianople. |
| 11. Trebizonde.    | 24. Shumla.     |
| 12. Rizeh.         | 25. Tutakast.   |
| 13. Derbent.       | 26. Bucharest.  |

- |               |                 |
|---------------|-----------------|
| 27. Nicopoli. | 44. Kutaia.     |
| 28. Kalafat.  | 45. Smyrna.     |
| 29. Widdin.   | 46. Adalia.     |
| 30. Timesvar. | 47. Adana.      |
| 31. Belgrade. | 48. Antioch.    |
| 32. Vienna.   | 49. Aleppo.     |
| 33. Laybach.  | 50. Damascus.   |
| 34. Trieste.  | 51. Acre.       |
| 35. Zara.     | 52. JERUSALEM.  |
| 36. Ragusa.   | 53. Suez.       |
| 37. Joanim.   | 54. Damietta.   |
| 38. Corinth.  | 55. Rosetta.    |
| 39. Athens.   | 56. Alexandria. |
| 40. Lerissa.  | 57. Cairo.      |
| 41. Salonica. | 58. Babylon.    |
| 42. Seres.    | 59. Nineveh.    |
| 43. Sophia.   |                 |

The portion of the globe here represented, has been more fruitful of interesting incidents than any other portion of Earth's History.

General consent has placed within its limits the location of Eden's garden, where God conversed with Adam, and where man fell; but on that subject, speculation is vain;—the reliable geography of history only commences with the landing on Ararat from the waters of the deluge.

This celebrated mountain is to the north of Nineveh (59) and south of east from the Black

Sea. In the neighborhood of this mountain, Noah appears to have spent the remainder of his life; and by emigration from this spot were all the vast regions of the earth populated—the sons of Noah being allotted their several inheritances, and the bounds of their respective habitations.

In the first emigration, they appear to have moved in a body. They left the hill country, and doubtless proceeding down the winding current of the Euphrates River to the land of Shinar, and stopped for a permanent location on the plain in the neighborhood of the Euphrates and Tigris Rivers—on the east of the map. And the ruins of Babylon (58) and Nineveh (59) on those rivers, mark the sites of two of the first cities built on the globe. In the former place, attempting the erection of the tower of Babel, the Lord frustrated their impious designs, confounded their speech, and scattered them forth abroad over the face of the earth.

The family of Abraham lived in Ur of the Chaldees, far up on the waters of the Euphrates. From thence the Lord led him into the land of Canaan, which bordered on the east end of the Mediterranean Sea; and there he made an everlasting covenant with him,—promising to him and his seed its everlasting possession—extending from the Euphrates to the river of Egypt.

The small lake to the east of the Mediterranean Sea, hardly visible on the map, according to general tradition covers the site of the guilty cities of the plain of Jordan,—the fate of which, and the suddenness of their destruction are held up as admonitions for us to be also ready against the day when the Son of man shall be revealed.

Egypt on the south, witnessed the cruel bondage to which the seed of Jacob was subjected, and there the Lord heard their cry. There too is seen the western arm of the Red Sea, between the parted waters and on the dry bed of which Israel journeyed on their way to the promised land. Between the two forks of that sea, is the terrible wilderness where they wandered,—where the Lord miraculously fed them forty long years. And down near their junction stands Sinai, where Israel listened to the voice of Jehovah, and the Law was given to Moses. And east of there also is the land of Midian where Moses had before gazed on the burning bush.

On the east of the Mediterranean, in the land of Canaan, Israel found rest from their wanderings, and became in time the flourishing kingdom of David and Solomon. Theirs was the "Pleasant Land," the "Glorious Holy Mountain," the "Goodly Heritage," the "Goodly Mountain," the "Sanctuary" to which the Lord had led them, and from which he cast out the heathen before them. Those hills and valleys were the homes of the prophets and of the kings whose acts and lives are preserved to us in scriptural history; and there the Saviour came and atoned for the sins of a lost world; for it was the land which the Lord had chosen from all lands to put his name there. But now it is in subjection to the Gentiles, and is to be trodden under foot of the Gentiles till the times of the Gentiles are fulfilled.

On the Euphrates is Babylon (58), the seat of the first great monarchy which was permitted to tyrannize over captive Israel. To the east of that is seen on the map a section of the Medo-Persian Empire. On the extreme left, is a portion of Italy, the seat of Daniel's nondescript beast, and of the dragon, blasphemous, and scarlet-colored beasts of John. But the main portion of the map comprises the greater portion of Alexander's Empire. While therefore it gives a glimpse of all the four great powers which were in turn to rule over Israel, it is properly a Map of the Third, or Grecian kingdom—that of Alexander and his successors.

All the countries here presented,—which are east of Macedon, south of Circassia, and north of Arabia,—were subjected by Alexander. A short period subsequent to his death his colossal empire fell to pieces; and the four kingdoms of Thrace, Macedon, Syria, and Egypt came up, as seen on the map, "towards the four winds of heaven." (Dan. 8:8, 22; and 11:4.) Of these Macedon was conquered by Lysimachus and annexed to Thrace; and he, in turn, was subjected by Seleucus, who added Macedon and Thrace to Syria. Egypt, in the south, had enlarged itself by the conquest of Cyprus, and Phenicia, and other islands and cities, and was "strong" (Dan. 11:5); but the other three divisions of Alexander's Empire being in subjection to the king of Syria, this northern king was still "stronger" than he (11:6). These two powers denominated "the king of the North," and "the king of the South," are then described with great minuteness in the 11th of Daniel, till the Roman power began its encroachments on the Grecian territory, by the conquest of Macedon, B. C. 168—symbolized by the little horn of the

goat, that "waxed exceeding great." Afterwards inheriting by the will of Attalus what remained of the kingdom of Thrace, this Roman horn began to progress towards the south, subjecting Egypt, and towards the east and pleasant land, subjecting Syria and Palestine, so that by B. C. 30, it had "waxed so exceeding great" as to have obtained the control of the four divisions of Alexander's Empire.

In 395 this Eastern Empire was finally and permanently dismembered from Western Rome; and when the latter was overrun by the northern barbarians, it remained the most potent empire on the globe.

In the seventh century there arose in the south the Saracens—the famous Mohammedan Empire, which soon extended from the Atlantic Ocean to the Euphrates—including Egypt—and thus becoming "the king of the South." This "pushed" at and sorely wounded the Grecian Empire, but failed to subject it. But the Saracens had, in turn, to give place to the Tartars from the north, who subjected, with many other countries, Syria and Thrace, and thus became "the king of the North." These celebrated horsemen, aided by vast armaments, "like a whirlwind" entirely overwhelmed the Grecian kingdom, and took possession of Constantinople, A. D. 1453.

These are the present occupants of the choicest portion of Alexander's dominion, now known as the "Turkish Empire," as presented on the map before us; and the fate of which the whole civilized world are watching with no little anxiety.

What its fate may be we profess no ability to solve; but no student of prophecy can fail to observe, the present movement of the nations in that locality, with intense interest. It is very clear that the Mohammedan power will continue in some form till the end of the world; for in the final battle,—which follows the second advent,—when "the beast and the kings of the earth and their armies" are gathered together to make war against the King and his army, we read, (Rev. 19:20,) that "the False Prophet" is taken alive with the beast and consigned to the lake of fire. Also the power that comes to its end with none to help him, (in Dan. 11:45,) is to be in possession of the "holy mountain" as the Turks are now; and when he thus comes to his end, Michael stands up and "many of them that sleep in the dust of the earth shall awake." (Dan. 12:1, 2.) So that evidences of the near dissolution of the kingdom of the Turks, cannot fail to be of thrilling interest to those who "search the Scriptures," in accordance with the Divine injunction.

It would appear from Rev. 19:19, 20, that the beast and false prophet are allied at the time of their overthrow: both being taken alive together. The "beast" undoubtedly is Western Rome in its divided form; and it is now a singular coincidence, that England and France—the only two effective powers of those divisions—are shoulder to shoulder with the Turks in endeavoring to prolong his dominion.

The present danger apprehended by the Turk, is from Russia and Persia—in the north and east—the very directions from which "tidings" (Dan. 11:44) were to trouble the power whose "end" synchronizes with the standing up of Michael and the resurrection. The only things predicted to follow the trouble which he shall experience from the receipt of those "tidings" is to go forth with great fury and slaughter, and then to plant the tabernacles of his palace between the seas in the glorious holy mountain, where his "end," is evidently to be consummated—i. e., in Palestine.

At the present moment, the Turk, unaided by the Western powers, would hold its European possessions by a very feeble tenure. How trivial a circumstance might cause them to leave him to his fate, man cannot foresee. But should any such thing occur, the Turks would speedily be driven by Russia in the direction of the "Holy Land," which would be an ominous event.

It is however useless to speculate. An unseen Power directs and moves all these events, and will, in his own good time, accomplish all his purposes. Man may be unable to account for the rapidity with which things may be consummated, and yet be equally unable to solve the reason of unexpected delays. When the Russian army came down to Adrianople (23) in 1828, it is inexplicable why it was recalled again to the frozen north and spared the prey which could have been easily seized,—only as we may conclude that God's time had not arrived. So may God again interpose delays, inexplicable to man; or he may bring things to a sudden crisis, while man is waiting to learn tidings of expected preliminary movements. These things admonish us that we may not calculate with precision "the times or the seasons which the Father hath put in his own power," and are liable to make sad mistakes when assuming a positiveness respecting them; and yet, that events are as likely to anticipate, as to disappoint our expectations. So that when there are movements among the nations, like those transpiring at the present moment, if we act wisely we shall watch them with interest, note them as harbingers of the approaching consummation, and be "like unto men that wait for their Lord. . . . And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## TRADITIONS.—2 THESS. 2:15.

"THEREFORE, brethren, stand fast, and hold the traditions that ye have been taught, whether by word, or our epistle." Here then we have a command to stand fast in the traditions taught by Paul, whether oral or written. This must refer to the instruction given to the Church, relating to their duty to God, and one another, as recorded in the doctrine of the New Testament. And as there is such a thing as false tradition, and we are in danger of doing as did the Jews, "make void the law by our traditions," it therefore becomes us to examine and observe all the traditions taught in the gospel, as doctrine, or duties of the Church of Christ. In the 3d chapter, 6th and 7th verses of this epistle, Paul says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye have received of us. For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you." Please read the whole chapter.

It is true that we who are now identified as Advent believers, have seen and felt the evils of false traditions, in doctrine, and in church usages, and many of us have withdrawn ourselves from our former associations, because they did not follow apostolic doctrine, nor practice. But are we at liberty to condemn others as disorderly, while we walk disorderly? "Thou that teachest a man should not steal, dost thou steal?" We hear much, very much said by some of our brethren about doing all our duty, observing all the ordinances, and following all the apostolic examples, but none too much, if they would practice what they teach, or at least, all that is truly taught as traditions, and examples for us to follow. But while some are in great earnest to have all see the truth about the coming of the Lord, and many other things, there is a great, a sad neglect of some of the most important practical duties of Christianity. I shall here only specify one, for this one neglected duty is the object of my remarks.

In apostolic times, after the old Jewish system of worship and order of priests was abrogated, it was soon seen by the apostles that some system of order was needed to preserve a healthful state in the body of Christ—the Church. They therefore chose deacons first, to attend to certain duties. This is apostolic. Some of those deacons we find are preachers soon after. We next find that after the gospel had spread so that believers were multiplied in various cities, the apostles visited them, "confirming the souls of the disciples, exhorting them to continue in the faith," and "ordaining elders in every church." Soon we find Paul giving address to the elders, showing his example among believers, and charging them to "feed the Church of God." (Acts 20:28.) Not long after we find that two epistles are addressed to Timothy, and one to Titus, a large part of which is occupied in giving the qualifications for deacons and elders, with their duties. In one case he says to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, (or left undone, margin,) and ordain elders in every city, as I have appointed thee." Here is apostolic example. Again, we find among Paul's traditions, that the elders should give themselves wholly to the work, and that "they who preach the gospel should live of the gospel." There is as clear and sure argument for church order in the New Testament, as there is for the salvation of sinners. If God has given "apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," we conclude there should be order in the various congregations of the Lord, and that there should be an organ by which the body can act, and with whom it can co-operate, and "put away that evil person from among them," and to enforce the discipline Christ gave, and to "see that none render evil for evil," that "no root of bitterness spring up among them, and thereby many be defiled." Without this, there can be no regular observance of the ordinances, and in fact, there will not often be interest enough

to have the ordinances at all, attended to. There will not long exist any concert of effort to meet the proper expenses of public worship, nor anything else properly, no united action for the salvation of sinners. While I see the general neglect of this duty, which only opens the way to neglect many others, and see the palsied efforts of many brethren who labor and toil to little or no effect, until they become discouraged and fall back, and feel more and more sensibly the great evil that has already resulted from neglect to set the churches in order. And while some argue with much zeal, the straitness of the way, and duty of observing the apostolic examples, and often teach traditions, and make tests of them; contrary to God's word, my heart sickens at the thought of the frailty and folly of man. And I pray God to show me my folly, that I may become wise unto salvation.

In close conversation with brethren who walk in disorder, they will generally admit the truth. "But then,"—Well, what? "Why all who have organized in the past have apostatized and got out of order." So then, if that is good logic, I would say, that the Roman Catholics profess to be Christians, and we believe they are heretics, so we must not profess to be Christians. If others have gone wrong, let us go right, and not go as far wrong the other way. "But it is now too late! We have enough to do to sound the cry, 'The Lord is coming!'" No, no, it is never too late to do right, and the sooner we begin the better. The Lord's soon coming should be an inducement to set us about this duty. We ought to feel shame, to think of our Master's coming to his house and finding all in disorder and confusion. We should observe order in an earthquake, in a tornado, or any violent occurrence; how much more when the King of kings is coming to inspect his subjects—the Bridegroom to receive his bride. O let us, brethren, be found in all the ordinances and commandments of the Lord blameless at his coming.

I. C. WELLCOME.

Note.—We think brother W. has the right of this important subject.—Ed.

## CERICAL PROFANITY.

SOME time last summer my business led me over into one of the counties of the military post in the State of Illinois, and during my stay there it so happened that a quarterly, or camp-meeting was held on the Sabbath in a beautiful grove, far enough from the ordinary travelled roads to make the place quite retired. The meeting was conducted by the presiding Elder of the district, who stated that he had been a preacher more than forty years, and that he had not prepared himself for preaching that day so well as he should like; in fact, he had not selected a text but a few minutes before commencing his discourse, but it made but little difference with him as he should preach from the Bible. If I mistake not, his text was from these words of our Saviour, "The kingdom of God cometh not with observation." His subject was the nature of Christ's kingdom, a subject which has interested me more than any other in the Bible for ten years, and I promised myself a rich feast of fat things, but went away hungry, thirsty and starving. In the course of his remarks, he made use of this language, which I took down with pencil and paper at the time. "There are," said the elder, "a great many isms in this world of ours that pretend to tell what the kingdom of Christ is. There is 'Swedenborgianism,' 'Mormonism,' and last of all, 'Millerism.' We have preachers down in my district who pretend to believe that heaven is not good enough for their poor souls to live in, but that this beautiful world of ours is to be burnt up, the wicked cut off in their sins and eternally lost, a new world built up out of the ruins, where sin can never enter; to be no night, no frost, no blight, no mildew, no sickness or sorrow, where fruits of every kind spring up spontaneously and grow without care, and men to propagate to all eternity, and never, never die. Such my brethren is the doctrine these jack Millerites believe and intend to practice in their new world, but I tell you, I believe in a heaven and a hell, and that the righteous will go to heaven just as sure as the wicked will to hell. But that men who believe such an absurd doctrine can never be damned, for it is contrary to the plenary wisdom of Almighty God to damn a fool. No, my brethren, the kingdom of Christ is the Church in its different organizations in this world, and all the wicked are included in that kingdom."

Such was the substance of a discourse on the kingdom of Christ, by a man who according to his own statement had been a preacher of the gospel more than forty years. One of the most sublime subjects of which the Bible treats, one which should never be named but with the most profound reverence; for of all subjects which a man may choose

for ridicule, wit or levity, the kingdom of Christ is the last subject, and the pulpit the last place to be chosen for that purpose.

The query was instantly raised in my mind, is it possible that the Advent people believe in such a doctrine? I have been an Advent believer for ten years, and know the greater part of his quotation to be correct but the last. How is this? Is it possible that any of the so-called Advent people believe such an absurd doctrine is taught in the Bible? Being new to me I have concluded to forward it to you for correction. I take it for granted that a man's religious belief is by general consent considered sacred, whatever it may be, or at least should be so to himself and to his God; and where a preacher of the gospel mixes a little truth with a little falsehood and polishes it with a little clerical profanity to raise a laugh, may as safely be regarded as profane in a religious discourse as the kind of profanity made use of quite too often in common conversation; and if ministers of the gospel allow themselves to make use of language which under other circumstances would be downright profanity, how can it be expected that profanity will ever be driven out of the language of the sinful?

## LETTER FROM THOMAS HUNTINGTON.

BRO. BLISS:—The apostle says (2 Cor. 3:6), we are made "ministers of the new testament; not of the letter, but of the spirit." Now it is comparatively an easy matter to minister the letter of God's word. Any one, theologically educated, can do that; but to minister that word in the spirit of its meaning, and bring out its hidden treasures, "new and old," is a very different thing. Here is a field in which the natural man is not called to labor. An impassable barrier is thrown round the enclosure, and none can enter, "as workers," but such as are endued with the Spirit of God. For this he gives us a satisfactory reason. 1 Cor. 2:11—"What man knoweth the things of a man, [human things,] save the spirit of man which is in him: even so the things of God [Bible truths] knoweth no man, but the Spirit of God." This Spirit, he continues, we have received that we may know these, otherwise hidden things. Now divest this language of all needless ambiguity, and we have the plain, but unpalatable doctrine, that all those who would be considered as competent to teach, under the new testament dispensation, must themselves be taught of God. Human learning, however extensive, human intellect however profound, will not alone answer. A something is requisite, of Heaven's own furnishing, to fit the minister of the gospel of Christ to impart its instructions to any practical effect. Now if this is the real fact—if such is the meaning of the apostle, how cautious should we all be in our attempts to impart light on the heaven-revealed truths of God's word! Well may the apostle say, "Let every man be swift to hear, and slow to speak." But I may be thought as needing my own advice; and while I venture to place myself before the Christian community as an instructor, I shall hold myself subject to the same scriptural test which I have applied to others. "To the law, and to the testimony; if we speak not according to this word, it will be because there is no light in us."

The passage of scripture on which I would attempt to throw some light, is Rev. 8:3-5—"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which is before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake."

Although the apostle does not say here, as in some other places, that he saw a "door opened in heaven," still the language used is such as to lead us to the supposition that the view presented to his mind was designed to exhibit the Lord Jesus as acting the part of our great High Priest in the tabernacle above, where he ever stands to present our petitions before the throne of the Father. Each and every part of the symbolic language conveys this, and no other idea. The prayers proceed from the pure heart of the saints on earth, (represented by the golden censer,) and ascending with the incense shows them to be indited by the Spirit of God, (symbolized by the fire,) and thus presented, they are perfectly acceptable. The Lord Jesus presents them himself, and whatever comes in his name prevails. So much for the first part of the scenery. The next thing he sees is, the angel filling the censer with fire from the altar, and casting it (the fire) upon the earth. Now if this fire is an emblem of the Divine Spirit, as I

suppose, we can readily see why just such results follow as is represented, viz., "voices and thunderings." But what are we to understand by these? I answer, precisely what was exhibited, in the Roman earth, at the time here symbolized. This time I take to be just prior to the sounding of the first trumpet, and meant to represent, by the voices and thunderings, the violent contentions and disputes which succeeded the combining of Christianity and politics by Constantine, and which eventually resulted in the division of the empire into two parts, represented by the earthquake. But I may be told that this is a singular result to be ascribed to the Holy Spirit! Well, let us then look at it as it really was at the time represented. The people of God had passed through a direful period of persecution and suffering under the pagan emperors; and their earnest prayers had been ascending to God all this time for deliverance. These prayers are here represented as accepted, and after a period of patient waiting, they are answered. The Spirit is poured out from on high, paganism is overturned, Christianity ascends the throne of the Caesars, and the Church has rest. But what then? Relieved from the outward affliction they commence a religious warfare among themselves, (voices and thunderings,) and the final result is an earthquake, which rends the empire into two parts. This done, the way is opened for the Northern hordes of barbarians to descend successfully. If we compare with this the representation in the 16th chapter, where the last vial of wrath is poured upon the wicked, we find a similar result—voices, and thunderings, and lightnings, and an earthquake. The only difference clearly is, that in the one case the effect produced is a religious contention, and in the other, a purely wicked combination to oppose and overcome, if possible, the cause of truth and righteousness. In the one case, the Christian empire is split into two parts; in the other, the great city is divided into three. The one precedes the corrective judgments of the Lord, the other the destructive vengeance of an outraged God. Before we leave the subject, a thought presents itself which we shall present for the consideration of all. The Church at large is looking and praying, most earnestly, for a state of profound tranquillity and rest; but when, in the history of the world, has such a state ever resulted in the good anticipated? Facts have always shown that a state of trial, and even persecution, has been the condition in which true religion has most flourished; and so long as man is an inheritor of a fallen nature, and consequently liable to be wrought upon by the great adversary, he must be satisfied to abide in such a condition as the All-wise God sees to be best for him. And if he expects to reach the rest remaining, and promised to the people of God, there is but one way marked out for him to travel, and that always has and we believe always will lead through "the great tribulation." Yours, in the hope,

THOMAS HUNTINGTON.

Brooklyn (Conn.), Feb. 8th, 1854.

## LETTER FROM C. R. GRIGGS.

BRO. HINES:—Your visit to this place, though short, was productive of good. Among the multiplied reports in relation to "the cause," it is of the utmost importance that we know what cause is referred to. "There are gods many and lords many," but after all there is but one true Lord God. So in relation to "the cause," there are as many causes as there are bigoted notions, or sectarian prejudices in relation to the great common cause of our Lord and Saviour Jesus Christ. This cause I love in all its benevolence. No isolated portion will produce perfection in its adherents, however zealous they may be who press the doctrine it inculcates. God is one—his Bible one—his doctrine one—the cause it advocates is one, and the people interested in that cause are one. They have no insurmountable barriers between them because they do not view alike all the doctrines in, or measures for, in carrying forward the interest of this cause; but with the "clarity" that is "kind," "thinketh no evil," "beareth all things and never faileth," will heartily engage in the great work of saving men, instead of spending their time and strength in quarrelling "about words which gender strife."

It is too often the case that men feel that their truth is the "great" or "present truth," and their cause is the "great cause;" and if a word is said, directly or indirectly, designedly or with the innocence of the lamb, which may in its influence militate against them, they feel that the cause has suffered, whereas God's cause may have been highly honored.

The cause of God in Westboro' is not as prosperous as I could wish. Various are the elements of which our congregation is composed. Some are



very zealous in spreading the Lord's coming in '54. Some hold their faith kindly, with the charity of the Bible. Some I think have more zeal than knowledge, and may be "wise in their own conceits." Some of us (I am of this class) feel that the Lord may come this year, or he may not; we cannot tell. We are believing that "he is near, even at the door;" and "not knowing the time" when he will open the door and come in, we are watching and waiting in expectation of soon seeing him whom our souls love. There are a goodly number who are not particularly identified with us, who are very favorable, and I think will ere long be numbered with us. I hope yet to see the cause of God prosper in this place. The Lord hasten it in his time. Yours, in the hope of the glory to be revealed, C. R. GREGG.

Westboro' (Mass.), Feb. 18th, 1854.

#### Letter from Moses Winslow.

BRO. HIMES:—After you left us I continued to pray that the Lord would send some one of his watchmen who would "Blow the trumpet in Zion, and sound an alarm in God's holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." (Joel 2:1.) About the 8th or 10th of January I wrote to Elder S. Chapman, then in Springfield, to come over and help us. Elder C. came here on Thursday, the 12th of Jan., and commenced his labors on Friday evening in a large school-house, three-quarters of a mile from my house, where he faithfully showed his hearers from God's word that they were sinners, and that their probation was about to end, that soon, very soon Christ would leave the mercy-seat, and then there would be no hope in the case. Many felt the force of that truth, and were constrained to cry out as on the day of Pentecost, "What must I do to be saved?" They were pointed to the "Lamb of God that taketh away the sin of the world." Elder C. has baptized fourteen who had given evidence that God had for Christ's sake forgiven their sins; some of them had been sceptics previous to their conversion. This is the Lord's doings, and is marvellous in our eyes. On the 31st of Jan. Elder C. constituted a church, to be called the Second Advent Church, on McKee's Creek, Brown county, Ill. The church was constituted of thirteen members. Three more have been added, so we now number sixteen. We have covenanted to meet on Wednesday evenings for prayer, and on the Sabbath day twice for religious exercises. O, that the Lord would bless our meetings to the salvation of souls. Elder C. left us to fill his appointment five miles north of Mount Sterling on Friday, the 3d of February, then to Walker's Neck, after which we expect him to return and spend another Sabbath with us, and then leave for Hancock county, perhaps. Long have I prayed that God would send some one whose labors might be blessed to the good of souls here.

I can rejoice with those who rejoice, and I feel to mourn and weep for those who have not repented of their sins, and are unprepared to meet Christ when he comes. I hope the ministering brethren, who preach the Advent doctrine as taught in the Bible, and as brother Miller and others who in time past wrote for the *Herald*, will call on us when they come West. Yours, in the blessed hope,

MOSES WINSLOW.

Perry (Pike county, Ill.), Feb. 7th, 1854.

#### EXTRACTS FROM LETTERS.

A GOOD EXAMPLE.—Feeling somewhat interested in the great and glorious truths contained in the doctrine of the Second Advent, I feel it my duty to do what I can for the spread of this all-important truth. I believe "the time is at hand, even at the doors," and what is done must be done quickly. I can think of nothing better than some of your excellent tracts to turn the attention of some whose minds are already half-awakened to this important subject. My circumstances will not permit me to send for a large amount at present. I hope soon to be able to send for more. I mean to make some sacrifice in order to do it. The Lord works by small means sometimes, and I hope that he will bless the effort and make it productive of good, and my object is gained. I live in a dark corner of the vineyard; we never hear an Advent sermon. There are a few brethren here, and there is a prospect of having our number increased. We trust the Lord will raise up laborers in his vineyard.

SMITH T. CORBY.

Carbondale (Pa.), Feb. 18th, 1854.

BROTHER RICHARD R. WATKINS writes from Baltimore, Feb. 21st, 1854:—"Brother, I do assure you that I still believe most firmly in the glorious doctrine of the advent nigh, even at the doors. I believe the signs of the times are now more omi-

nous than ever, and those who cannot see, in the events now transpiring, infallible indications of the proximity of the second advent of our Lord and Saviour, cannot, with any consistency, reprove those who neglected the evidences which so clearly demonstrated the first advent of the Son of God. Could the human family but realize the awful consequences of being ashamed of the Lord and of his words in this sinful and adulterous generation, how changed would be their course. Methinks the watchmen on the walls of Zion would then faithfully blow the trumpet in Zion, and sound the alarm in all God's holy mountain; and that the inhabitants of the land would tremble, and make no delay in preparing for the great day of the Lord which hasteth greatly.

"My brother, it is a source of great consolation to know, that though the multitude have neglected and continue to neglect all the evidences of the nearness of the second coming of our Lord and Master, yet they will never have the power to delay the advent one moment beyond the appointed time. And though we are ridiculed, and despised, and scoffed at, for our adherence to this soul-cheering doctrine, yet we will love it; yes, and preach it too, until he who is our life shall appear, and then, blessed be the name of the Lord, we will appear with him in glory. Yours, in the hope."

BROTHER THEODORE MATTHIESSEN writes from Charleston (S. C.), Feb., 1854:—"The *Advent Herald* still continues to be as meat in due season to my soul. We have here no such doctrines promulgated. The general state of things in Europe show that a great crisis is approaching, no doubt the downfall of the Ottoman empire, and the way paved for the dissemination of the only true Gospel, which is 'hid to them that are lost.' I candidly confess that in the course of a few years, we shall see greater signs than you or I have ever beheld, of the truths of our doctrine, which are gradually increasing in the hearts and minds of ministers of various denominations, and the second coming of Christ being near, even at the doors, will be more generally acquiesced in, and also proclaimed in our pulpits. Already England and Scotland are waking up to a right position, and many of their distinguished divines are preaching the truths of 'that blessed hope' which animated and encouraged the great apostle to the Gentiles. We have nothing to fear in regard to our faith being shaken, as long as we have on our side such living apostles as the Rev. Dr. Cumming, Hugh McNeile, Bonar, Dr. Tyng, and a number of others who are coming up to the great work. May the Lord still continue to add to their number."

BROTHER Z. W. HOYT writes from Griggsville, (Ill.), Feb. 14th, 1854:—"After having had the privilege of reading brother Litch's reply to my article on the *Discussion*, I believe I got more fully his view on some points than I had before. There is surely some plausibility in the system he has embraced; but I would suggest one inquiry, not for controversy, but for instruction. 'The covenant is confirmed with many for one week:' now how does the confirmation of that covenant go on through the last half of that week, when, according to his view, the sacrifice and oblation ceases, or, in other words, Christ leaves the mediatorial throne, and probation ends? Will he please to make it plain to us? And now, rather than multiply on this subject, I would prefer to respond to the interrogations and remarks of our aged brother Cole, in the last *Herald*. Yours truly."

BROTHER GEORGE W. THOMPSON writes from Nashua, Feb. 20, 1854:—"The cause still holds its own in this place. As usual there are still warm-hearted friends of the cause. Although generally we do not endorse the time this year, we are looking steadfastly for the coming King, and for the Redeemer to come out of Zion to turn away ungodliness from Jacob, and to roll back this tide of misery and wickedness that has flooded our earth for almost six thousand years last past. We have some preaching, but not all we need. Truly we are living in perilous times. And that knowing the time, it is high time to awake out of sleep. Something must be done; may God lend a helping hand, and give not his heritage to a reproach, but revive his weary, care-worn church, and give us victory over Satan and his armies. O, my dear brother, I hope you will hear the Macedonian cry. Come over and help us, and you will come without delay. Yours, in hope of the soon coming King."

BROTHER WM. M. INGHAM writes from Portland, (Me.), Feb. 17th, 1854:—"I have spent the last few weeks in Rye, Portsmouth, and Portland; had some interesting meetings, especially in Rye. I spent about four weeks there; some wanderers

were reclaimed, the children of God were revived, and there was quite an interest to hear on the subject of the speedy coming of the Lord. I think much prejudice was done away, and I hope that some good was accomplished in the name of Jesus. I am still striving to do my Master's will. I shall leave for Nova Scotia this week if the Lord will. I must close with my love to all who love the Lord, expecting speedy redemption. I think the evidence is quite clear that the 1335 days end this year."

T. G. SPRAGUE writes from Coal Run, Feb. 15th, 1854:—"We were very sorry you could not have made it convenient to have given us a call while you was out West, and "strengthened the things that remain." There are a few remaining here that are trying to hold on to the blessed hope of a soon coming Saviour; but alas, the cause has been on the decline in this place ever since the death of our beloved brother J. Y. Butt. Since that time we have had but little Advent preaching, and from various causes our number is much reduced. Still there are a few left that have the cause at heart and earnestly desire a living ministry. O that the Lord would raise up more faithful laborers and send them out to warn a slumbering Church and sinful world of an approaching judgment. We greatly desire that if any of the ministering brethren that are sound in faith, are passing through the Western country, that they would give us a call at Coal Run. We wish to know when you think of taking another Western tour. I have read your journal with a great deal of interest; my heart has been made to rejoice to think what a goodly number has been gathered under the labors of bro. Chapman and yourself in the far West. God grant the good work may go on until the Master comes. Yours in hope of the gospel."

Note.—I regretted much that I could not visit you, and others in the southern part of Ohio. I hope yet to visit the brethren in that part of the state.

J. V. H.

#### ZION'S COMING GLORY.

The King in his beauty, vast glory unfolding,  
Majestic in grandeur is riding sublime;  
His coming to earth soon the nations beholding,  
The end of the fulness of time.

See Zion in beauty and glory arising,  
O hail with rejoicing her conquering King!  
Hear anthems of rapture from myriads surprising,  
Exultingly swell as they sing.

Now Zion in loveliness tells her glad story,  
As beauties celestial her palaces fill;  
Glad voices in triumph exult in her glory,  
Reflected from valley and hill.

The kingdoms of this world to Jesus are given,  
His sceptre of righteousness he will maintain;  
God's will is now done upon earth as in heaven,  
All kingdoms submit to his reign.

The fair "Tree of Life" every month her fruits bearing,  
And leaves for the healing of nations around;  
Earth's Eden-like beauties all voices declaring,  
Melodiously echo the sound.

E. P. B.

#### Obituary.

I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die.—JOHN 11: 25, 26.

BRO. HIMES:—It has become my painful duty to inform you of the death of a beloved sister. I do not expect to find language to express through the *Herald* those interesting qualities which she possessed, and which I feel are due to her memory. Sister SUSAN died Oct. 2d, aged about fifty years. She embraced the Saviour in early life, and he was her support in death. I don't know that I ever saw an individual more ready to forego their own ease and pleasure for the sake of making others happy and comfortable, than she was. An acquaintance of about thirteen years with her, and favored with her society for the most part of that time, has taught me to feel that we sustain a loss in our family that is irreparable. Her natural temperament was even. She was usually cheerful and happy, and always greeted her friends with a smile. She was always ready to sympathize with the afflicted and rejoice in the prosperity of those who prospered. She was willing to assist the needy wherever she felt that duty called. For a few years past she has expressed a desire to live to see the second appearing of our Saviour, and believed she should, till disease had so firmly fastened upon her that she felt her stay must be very short without immediate help. She suffered extremely, in the latter part of her sickness especially. For more than a year before her death I think she began to decline. But she had such a complication of diseases it seemed beyond the reach of medicine to cure. God alone, the great physician of soul and body, could have preserved her from death; but he has seen fit to order otherwise.

And like Job I will try to submit and say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The blessed hope of soon meeting her in the resurrection is all that sustains me under this sore affliction. Then these vile bodies shall be changed and fashioned like unto Christ's most glorious body, to die no more. T. BROWN.



#### AYER'S PILLS.

For all the Purposes of a Family Physic.

There has long existed a public demand for an effective purgative pill which could be relied on as safe and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Languor and Loss of Appetite, Listlessness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Hemorrhoids, Scrofula and Scoury, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. (When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.)

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

**Ayer's Cherry Pectoral.**  
For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Coughs, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNET, Boston, and by all Druggists everywhere. [d 10-6m.]

#### Valuable Religious Reading.

WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

"BENEDICTION, OR, THE BLESSED LIFE."

A truly excellent contribution to our Religious Literature, as are all the writings of this distinguished man. This volume will be followed by others at intervals of about four weeks. Each volume is complete in itself, and will be sold independently of others. The succeeding volumes will be published about as follows:

"Scripture Readings on Genesis." (March 1st.)

"Voices of the Night." (April 1st.)

"Scripture Readings on Exodus." (May 1st.)

"Voices of the Day." (May.)

"The Apocalyptic Sketches," and "Scripture Readings on the New Testament," with the continuation of the Old Testament Readings, will follow immediately, together with other valuable works by the same author.

Dr. J. Ross Dix, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer:

"At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not by possibility be a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray."

Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio. For sale by all booksellers. [d 4-4-1.]

#### TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.



## Contents of this No.

MISCELLANEOUS.	The Bride of Christ.....	76
Chronological Table of Events	Traditions.....	78
connected with the Papacy.	Clerical Profanity.....	78
The Law against Blasphemy.	Letter from Thos. Huntington	78
He Carth for You.....	" " C. R. Griggs.....	78
Study of Prophecy.....	" " Moses Winslow.....	79
Varieties.....	Zoo's Coming Glory (poetry).....	79
Christ's Absence.....	Extracts from Letters.....	79
Happiness and Duty.....	Simeon T. Corby.....	79
Foreign News.....	Richard R. Watkins.....	79
EDITORIAL.	Theodore Matthiessen.....	79
The Prophecy of Isaiah.....	Z. W. Hoyt.....	79
The Seat of War.....	Geo. W. Thompson.....	79
CORRESPONDENCE.	Wm. M. Ingham.....	79
The Little Horn.....	T. G. Sprague.....	79
That Day.....	OBITUARY.	79
A Pious Soldier.....	Susan Brown.....	79

## ADVENT HERALD.

BOSTON, MARCH 11, 1854.

## IMPORTANT PUBLICATIONS.

*Memoir of William Miller*—Containing many explications of Scripture and illustrations of prophecy, relating to the personal coming of Christ and the millennium at hand. Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

*Commentary on the Apocalypse*. By Sylvester Bliss. This is a valuable work to all seeking a knowledge of the correct principles of interpretation, and calculated to expose many of the unsound views that are afloat at this time concerning the Apocalypse. Price, in cloth, 60 cents. Postage, 12 cents.

*The Inheritance of the Saints, or, the World to Come*. By H. F. Hill. This is a doctrinal and practical work, embracing twenty dissertations on the millennium, the true inheritance, the earth renewed, &c. The subjects are ably discussed, and the book has found its way pretty extensively among church members of all denominations, turning many to the true faith and hope of the Lord's kingdom. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.

*Fassett's Discourses on the Jews and the Millennium*. This work meets and refutes the Judaizing notions advanced against the doctrine of the Lord's near coming, and overthrows the theory of a mixed race of mortals and immortals during the millennium, with sickness, sorrow, and death still existing on earth. Price, 33 cents. Postage, 5 cents.

*Benedictions, or the Blessed Life*. By John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. In this work are set forth the constituents of the blessed life, in harmony with the blessed hope. We are also shown, that the grace of God upon the heart will alone send forth a holy and happy influence, transforming and renewing, causing life's parched places to freshen, and its deserts to blossom like the rose. Every Adventist should procure this work. Price, 75 cts. Postage, 18 cts.

*Advent Tracts* (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

*Morning of Joy*. By H. Bonar. A work of practical and experimental teaching, in harmony with the Lord's speedy coming. It is a work of rare merit, and suited to the present time. Price, 40 cents. Postage, 8 cents.

*Night of Weeping, and, Story of Grace*—By H. Bonar—These two works are of the same character and worth as the above. Price of each, 30 cents. Postage, 7 cts.

*The Advent Harp*—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

*Hymns of the Harp* (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

## TRACTS.

*The World to Come*—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. This tract contains a clear and strong argument. \$2 per hundred; 3 cents single.

*Glorification*. By Rev. Marrant Brook, M. A., of England. A sound and convincing illustration of the question. \$2.50 per hundred; 4 cts. single.

*The Lord's Coming a Great Practical Doctrine*. By the same author. This tract will commend the Advent doctrine to any candid reader. \$2.50 per hundred; 4 cents single.

*The Second Advent Introductory to the World's Jubilee*. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

*The Duty of Prayer and Watchfulness in prospect of the Lord's Coming*. A very important work for Christians at this time. \$2.50 per hundred; 4 cents single.

*First Principles of the Second Advent Faith*. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

*The Bible a Sufficient Creed*. By Rev. Chas. Beecher. This tract clearly exhibits the proper use of creeds. Price, \$2.50 per hundred; 4 cts. single.

*Promises Concerning the Second Advent*—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

*Phenomena of the Rapping Spirits*—This tract will be sent by mail, postage paid, at \$3 per hundred, 30 copies for \$1, or 4 cents single.

*Eternal Home*. By J. Litch. Price, \$3 per hundred; 5 cents single.

## FOREIGN NEWS.



The steamer *Nashville* arrived at New York on Sunday last, bringing dates to Feb. 15th.

The preparations in England for the Eastern war are still active. It is stated that in addition to the steamers already taken, the government had decided to take the remainder of the Cunard steamers as fast as they arrive, leaving the company to carry the mails in smaller steamers. Many East India sailing ships have also been taken by the Admiralty, to carry stores, troops, &c.

At all the naval stations the preparations are on a stupendous scale. The Baltic fleet of 36 ships, chiefly of the line, and powerful steam frigates, was to assemble in the Downs on the 6th of March, where it would be joined by ten French vessels of the line, of from 80 to 100 guns each. The whole fleet, which was under the direction of Sir Charles Napier, was intended for operations against St. Petersburg. The steamer *Hecta* had already left for the Baltic, to make surveys and soundings.

The French squadron under Admiral Bruat was to take on board 12,000 troops, and to proceed to Toulon to join the English squadron awaiting them there with 40,000 more troops, when both squadrons would sail for the Levant.

The first battalion of the Coldstream Guards marched through London on the 14th, on their way to Chichester, prior to their embarkation for the Mediterranean, and were received by the people with extraordinary demonstrations of enthusiasm.

Rumors of peace, however, were still in circulation. The Paris correspondent of the *London Times* says that fresh negotiations are on foot, and hopes are generally entertained they would be successful. The new propositions said to be adopted by the four powers, make a concession to the Czar, namely: the liberty of treating to a certain extent, alone with Turkey, the latter power to have the right of consultation with the allies. It is also proposed that the evacuation of the principalities shall take place simultaneously with that of the Black Sea, and that the fleets will re-enter the Bosphorus when the Russians cross the Pruth.

The autograph letter of the Emperor Napoleon to the Czar of Russia, proposes a treaty of peace on the basis of the Vienna note modified by Turkey, and that negotiations should take place direct between the Russian and Turkish plenipotentiaries. Nothing new had been received from Kalafat since our last advices.

The correspondent of the *London Times* states that the Russians were committing dreadful excesses on the peasants of Wallachia, who had refused to submit to the burdens imposed upon them. The women and children of three villages had been massacred.

The French government had addressed a strong note to King Otho, in consequence of the discovery of the Greek conspiracy.

Advices from Asia state that Schamyl was pushing forward his armaments with great energy. Nearly all Abasia has declared for him.

One of the most interesting portions of the news by this arrival is the letter which the Emperor Napoleon addressed to the Czar on the 29th of January. The Emperor details the state of affairs between Russia and Turkey, and the negotiations that have taken place, and concludes as follows:

"Such, Sire, is the real result and a statement of the fact. It is clear that, having arrived at this point, they must either bring about a definite understanding or a decided rupture.

"Your Majesty has given so many proofs of your solicitude for the tranquillity of Europe, and by your beneficent influence has so powerfully arrested the spirit of disorder, that I cannot doubt as to the course you will take in the alternative which presents itself to your choice. Should your Majesty be as desirous as myself of a pacific conclusion, what would be more simple than to declare that an armistice shall now be signed, that things shall resume their diplomatic course, that all hostilities shall cease, and that the belligerent forces shall return from the places to which motives of war have led them?

"Thus the Russian troops would abandon the principalities, and our squadrons the Black Sea. Your Majesty, preferring to treat directly with Turkey, might appoint an ambassador, who could negotiate with a plenipotentiary of the Sultan a convention which might be submitted to a conference of the four powers. Let your Majesty adopt this plan, upon which the Queen of England and myself are perfectly agreed, and tranquillity will be re-established and the world satisfied. There is nothing in the plan which is unworthy of your Majesty—nothing which can wound your honor; but if, from a motive difficult to understand, your Majesty should refuse this proposal, then France, as well as England, will be compelled to leave to

the fate of arms and the chances of war that which might now be decided by reason and justice.

"Let not your Majesty think that the least animosity can enter my heart. I feel no other sentiments than those expressed by your Majesty yourself in your letter of the 17th of January, 1853, in which you write, 'Our relations ought to be sincerely amicable, based, as they are, upon the same intentions—the maintenance of order, the love of peace, respect for treaties, and reciprocal good feeling.' This programme is worthy of the Sovereign who traced it, and I do not hesitate to declare that I remain faithful to it.

"I beg your Majesty to believe in the sincerity of my sentiments, and it is with these sentiments, that

"I am, Sire, your Majesty's good friend,  
"NAPOLEON."

The *London Times* refers to this extraordinary document in fitting terms. It says it cannot see the use of offering terms to the Czar which he has already rejected, and rebukes the Emperor for presuming to speak in the name of the Queen of England.

The rumor by the previous arrival, of a great battle, is not confirmed.

The moment it was known that the English and French squadrons had returned to the Bosphorus, a division of the Russian fleet darted out, and proceeded to attack Fort St. Nicholas (Shef katil), which had been taken by the Turks; but the Russians were repulsed. The news caused the greatest sensation at Constantinople, and a conference was held by the admirals and ambassadors, at which it was then determined that cruisers should be permanently kept in the Black Sea to prevent the repetition of a similar event.

The accounts from Wallachia are most deplorable. The Russian "protectors," it seems, treat the protected somewhat in the same fashion as the Spanish conquerors treated the Indians when they refused to work or find gold for their haughty masters. It has been already stated that the Wallachians have been obliged to do the work in which beasts of burden are usually employed, and that crowds of the peasants and farmers have fled their homes, have passed into Austria, or have crossed the Danube and joined the Turks, rather than submit to the cruel *corvee* imposed by their task-masters. The inhabitants of several villages near the Danube had fled from their houses. The Russian general had ordered that young women and young girls should do the work imposed on them by the troops. They refused. Cossacks were sent amongst them. The Cossacks were resisted by a numerous body of peasants, armed only with scythes or clubs. The general sent troops who inflicted on them "an exemplary chastisement." If we are to believe the evidence of a Wallachian gentleman who has just arrived in Paris, who is to have an interview with the Minister of Foreign Affairs, and who was on or near the spot, the "exemplary chastisement" was nothing less than the massacre of the women and children of three villages in the neighborhood of Giurgevo.

STILL LATER.—On Tuesday the *Alps* arrived at this port from Liverpool, but too late to get the news into this paper, which went to press on Wednesday morning. It reports no new movements of importance on the Danube; but brings fears of an outbreak among the Christian population in Turkey against the Mohammedan government. This would greatly peril the continuance of the Turk in Europe.

In reply to previous remarks of ours respecting the removal of the Lombards into the Roman Empire, Eld. Adrian wrote in the *Herald* of Jan. 7th: "Simply because they made inroads into the territory does not prove them a kingdom in the empire, any more than it proves that the United States have gone to Mexico because they have established themselves in a portion of her territory."

To that we appended this note:

"Our remarks had no reference to a removal of territory into the empire, but of people."

We learn that brother A. understands this note to represent him "as arguing the necessity of removing the Lombard territory into the Roman Empire in order to establish them a kingdom." We are happy to say that he did not mean the going of "the United States" to Mexico, but doubtless used the country, by a metonymy, for its people.

Again, he thinks we do them injustice in our article of Feb. 25th, on the Little Horn, representing other writers on his side as teaching that the papacy was independent of the civil power in 519.

What we meant by independence of it, we explained in the connection by saying: "or in a position to dictate to and control it," i. e., in ecclesiastical matters, that being the subject of remark. If it was not claimed that in 519 the emperor submitted in this respect to the pope, then we have entirely misapprehended the import of their arguments. But as in 521, the emperor acted in "spite of the pope" in religious matters, there was then no such independence on the part of the pope.

We are always ready to correct any misapprehension of any statement which we may make on

any subject; but if the difficulty consists in being ourself misapprehended, we shall not hesitate in all kindness to point that out also.

"THE SCHOOL AND FAMILY GAZETTE." Boston: Published by Asa Fitz—a specimen number.

We are glad to see that our old friend Fitz again purposes to furnish a paper for the children in common schools. We know of no one than he, better adapted to issue a weekly paper for the purpose of interesting and instructing children. It will be published weekly after the first of April at 22 Congress-street, Boston, at \$1 a year.

A HORRID catastrophe occurred in Hartford, Ct., on Thursday, the 2d inst. The bursting of a steam boiler in the car factory of Fales & Gray, resulted in the death of eighteen persons, the wounding of quite a number more, and the destruction of from thirty to fifty thousand dollars' worth of property.

"THE INDEPENDENT."—Vol. VI.—1854.—This well-known and widely-circulated Journal, conducted by Pastors of Congregational churches in New York and vicinity, has completed its fifth year.

It is now enlarged; is published in a quarto form, and contains sixteen columns, or fifty per cent. more reading matter than ever before, being the largest religious paper in the world.

In addition to the regular editorial corps, Rev. G. B. Cheever, D. D., Rev. Henry Ward Beecher, Mrs. H. B. Stowe, Rev. C. L. Brace, and "Minnie Myrtle," are stated contributors, engaged to write weekly, and will be assisted by most able correspondents at home and abroad, who will do all in their power to make this Journal an interesting Religious and Family Newspaper.

Terms.—Notwithstanding the immense addition of at least Eight Thousand Dollars to the yearly expenses of the paper, the price will remain the same—

TWO DOLLARS PER ANNUM, if paid in advance, or \$2 50 if not paid within three months. No new names entered without the money.

Any person wishing to subscribe, will please enclose in an envelope Two Dollars, and address JOSEPH H. LADD, Publisher of *The Independent*, No. 10 Spruce-street, New York, pre-paying postage; and money so sent, will be considered at our risk.

The paper will be sent in exchange for one year to any newspaper or monthly periodical that will publish this Prospectus, including this notice.

## Appointments, &amp;c.

J. M. ORRICK will preach in Albany, N. Y., Sunday, March 12th; Low Hampton, 14th; Whiting, Vt., 15th; Brooksville, 16th and 17th; Bristol, 18th, and Sunday, 19th; Johnson, 22d; South Troy, 23d; West Derby, 24th; Derby Line, 25th, and Sunday, 26th; Outlet, C. E., April 2d; Waterloo, 8th, and Sunday, 9th.

N. BILLINGS will preach at Essex, Sabbath, March 12th; Newburyport, 14th; Salisbury Point, 15th; Kensington, N. H. (as brother Powell may appoint), 16th; Kingston Plain, 17th, and remain over the following Sabbath; Haverhill, Mass., 21st; Lowell, 24th; Manchester, N. H., Sabbath, 26th, as brother Clement may arrange; Lake Village, 28th; North Haverhill, 29th; Peacham, Vt., 31st, as brother Wheeler may arrange; Oxbow, Sabbath, April 2d, as Elder Thurber may arrange; Calais, 4th—will Elder Davis make appointments as he may think best?

ELDER HIMES will preach in Manchester, N. H. (in the Advent chapel on Central-street), Saturday evening and Sunday, March 11th and 12th.

T. H. SHIPMAN will preach in Worcester, Mass., Sabbaths, March 12th and 19th.

D. T. TAYLOR will preach in Chardon-street chapel, Boston, Sunday, March 12th.

LEVI DEDLEY will preach in Woodstock, Vt., Sunday, March 12th.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

R. Carrieco—Have sent regularly.

HERALD TO THE POOR.

J. B. Knight..... 1 00

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY  
AT NO. 8 CHARDON STREET, BOSTON  
(Nearly opposite the Revere House.)  
BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do. or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. As sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 15 cents a year to any part of Massachusetts, and 20 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefore \$5 a year, or \$2.50 for six months.

## RECEIPTS.

The No. appended to each name is that of the Herald to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

B. B. Boardman, 664; R. T. Rust, 704; H. H. Baxter, 686—have no No. 1; N. Doolittle, 690; S. R. Glen, an acct.—\$1.08 due; P. W. Webber, 690; M. S. Wicker, 706—the other was received; Mrs. F. Fowler, 694; O. Neal, 675; G. E. Ely, 689; J. H. Baker, 685; J. Sanders, 690; J. W. Reed, 690; R. W. Beck, 711; N. Champlin, 693; H. Shaw, 690; J. A. Trobridge, 685; H. Holden, 685—each \$1. J. Bachelard, 716; R. Watson, 685, and 23 cts. on acct; C. Stevens, 716; H. Oswald, 716; J. Maxey, 678; M. Smith, 664; Dr. F. Thurman, 720; J. M. Carr, 720; M. Reynolds, 711; C. W. Perkins, on acct; J. Small, 697, and Y. G. to 102; N. Picket, 659; D. W. Ritson, 690; P. Harmony, 685; T. Hasbury, 713, and Y. G. to 96; C. Morton, 685; J. Taylor, 717; E. D. Clark, 713; E. C. Lyman, 717; J. Ames, 711; D. B. Lum, 737—each \$2. D. Goodenough, 659; W. C. Thurman, 737—each \$3. W. Pettigrell, on acct—\$10. J. Hix, 768—\$10. J. Propper, 696—\$1.25. J. Shaver, 685—62 cts. J. Shipman, on acct—\$2.13. J. T. Laning, on acct, 50 cts., and for two Y. G. 50 cts. D. Bosworth, on acct—\$7. A. B. Lombard, on acct—\$4.18. S. G. Mathewson, 685, and book acct—\$7. J. B. Knight, on acct—\$10. S. Mills, 681—\$1.50. S. Geer, 682—\$2.25. R. H., on acct—25 cts. L. Kimball, 711 and Y. G.—\$2.25. Mrs. S. Farrar, 681—50 cts. D. W. Fuller, 641 and books—70 cts. due—\$2.18.





J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 670.

BOSTON, SATURDAY MARCH 18, 1854.

VOLUME XIII. NO. 11.

## The Allemanni.

BY BEREAN.

To evade the force of historical facts, respecting the civil and political condition of this nation in A. D. 519, the following statements have been publicly made by one of the timists:

1. That the boundary line of "the old Roman territory," as described by Elder Berick is incorrect, that it should be a line of fortifications erected by the Romans for the defence of their northern frontier.

2. That the city of Metz was not the capital of the Allemanni, but Mentz.

3. That they were governed by hereditary dukes of their own after their defeat by Clovis, and not by the hereditary dukes of the Franks.

4. That although the Allemanni were a tributary people in 519, still, they could with propriety be reckoned as one of the ten kingdoms, for Egypt is called "the king of the South," when tributary.

5. That these points were life and death to that theory, and if it could be proved that the Allemanni were conquered as far north as the line of defences built by the Roman Government, the whole thing would be given up, and a public confession made of the error. We shall see.

Elder Berick, in giving the boundaries of the Roman territory, has followed the general testimony of history. The rivers Danube and Rhine are by historians, without question, mentioned as marking the division between the Roman Empire and Germany. Gibbon (Boston ed. v. 1, p. 3,) says: "On the death of that emperor [Augustus], his testament was publicly read in the senate. He bequeathed, as a valuable legacy to his successors, the advice of confining the empire within those limits which nature seemed to have placed as its permanent bulwarks and boundaries; on the west, the Atlantic Ocean; the Rhine and Danube on the north; the Euphrates on the east; and towards the south, the sandy deserts of Arabia and Africa. Happily for the repose of mankind, the moderate system recommended by the wisdom of Augustus, was adopted by the fears and vices of his immediate successors."

"The only accession which the Roman Empire received, during the first century of the Christian era, was the province of Britain. In this single instance, the successors of Caesar and Augustus were persuaded to follow the example of the former, rather than the precept of the latter."—*ib.* p. 4.

"Such was the state of the Roman frontiers, and such the maxims of Imperial policy, from the death of Augustus to the accession of Trajan."—*ib.* p. 6.

The conquests and additions of Trajan in the East was resigned by his successor Hadrian. He restored to the Parthians the election of an independent sovereign; withdrew the Roman garrisons from the provinces of Armenia, Mesopotamia, and Assyria; and, in compliance with the precept of Augustus, once more established the Euphrates as the frontier of the empire."—*ib.* p. 8.

"The general system of Augustus was equally adopted and uniformly pursued by Hadrian and by the two Antonines. They persisted in the design of maintaining the dignity of the empire, without attempting to enlarge its limits."—*ib.* p. 9.

"The European provinces of Rome were protected by the course of the river Rhine and the Danube."—*ib.* p. 24.

This historian, after describing each province of the Roman Empire agreeably to this boundary, says, "such was the state of Europe under the Roman emperors." And, if the reader will carefully examine the wars upon the northern frontiers he will find that the river Rhine, down to the era of which we are writing, constituted the great division between the Western German tribes and the Roman Empire, and that the policy of Augustus was generally adopted by the emperors, as has been shown by a suffi-

ciency of undeniable evidence. But, as this appears to be an important point in this part of the argument, we will give some quotations from a work entitled, "The Cabinet Cyclopaedia," vol. "Outlines of History by Thomas Keightley," respecting the boundaries of the empire.

"The empire over which Augustus now ruled extended in Europe, to the ocean, the Rhine, and the Danube; in Asia, to the Euphrates; in Africa, to Ethiopia, and the sandy deserts. Satisfied with this extent of dominion, Augustus sought not himself to extend it, and advised his successors to be guided by his example."—p. 116.

Trajan "extended the bounds of the empire beyond the limits set to it by Augustus," but "Hadrian wisely gave up several of the conquests of Trajan, and reduced the empire to its old bounds of the Rhine, the Danube, and the Euphrates."—pp. 122, 123.

"Julian restored the frontier of the empire."—p. 138.

"The line of fortifications erected by the Romans for the defence of their northern frontier. The attempts to save the Allemanni, as one of the ten kingdoms at 519 by denying the natural and long established boundary, the Rhine, and the Danube, and make it the line of defences built to protect the Romans from some of the German tribes, reminds us of the old saying, 'that a drowning man will catch at a straw.' What possible advantage is to be gained by the statement, or change of terms of the boundary is certainly beyond our comprehension. It is not essential to trace the entire line of fortresses, walls, ditches, wall with towers constructed for the objects named, because it would be foreign to the point before us. The question is, how did these fortifications affect the boundary of 'the old Roman territory' relative to the Allemanni, and their political and civil state at 519?"

These constructions for the more effectual security of the empire from the predatory irruptions of the Germans, were built by degrees, a portion only erected at a time. Gibbon says, "To protect these new subjects, a line of frontier garrisons was gradually extended from the Rhine to the Danube. About the reign of Hadrian, when that mode of defence began to be practised, these garrisons were connected and covered by a strong intrenchment of trees and palisades. In the place of so rude a bulwark, the Emperor Probus constructed a stone wall of a considerable height, and strengthened it by towers at convenient distances. From the neighborhood of Newstadt and Ratisbon on the Danube, [about fifty-eight miles east of the territory occupied by the Allemanni,] it stretched across the hills, valleys, rivers, and morasses, as far as Wimpfen on the Neckar, and at length terminated on the banks of the Rhine, after a winding course of near two hundred miles." Now notice the additional remarks of Gibbon: "This important barrier, uniting the two mighty streams [Rhine and Danube] that protected the provinces of Europe, seemed to fill up the vacant space through which the barbarians, and particularly the Allemanni, could penetrate with the greatest facility into the heart of the empire."—vol. 1, pp. 381, 382.

But what of the wall, or that portion erected to protect the empire against the Allemanni? Probus who built it died A. D. 282, and says Gibbon, "Within a few years after his death, it was overthrown by the Allemanni. Its scattered ruins, universally ascribed to the power of the Demon, now serve only to excite the wonder of the Swabian peasants."—*ib.* p. 382.

Frederick Kohlrausch, in his "History of Germany," speaking of these fortifications says, "The repeated irruptions of the Allemanni hordes destroyed them." Therefore they had but a brief, temporary existence,—"a few years,"—and were destroyed two hundred years before the bloody battle of Tolbiac, when they were defeated by the Franks and subjected to their government. We will, however, waive these facts, and admit the supposition that the wall constituted the proper boundary of the Roman Empire, and, then, the simple and only question to be

settled is, Were the Allemanni entirely reduced to the sovereignty of the Franks within this line of military fortifications, before 419?

Gibbon, speaking of their overthrow by Clovis says, "The last king of the Allemanni was slain in the field, and his people were slaughtered or pursued, until they threw down their arms, and yielded to the mercy of the conqueror. Without discipline it was impossible for them to rally; they had contemptuously demolished the walls and fortifications which might have protected their distress, and they were followed into the heart of their forests by an enemy not less active, or intrepid, than themselves." Thus they were not only defeated on the Roman side, but pursued beyond the ruins of "the walls and fortifications" into the depths of their German "forests."

The "Popular Encyclopedia" says, "In the fourth century, the Franks became as formidable in the west of the Roman Empire as the Goths were in the east, and had already established themselves in Belgic Gaul, and on the Somme, when Clovis put an end to the Roman dominion in Gaul, by the victory of Soissons, in 486. This conqueror reduced the Allemanni on both sides of the Rhine by the battle of Zulpich, A. D. 496."

The "Outlines of History by Thomas Keightley" says, "The Allemanni were broken by Clovis, their king slain, and the people submitted to the rule of the king of the Franks."—p. 157.

Is it not by these authentic histories, (one of which the Librarian of Brown University informed me was the most valuable of any in their extensive Library,) as clearly proved as any historical facts can be, that the Allemanni within and beyond the river Rhine, and the military line of defence, were by Clovis reduced to servitude?

2. That the city of Metz was not the capital of the Allemanni, but Mentz. Elliott says, "The Allemanni, with Metz as their capital, occupied both sides of the Rhine." (Vol. 3, p. 118.) It makes no material difference which was their capital, as both cities were occupied by the Franks, before, at, and after 519. Mentz as well as Metz is on the Roman side of the Rhine.

3. That the Allemanni were governed, after their reduction, by hereditary dukes of their own, and not of the Franks. If we suppose they were, how will that affect the argument? The honest doubts of some have been quieted by such an explanation, but let us see. 1. Will those who advocate this system of specific time, consent to count all civil bodies within the Roman territory, governed by officers having a dual title, either hereditary or appointed as kingdoms? We think not. But if the principle is good in the one case, why not in another?

2. There is no positive evidence that they were governed by an officer bearing this title at 519. Gibbon says, "The Gallic territories, which were possessed by the Allemanni, became the prize of the conqueror; and the haughty nation, invincible, or rebellious to the arms of Rome, acknowledged the sovereignty of the Merovingian kings, who graciously permitted them to enjoy their peculiar manners and institutions, under the government of official, and, at length, of hereditary dukes." (Vol. 3, p. 573.) If they had been governed as early as 519 by dukes, the historian would not have used the term "at length," or at last, for there were only twenty-three years between the battle of Zulpich, when they were defeated, and 519, so that the probability is, that an officer with the dual title did not govern them till long after that date.

But suppose the Allemanni did, or were graciously permitted to enjoy the government of "hereditary dukes of their own," is it pretended that the permission to have one of their own number fill the highest governmental office, under the dictation of the Franks, makes them any the more an independent nation? Does not Gibbon say that "the event of the bloody day decided FOREVER the alternative of empire and SERVITUDE!" Then, dukes or no dukes, they were at 519 in servitude; a state of bond-

age, and governed by the supreme will of a master!

3. That although tributary, still, as Egypt is recognized as the "King of the South" when tributary, so they may with propriety be reckoned as a kingdom when subject to another government.

1. It is questionable if Egypt is called the "King of the South," when tributary and without a regal government of her own. The King of the South, (Dan. 11:40,) has reference to Egypt, on the same principle of interpretation that "the King of the North" in the same verse refers to Syria: not Egypt or Syria directly, but the powers occupying the relative position to the land of Judea, that those kingdoms once held.

2. A nation may become tributary to another and yet retain their own kingly form of government, like the Burgundians, and may with some propriety be reckoned a kingdom, but the Allemanni, at the time of which we are speaking, were not only a tributary people, but their "last king" had been slain, and they reduced to servitude." After the death of Clovis, his empire was divided between his four sons, and "Thierry (Dietrich) had Austrasia, the eastern portion, embracing a great part of Western Germany, with Metz for his capital," and they were under him, no more than other distinct races, or tribes, subject to his immediate government.

3. A conquered, reduced, incorporated, kingless nation, as the Allemanni were before and after 519, without even the show, or pretension to any regal form of government, cannot by any fair, candid, or logical mode of interpretation or reasoning, be made to answer the symbol of a DIADEMED HORN, as those ten kingdoms are symbolized in Rev. 13:1—"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, AND UPON HIS HORNS TEN CROWNS." The point here at issue is so plain and simple, that none need fail of comprehending it, and moreover, it is capable of being proved beyond the possibility of a reasonable contradiction, and in a manner to preclude a justifiable doubt, that counting the Allemanni as one of the ten kingdoms at the time specified, is a palpable error. It has been well acknowledged by them that these points are life or death to their theory, for they constitute the basis upon which the fabric is erected, and of its strength or frangibility judge ye, as those who "shall give an account thereof in the day of judgment."

But will these authenticated facts respecting the Allemanni at 519, be longer evaded, or disregarded, as has been the uncontradicted truth that only one kingdom is reckoned for four distinct independent regal governments, in order to preserve the required catalogue of ten at the era named? We shall see.

## The Eastern Question.

NO. I.

THE papers relating to the Eastern question which have been submitted to the British Parliament, form a voluminous document of many hundred pages, made up of diplomatic notes, protocols, and projects, too numerous to mention, and far too prolix to read. These documents give a complete history of the negotiations upon the Eastern question. We find a synopsis of these papers in the London Times, from which we prepare the following digest, embracing a sketch of the progress of the negotiations which have been watched with so much interest, and but very imperfect accounts of which have from time to time transpired.

The origin of the Eastern quarrel was a dispute between the Greek and Latin Churches, respecting certain prerogatives in the Holy places. Such disputes have been of frequent occurrence, but have not been of so serious a character as to involve nations in the controversy. In this case the Latins, represented by the French Ambassador at the Porte, had obtained from the Sultan certain concessions, conceived by the Greeks, who were represented by Russia, to derogate not only from their prescriptive rights, but from



privileges recently granted by special firman. The Russian and French Governments therefore were, to some extent, embroiled—the former wishing to recover lost ground, and the latter desiring to preserve an acquisition. The privileges to the Latins were granted under the coercion of the French Minister, and when they were accorded the Russian Ambassador threatened to withdraw. Although affairs at this time wore a menacing appearance, and the Sultan was placed between two fires, yet only France and Russia were seriously involved. The British Government took no part in the quarrel, its position being one of impartial, but vigilant observation.

At this stage of the dispute, while the French fleet was hovering in the Mediterranean, and the Russian battalions were mustering on the confines of the Turkish principalities, Prince Menschikoff was despatched from St. Petersburg to Constantinople upon a mission which soon assumed a serious and alarming character. It was conducted with circumstances of arrogance and even menace, and its objects and purposes being left indefinite and obscure, misgivings were created in all quarters at once. The Russian envoy arrived at the Turkish capital in great state, with an imposing military cortege, and on the 2d of March last paid his official visit to the grand vizier, but omitted, in a most pointed manner, to offer the same compliment to Fuad Effendi, the minister of foreign affairs. Although the ultimate designs of Prince Menschikoff did not immediately transpire, yet the Sultan seems to have taken alarm, for on the 6th of the same month, he communicated to Col. Rose, who was then the British Charge d'Affaires in the absence of Lord Stratford de Redcliffe, the British minister, his "strong apprehensions that the mission of Prince Menschikoff, far from being of a conciliatory character, as pretended, was, on the contrary, intended to involve the Porte in serious difficulties, and that the Emperor's object appeared to be to trample under foot the rights of the Porte and the dignity and independence of the sovereign." Colonel Rose seems to have recognized the importance of acting with promptness and decision in this emergency, and he immediately sent requisitions to Admiral Dundas, at Malta, to bring up his fleet. The Admiral declined to obey, however, and his refusal was afterwards approved by the British Government.

The vagueness of Prince Menschikoff's demands; the alarming rumors put in circulation, and the visible military preparations in Russia, created some uneasiness in the British cabinet; but so emphatic were the assurances of the Czar, that credit was given to his declarations, and Lord Stratford de Redcliffe, who at this period returned to his post with special instructions, was charged only to mediate between the contending powers, and to dispose the Sultan to prudent resolutions; to recommend him to satisfy the reasonable requirements of Russia.

At the beginning of April, although the original dispute did not preclude hopes of a settlement, yet the ulterior proposals of Prince Menschikoff were beginning to be perceptible. Lord Stratford informed his government that he found the Turkish ministry in a combination of "alarm, seeking for advice, and reluctant to tell the whole case frankly;" but it gradually appeared that the prince had made a demand for a secret treaty, which, over and above the particular question of the holy places, was to define certain general relations between Russia and the Porte. In this emergency Lord Stratford assumed the position of adviser to the Turkish Government. He suggested that, if the demands of the projected treaty should on examination be found to carry with them that degree of influence over the Christian subjects of the Porte in favor of a foreign power which might eventually prove dangerously or seriously inconvenient to the exercise of the Sultan's legitimate authority, they might be declined in favor of a less perilous arrangement. He further expressed his opinion that it would not be reasonable or prudent to disoblige the emperor of Russia in matters which might be conceded without any serious objection, and avowed a belief that the Emperor Nicholas would not proceed to extremities—that "he lies under the restraint of moral as well as political considerations."

The general negotiation continued to be directed to the original question of the holy places, and on the 22d of April the British Ambassador was enabled to report this dispute as virtually adjusted. But a few days afterwards, when the question of the holy places had been conclusively settled, Prince Menschikoff presented to the Turkish Government that celebrated note which created the subsequent embroilment. This note contained a project of a certain convention or treaty between the Turkish and Russian Governments for the settlement of their relations in future. The note stipulated for a general protection by the Sultan of all "the orthodox Eastern religion, its clergy and possessions," with all "the privileges and immunities assured to them *ab antiquo*," and an equal "participation in the advantages accorded to other Christian sects," such arrangements to be the subject of a formal

treaty between the two governments. The requisition was couched in peremptory language, and an answer demanded within the space of five days.

This note altered the entire complexion of the quarrel. The question had previously concerned only the Holy Land and the conflict of the two rival churches on those scenes. But by the Menschikoff note the question was transferred to the entire Ottoman Empire. The objects of the Czar's interference were no longer the Greek priests at Jerusalem, but the Greek Christian subjects of the Porte, numbering some 10,000,000 or 12,000,000. Moreover, the matter was to be placed under the obligations of a treaty, which, by giving the Czar a title to enforce its conditions, would invest him with a perpetual right of intervention in the concerns of half the Sultan's subjects.

This convention was deemed by the Turkish ministers to be inadmissible—"a virtual partition of the empire"—and was rejected. Lord Stratford approved of this determination, although some stress is laid on the fact that he did not express an opinion thereupon until the Ottoman Government had decided the question for itself.

On the 31st of May, Lord Clarendon, the British Secretary of Foreign Affairs, conveyed to the British Minister at St. Petersburg the opinions of the government on the existing state of the Eastern question. He declared the proposals of Prince Menschikoff to be inconsistent with the dignity and independence of the Sultan, giving to the Czar, as it would, "a perpetual right to interfere in the internal affairs of Turkey." He added, "governed as the Greek subjects of the Porte are by their ecclesiastical authorities, and looking, as these latter would in all things do, for protection to Russia, it follows that 14,000,000 of Greeks would henceforward regard the Emperor as their supreme protector, and their allegiance to the Sultan would be little more than nominal, while his own independence would dwindle into vassalage." This despatch, or the substance thereof, was probably communicated to Prince Nesselrode, and the Russian Government was thus officially notified that, in diplomatic parlance, the Government of Great Britain would not look upon this Russian protectorate with indifference.

On the 23d of May, M. Drouyn de Lhuys admitted, on the part of France, "the validity and force of the objections taken by the Ottoman ministers." On the 30th of May, Baron Manteuffel acknowledged that "the opinions of Lord Clarendon's despatch quite coincided with those of the Prussian Government." The Austrian Government was more hesitating in its expressions, but Count Buol confessed to Lord Westmoreland that the proceedings of Prince Menschikoff were "dangerous," and that they were "little to be expected from the assurances previously given." Finally, Lord Stratford announced from Constantinople, that all the European representatives there were of his own opinion in regard to the transaction, and even that the Greek synod and the more enlightened of the Greek laity were by no means well disposed towards their Northern protector.

The Menschikoff proposals were fully rejected by the Porte, though offered under two or three disguises, and the Russian envoy left Constantinople in a huff. The Czar immediately (June 1st) declared his intention of invading the Danubian principalities, dependencies of Turkey, with a military force, and of occupying those provinces as a material guarantee for the concessions he required, a threat which was soon after carried into execution.

This closes the first chapter in the history of the negotiations. The question was no longer one between Russia and Turkey alone, but had become a European question, and when negotiations were resumed other nations had become parties to the affair.

Boston Journal.

### The Greek Insurrection in Turkey.

THE Greek insurrection in European Turkey, of which we have had some meagre accounts, forms a new and remarkable constituent in the Russo-Turkish war, and adds a new complication to the Eastern question. This insurrection also exposes one of the elements of weakness which exist in the Ottoman Empire, and which threaten its ultimate dissolution. It has been said that the Turks were merely military colonists in Europe. Of the inhabitants of the provinces in European Turkey, not more than one-quarter are Mohammedans. In Albania, Servia, Bosnia, Bulgaria, as well as in Moldavia and Wallachia, the great majority of the population are Greeks—or, more properly speaking, members of the Greek church. These people have no love for their masters. The iron rule of the Turks has been but too recently relaxed—the memory of persecutions and oppressive exactions is too vivid—the fanaticism and intolerance which has prevailed in their government has left too many traces—to allow the Greeks to rest quietly under the authority of the Turks. Although the Otto-

man rule is less rigorous, and religious toleration is now accorded to the Christian subjects of the Porte, it need occasion no surprise that the Greeks of Turkish Europe should seize upon this opportunity to extort from the Sultan political as well as religious concessions. Moldavia, Wallachia and Servia have already acquired a nominal independence. Albania, Montenegro, and even, doubtless, Bulgaria, would gladly follow their example.

We have not sufficient information in regard to the threatened revolution, or in reference to the actual outbreak in Albania, to form an opinion as to the extent, object, or probable success of this movement. The insurrection is doubtless in part the result of the intrigues of foreign powers, but whether of Russia, Greece or Austria, does not clearly appear. Russia is most deeply interested in such an outbreak, and her emissaries have probably been busy in European Turkey. But Austria seems to be implicated in the conspiracy, for we find the agents of the Austrian government at Constantinople more than suspected of being leagued with the conspirators. The Greek nation has its dreams of ambition and territorial extension. The reconstruction of the ancient Byzantine empire, with its seat of government at Constantinople, as in olden times, is a national project which with young Greece bids fair to become "manifest destiny." How far the government of Greece may be implicated in this plot for revolutionizing Turkey, remains to be seen. It is positively stated, however, that the Emperor Louis Napoleon has written a letter to King Otho, protesting against his intrigues in Turkey, and there would seem to be no reason to doubt that the insurrection in Albania, which adjoins Greece, received aid and comfort from that nation.

The Greek element in the Ottoman empire has often been the instrument of Russian intrigues. The famous Greek project of Catharine II. in 1769, first led the Greeks to look upon their Muscovite neighbors as their friends and protectors, by whose aid they would ultimately achieve their political regeneration. In the days of Catharine, the Ottoman empire, although shorn of much of its ancient strength, was still a formidable power. The far-sighted and ambitious Empress recognized the importance of extending Russian influence over the countries between her territory and the Mediterranean, and in one of her wars with Turkey she formed the plan of re-establishing the republics of Sparta and Athens, as a check to Ottoman power. She well knew that a nation thus established must necessarily be weak and dependent, and would be completely under Russian influence. This notable scheme failed through the opposition of the other powers, though the policy of Catharine has not been lost sight of by her successors.

In 1783, at the commencement of the seven years' war with Turkey, we again find Catharine intriguing with the Greeks, and the attempt to induce them to shake off the Turkish yoke was renewed by the Emperor Alexander in 1808.

In 1814, the Society of the Heteria—one of the most remarkable political organizations recorded in history—sprang into existence. The object of this society was originally the diffusion of Christian instruction and true religion among the Greeks. The society soon numbered 80,000 members, and was not long in assuming a political character, having for its object the emancipation of Greece from the Turkish yoke, the expulsion of the Turks from Europe, and the re-establishment of the Byzantine empire. It was this society which precipitated the Greek revolution. Ramifications of the Heteria extended to St. Petersburg, and the society was encouraged by Alexander. Through the influence of the members in the Russian capital, an attempt was made in 1821 to revolutionize Wallachia, and soon after the Greeks in Moldavia also revolted under Ypsilanti, a Russian General, and, at the same time, Czerni Djordji entered Servia, whence he had been outlawed by the Turks, for the purpose of arousing the Slavonic Greeks. But it was the policy of the Russians at that time to maintain peace with Turkey, and the designs of the Heteria were thwarted. The name of Ypsilanti was struck from the rolls of the Russian army, for having engaged in this revolution without permission. Djordji was assassinated by Milosch, who had headed a partially successful revolution in Servia, and was jealous of a rival in the affections of the people. The scheme of the Heterists was a magnificent one, but was unhappily frustrated. It was only in Greece proper that the labors of the Heteria were attended with success. Here they struggled valiantly for freedom, and two legions which had enrolled themselves for active service, and fought with valor and furious zeal, were literally exterminated at different times. The society became extinct during the revolution, though the seeds it had sown throughout European Turkey could not be eradicated from the soil. They are now fructifying, and are likely, as we have before remarked, to add a new complication to the Eastern question. It is evident that the remembrance of the Greek project of the Empress Catharine

which still lingers among the traditions of the Greek population of Turkey, must strengthen the ties of religious sympathy which attract them to Russia. How far this may dispose them to lend themselves to the intrigues of the Czar, or to indirectly aid him by organizing a conspiracy under the auspices of Greece, remains to be seen.

Boston Journal.

### An Exegesis on Romans 8:19-23.

The following exposition was read before the Ministerial Conference of the Ontario Baptist Association, January 6, 1853, and a copy was solicited by the Conference, for publication in the *New York Baptist Register*, from which we copy it.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: and not only they, but ourselves also, which have the first-fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

The apostle Paul wrote many things hard to be understood, which some that are unlearned and unstable *wrest*, as they do other scriptures, to their destruction. And I will add, many that are learned also.

This passage is considered by some as the most difficult in Paul's writings. As it has perplexed the expounders of the Scriptures more or less, it may be thought folly for me to attempt its *exposition*. But with this motto before me, "nothing attempted, nothing done," I will commence the exposition required, knowing that my critical seniors will separate the gold from the dross, when it passes through their searching review.

The greatest obscurity of the passage evidently lies in the word *creature*. It cannot mean the saints, for it says the "creature shall be delivered into the glorious liberty of the children of God," and "not only they, [i. e., the creature,] but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves." The creature not only groans, but the saints also.

The wide contrast between the creature and those who have the first-fruits of the Spirit, is so perceptible that we cannot harmonize them.

There are also strong objections to supposing that it means the Gentile or unbelieving world. The verses are too plain to admit of such a conclusion; for it reads, "the earnest expectation of the creature waiteth for the manifestation of the children of God." Is this descriptive of the desires of the ungodly? Are they desiring the manifestations of the children of God? Are they *earnest* in their expectations of that event? Their feelings are *very far from this*. There would also on this supposition be a difficulty in the 20th verse—"For the creature was made subject to vanity not willingly." Is this true of unbelievers? Were our first parents unwilling to sin? Are the impenitent unwilling to live in sin and folly? The reverse of this is true. Wicked men love sin and folly. But a still stronger objection is found in verse 21st, "because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." If it means unbelievers, then we are assured they shall be brought "into the glorious liberty of the children of God." Then of course they will be free from the curse. Hence we have the salvation of all men. The whole course of the Bible is opposed to such a conclusion.

I will now present what I consider the more probable meaning of the term "creature." The whole terrestrial creature, spoken by a prosopopeia, common in Scripture, by which that is ascribed to universal nature which is only properly applicable to intelligent beings." A few passages will be cited, showing that inanimate things are represented as speaking. Gen. 4:10, God says to Cain, "The voice of thy brother's blood crieth to me from the ground." Lev. 26:34—"Then shall the land enjoy her sabbaths." Deut. 32:1—"Give ear, O heavens, and I will speak." Psal. 19:1—"The heavens declare the glory of God, and day unto day uttereth speech." Psal. 114:4—"The mountains skipped like rams, and the little hills like lambs." Isa. 55:12—"The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." These are sufficient to show that inanimate creation is frequently represented in the Bible as animate. And such we think is the meaning of the verses under consideration. The natural world is introduced as a creature with sensibilities and desires—earnest expectation—waiting—unwilling to be made subject to vanity—groaning in distress—travailing in pain, &c. This is true—our world has been suffering for *man's sake*. Jehovah said to Adam, "Cursed is



the ground for thy sake." Isa. 24:4, the prophet says, "The earth mourneth and fadeth away." 24:6—"Therefore hath the curse devoured the earth." 24:19—"The earth is exceedingly moved." 24:20—"The earth shall reel to and fro like a drunken man, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall." So heavy that it groans under it. Jer. 4:28—"For this shall the earth mourn, and the heavens above be black." These quotations agree with the text, in representing inanimate physical nature as sympathizing and suffering with man.

Another important fact is brought to view, viz.: the purification of the creation from the effect of the fall. "For the creature itself shall be delivered from the bondage of corruption." A hope has been resting in earth's bosom more than 6000 years, that she will be delivered from that vanity, to which she has been unwillingly subjected. The great truth is here announced that the creation will finally be as free from the effects of the curse, as the spotless throng around the throne of God. Is this an isolated assertion, or do the Scriptures elsewhere witness to the same truth? The apostle speaks of the "restitution of all things." (Acts 3:21.) "And this word, yet once more signifieth the removing of those things that are shaken; that those things that cannot be shaken may remain." (Heb. 12:27.) The burden of sin that the earth has so long suffered will be shaken off, that the creation may appear in its former purity and beauty. "Nevertheless, we, according to His promise, look for a new heaven and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13.) It will be purified from all sin, so that nothing but righteousness shall dwell there. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away." (Rev. 21:1); i. e., all its defilement and pollution. Its appearance will be new, like gold from the crucible. What a vast contrast between the earth of the gold region, and the newly coined medal. But far greater will be the contrast between the present earth and the purified one. The first heaven and earth passing away does not mean annihilation. The form and appearance of the world may change, but it cannot be annihilated. For how could the creature, the world or any part of it, be said to be delivered from the bondage of corruption into the glorious liberty of the children of God, if the whole frame of heaven and earth were annihilated? The apostle saith also, that "the earnest expectation of the creature waits for the manifestation of the children of God," which could have no foundation, if the whole frame should be reduced to nothing. What joyful expectation can there be in any total ruin? How could the world enjoy the glorious liberty of the children of God, in annihilation? As the world for the sin of man lost its first dignity, and the beauty bestowed upon it at creation, so shall it recover its pristine glory, when he shall be fully restored at resurrection to that dignity which he lost by the first sin. As the believer will be freed from his corruptibility to receive that glory which is prepared for him, so shall the creature be free from that imperfection, or corruptibility, those stains and spots upon the face of it, to receive a new glory suited to its nature, and answerable to the design of God, when the glorious liberty of the saints shall be accomplished. As when a prince's nuptials are solemnized, the whole country echoes with joy, so inanimate creation shall have delight and joy from the renovation when "the marriage of the Lamb is come." Allow me to introduce the language of another, because it is better than my own. The apostle sets forth the whole world as a person groaning, and the Scriptures are frequent with such metaphors, as when the creatures are said to wait upon God and be troubled, the hills are said to leap, and the mountains to rejoice, the creature is said to groan, as the heavens are said to declare the glory of God, passively, naturally, not rationally. It is not likely angels are here meant, though they cannot but desire it, since they are affected with the dishonor and reproach God hath in the world. They cannot but long for the restoration of His honor in the restoration of the creature to its original state and true end, and indeed angels are employed to serve men in this sinful state, and cannot but in holiness wish the creature free from corruption. Nor is it meant of the new creatures, which have the first-fruits of the Spirit; these he brings in afterwards, groaning and waiting for the adoption, where he distinguisheth the rational creature from the creature he had spoken of before. If he had meant the believing creature, by that creature that desired the liberty of the sons of God, what need was there of that distinction, "and not only they, but we also groan within ourselves?" Whereby it seems he means some creatures below rational creatures—since neither angels nor blessed souls, can be said to travail in pain, who perform the work of God joyfully. If the creatures be subject to vanity by the sin of man, they shall also partake of a happiness by the restoration of man. The

earth hath borne thorns and thistles, and venomous beasts. The air hath had its tempests and infectious qualities. The waters have caused their floods and deluges. The creature has been abused by luxury and intemperance, and tyrannized over by man contrary to the end of its creation. It is desirable that some time should be allotted for the creature's attaining its true end, and that it may partake of the peace of man, as it hath some of the fruits of his sin; otherwise it would seem that sin had prevailed more than grace, and would have had more power to deface, than grace to restore things to their true order.

Again, why should the Psalmist exhort the heavens to rejoice, and the earth to be glad when God comes to judge the world in righteousness, if they are to be sunk for ever into nothing? It would seem, saith Daille, "to be an impertinent figure, if the Judge of the world brought to them total destruction. An entire ruin could not be matter of triumph to creatures, who naturally have that instinct or inclination given them by their Creator, to preserve themselves and effect their own preservation."

Again, the Lord is to rejoice in his works. We read in the 104th Psalm, "The glory of the Lord shall endure for ever; the Lord shall rejoice in his works." Not *hath* rejoiced, but *shall* rejoice, in the works of creation which the Psalmist had enumerated, and which is the whole scope of the Psalm, and intimates that it is part of the glory of the Lord that endures for ever, that is, his manifestive glory to rejoice in his works. The glory of the Lord here, must be understood with reference to the creation he had spoken of before. With that joy God had in his works after he had sent them beautiful out of his hand. How soon, however, did he repent, not only that he had made man, but was grieved at the heart also that he had made other creatures that man's sin had disordered! What joy can God have in them since the curse upon the entrance of sin into the world remains upon them? If they are to be annihilated upon the full restoration of his holiness, what time will God have to rejoice in the other works of creation? It is the joy of God to see all his works in their due order, every one pointing to their true end—marching together in their true excellency, to his first design in their creation.

Did God create the world to perform its end only for a day? Scarce so much, if Adam fell the first day of his creation. What would have been their end, if Adam had been confirmed in a state of holiness, as the angels were? Probably that end will be answered and performed upon it, in the restoration of the bodies of the saints to perfect holiness. What artificer compiles a work by his skill, but to rejoice in it? And shall God have no joy in the works of his hands? Since God can only rejoice in goodness, the creature must have that goodness restored to it, which God said it had at first, or God cannot rejoice in it. The goodness of creation is the glory and joy of God.

I will conclude with one inference. We may learn what a base and vile thing sin is, which lays the foundation of the world's change. Sin brings it a decrepid old age—sin overturned the whole work of God, so that to render it useful to him there must be a kind of new creating of it. This causes God to burn the earth for its purification from the infection and contagion brought upon it by the apostasy of man. It has served sinful man, and therefore must undergo a purging flame, to be fit to serve its holy and righteous Creator.

As sin is so riveted in the body of man, that there is need of change by death to raze it out, so hath the curse of sin got so deep into the bowels of the earth, that there is need of a change by fire to refine it for the Master's use. What a joy to the saints that there is hope for this sin-burdened earth. With what delight will they behold its beauties, when beaming with its Eden lustre. What Christian does not desire to behold this vast creation enjoying the liberty of the children of God? Who can say that the saints will not enjoy the renovated earth? It was man's dwelling place before sin defiled it, and will it not be after it has been purified from sin? "The meek shall inherit the earth."

### The Preparations for War.

THE announcement has been already made that the Government had resolved, and were taking the necessary steps to send out to Malta, as the first division of the British contingent destined for the defence of Turkey, a body of infantry 10,000 strong, and a proportionate force of cavalry and artillery. It is not expected that the brigade of cavalry will leave until March. Its destination will be Constantinople, and it will comprise the Scots Greys, the Carbineers, the 17th Lancers, the 11th Hussars, the 8th Hussars, and the Enniskillens. The Duke of Cambridge will take the command, assisted by General Brotherton and the Earl of Cardigan. Lord Raglan, we understand, has been appointed

to the chief command of the expedition. The Government have chartered the following steamers:—From the General Screw Steamship Company:—The Golden Fleece, 2,500 tonnage, 00 horse-power; the Jason, 2,500 tonnage, 300 horse-power; the Cape of Good Hope, 700 tonnage, 100 horse-power; the Propontis, 600 tonnage, 80 horse-power.

From the Peninsular and Oriental Company: The Himalaya, 3,500 tonnage, 700 horse-power; the Manilla, 650 tonnage, 400 horse-power; the Ripon, 900 tonnage, 400 horse-power.

From the Cunard Company:—The Cambria, the Niagara.

From the Australian Company:—The Victoria.

From the Irish Companies, it is stated by Mr. James Hartley, that three or four steamers can be obtained for transport service.

The General Screw Company have also received notice to hold at the disposal of the Government the following ships of their fleet, now on their way home:—The Queen of the South, 1,850 tons, 500 horse-power; the Hydaspes, 1,850, 300 horse-power; the Harbinger, 921, 120 horse-power.

From the ports of London, Liverpool, Southampton, and Glasgow, a further supply of steamers can be procured to any extent that may be required. The chartered Companies, except "the General Screw," have their fleets almost unbroken by the assistance thus far supplied. From 200 to 250 tons register will be allowed to every 100 men, so that the whole force will reach the point of rendezvous in the best possible condition. For the heavier munitions of war, and probably the artillery horses, sailing-vessels will be employed. Some of Mr. Green's and Mr. Duncan Dunbar's finest ships have been engaged. The naval preparations are now chiefly directed to the formation and complete equipment of the fleet which is to be sent early next month to the North Sea and the Baltic, which is to consist of the following ships:

Duke of Wellington (screw), 131 guns, Western squadron; Neptune, 120 guns, Portsmouth; St. George, 120 guns, Devonport; Royal George (screw), 120 guns, Devonport; St. Jean d'Acre (screw), 101 guns, Western squadron; Princess Royal (screw), 91 guns, Portsmouth; Caesar (screw), 91 guns, Portsmouth; Nile (screw), 91 guns, Devonport; James Watt (screw), 91 guns, Devonport; Prince Regent, 90 guns, Western squadron; Monarch, 84 guns, Sheerness; Cressy (screw), 81 guns, Sheerness; Majestic (screw), 80 guns, Sheerness; Boscawen, 70 guns, Portsmouth; Cumberland, 70 guns, North America; Blenheim (screw), 60 guns, Portsmouth; Hogue (screw), 60 guns, Devonport; Edinburgh (screw), 58 guns, Portsmouth; Ajax (screw), 58 guns, Cork; Imperieuse (screw), 51 guns, Western squadron; Euryalus (screw), 51 guns, Sheerness; Arrogant (screw), 46 guns, Western squadron; Pique, 40 guns, Devonport; Amphion (screw), 34 guns, Western squadron; Dauntless (screw), 33 guns, Portsmouth; Tribune (screw), 30 guns, Western squadron; Leopard (paddle), 18 guns, Portsmouth; Magicienne (paddle), 16 guns, Western squadron; Valorous (paddle), 16 guns, Western squadron; Desperate (screw), 8 guns, Western squadron.

This list speaks for itself, and requires no comment.

Portsmouth, Feb. 12.—The preparations for war here are upon a stupendous scale. An enormously heavy battery has been lately thrown up on the site of the well-known platform promenade. Vans, omnibusses, and other vehicles may be seen rolling along the main thoroughfares from the railway terminus as each train arrives, containing seamen and volunteers in fifties, all greeted with the warmest reception by the population. In a few days a matchless fleet will be formed at Spithead. Rear-Admiral Martin, Superintendent of this dockyard, continues very unwell. This is most unfortunate at this pressing moment.

The belief is universal, in naval circles, that the Nile will be selected as the flag-ship of Vice-Admiral Sir C. Napier, K. C. B., on his appointment to the command of the Baltic fleet.

Major-General Sir De Lacy Evans, K. C. B., is, it is stated, to command, and Major-General Sir Richard England, K. C. B., and Major-General Bentinck, are to have divisions.

London Daily News.

### Maxims of the Jesuits.

THE Nations of Brussels, Belgium, publishes the following maxims, which are the professed rules of the Order of the Jesuits. They contain some curious principles as to the mental reservation and oaths of those Fathers, called the vanguard of the army of the papacy.

"To cut short with calumnies, it is permitted to murder the calumniator, but in secret, in order to avoid scandal."—*Airault, Jesuit.* "Men can attack each other, without any shade of tenderness of conscience, by means of slanders, calumnies, false swearing, when religion requires it."—*Id.* "If any person will swear, without bind-

ing himself to keep faithfully the oath, he should lame the words: viz., say *uro*, suppressing the *j*; it is the same as saying *I burn*, instead of *juro*, which means *I swear*; and in this case it is only a little falsehood, which is easily pardoned."—*Sanchez, Jesuit.* "If you firmly believe that you are ordered to lie, lie."—*Casnedi, Jesuit.* "The Pope can admonish the king and punish him with death."—*Father Gabot.* "A man that is proscribed by the Pope can be murdered everywhere, because the Pope has a jurisdiction, at least indirect, all over the world, even over civil governments."—*Busebaum.* "It is permitted to kill a proscribed person by the Pope, by means of treachery."—*Ant. Escobar.* "A subordinate, obeying with a good intention his prelate, acts meritoriously, although, in reality, he acts against the laws of God."—*Id.* "Lately was accomplished in France an important and glorious discovery, for the instruction of impious principles. Clement in murdering the king has made for himself an immortal reputation. He perished, but he became the eternal exemplar for France."—*Mariana.* "There are times when the Pope has a right to deprive heretical and rebel kings of their power. A monarch deposed by the Pope is no longer a legitimate prince; if, after having been dethroned, he persists in his opposition to the Pope, he becomes a tyrant, and can be murdered by any person."—*Suarez.* "It is not for religious persons or other ecclesiastics to murder the king by secret means, and the sovereign pontiffs are not accustomed to use such means to admonish the princes; but, after having been reprimanded by threats and excommunications, they must be slain by some lay believer."—*Bellarmino.* Clement XIV. published against the Society of Loyola the famous bull "*Dominus ex Redemptor*," which abolished this religious order! In signing the bull, the Pope said, "I sign my death-warrant, but I obey my conscience." Clement XIV. was poisoned soon after by a female Jesuit.

### Clairvoyance.

THE Hartford Times states that Professor Grimes, who has given twenty years' attention to mesmerism, psychology, &c., has been lecturing in that vicinity. He sternly opposes modern spiritualism, and thinks the raps are always humbugs. The principle of clairvoyance, however, he contends for; and the editor of the Times, who usually deals in realities, states facts to support it. From that paper we copy the following respecting Mrs. Mettler, a clairvoyant, resident at Hartford:

"A week or two back, Miss Agnes Comstock, of Sherburne, Vt., visited Mrs. Mettler, accompanied by her mother. Thirteen years ago a bone was misplaced in the shoulder of Miss Comstock, and she had suffered much from it. Several distinguished surgeons had been called to attend to the case, and they did all they could for it, supposing the bone had been properly set. Still she could not use her arm, and so intense was the pain that something like an abscess was formed below the joint, and the physicians had decided to cut off her arm. As a last resort, before consenting to amputation, she came to Mrs. Mettler, to ascertain the condition of the bone in her shoulder. She entered Mrs. Mettler's dwelling an entire stranger. Mrs. M. not knowing that any such person was about to visit her. She did not even hint at her difficulty, but submitted to an examination. Mrs. Mettler's hand, as she was in the clairvoyant state, rested for a moment on Miss Comstock's head, and then slowly passed to her shoulder. After some preparation, with directions as to position, and assistance in holding Miss Comstock, Mrs. Mettler wrenched the shoulder, producing a loud crack, which was heard in the adjoining room. The patient screamed with pain, but it was all over. The young lady, for the first time in thirteen years, placed her hand on the back of her head. The shoulder was bathed, and the next day Miss Comstock returned home, able to use her arm, nothing save a soreness about the shoulder, which was fast disappearing at the last accounts from her. When Mrs. Mettler came out of the clairvoyant state, she did not know that she had touched Miss Comstock. This is a wonderful case. First, Mrs. Mettler found the precise difficulty at once, without asking a question. She seemed to see it, and to comprehend the precise movement that would place the dislocated bone where it belonged, and this by the clairvoyance. This is a remarkable fact as showing that there is such a principle as clairvoyance, and that the person possessing it, as Mrs. Mettler does, can see and comprehend that which cannot be seen or comprehended by the ordinary powers of vision. The facts in the interesting case we have here narrated, can be established to the conviction of the most skeptical."

### A Story with a Moral.

MANY years ago, a merchant, worth near a million of dollars, stood upon a wharf, watching



the approach of a rich ship, just arrived in port of which he was the owner. He was elevated with his good fortune, and looked lofty and arrogant. A poor seaman, suffering under grievous maladies stood near, and having experienced how changeable is life, he ventured to remark to the triumphant merchant, that "riches had wings."

"Pooh!" said the merchant, "there! you see that diamond ring I take from my finger? See me fling it into the river. As well may you expect ever to see that ring again, as to see me a poor man!"

Some days afterwards, the merchant gave a great dinner to his friends. Among the luxuries provided for the feast was a salmon from the river.

The cook happening to open the stomach of the salmon, found there, to her great surprise, the merchant's diamond ring! She carried it to him. His countenance fell, for he remembered his boastful language.

The dinner was heartless and tedious to him. The rich wine only made his thoughts more poignant. He slept none that night. He became an "altered man." His speculations were all unfortunate. Loss succeeded loss; and in a few years he was a poor man.

Wealth is the gift of God, and given for a good purpose. Not to be squandered—not to make its possessor hard of heart;—but to teach him benevolence, to enable him to benefit his fellow-men.



## The Advent Herald.

BOSTON, MARCH 18, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH.

#### CHAPTER XXXVI.

AND Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? I say, sayest thou, (but they are but vain words,) I have counsel and strength for war: now, on whom dost thou trust, that thou rebellest against me? Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. But if thou say to me, We trust in the Lord our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and Jerusalem, Ye shall worship before this altar? Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? And am I now come up without the Lord against this land to destroy it? The Lord said unto me, Go up against this land, and destroy it.—vs. 4-10.

Of the figures in these texts, there is in v. 4, a metaphor in the use of the word "great," expressive of the extent of the king's power and dignity; and "confidence," is put by a metonymy for means of defence—the source of confidence. In v. 6, Egypt, by a metonymy, is put for the Egyptians; who by a metaphor, are denominated "the staff of this broken reed." And by a simile, Pharaoh's service, to those who look to him for aid, is compared to a splintered staff's piercing through the hand of him who leans on it. In v. 9, the turning away of one of Sennacherib's captains, is put by substitution for his defeat; "least," is a metaphor expressive of weakness; and Egypt, is, by a metonymy, put for the Egyptians. And in v. 10, "land," is twice used, by a metonymy, for its cities, inhabitants, &c.

The design of Rabshakeh in this address, was, 1st, to impress the Jews with a belief of the weakness and treachery of the Egyptians, so that Hezekiah might not resist the Assyrians on the expectation of aid from Egypt; 2d, to make them think that the Lord had forsaken Jerusalem, and that Sennacherib had come against it by the command of, and therefore would be aided by Jehovah; and 3d, to make them feel their own weakness, which was evinced by the taunting offer to give them two thousand horses, provided they could find that number of riders for them—the pledges or hostages demanded, being security for the supply of the horsemen named. They also said, (2 Chron. 32:10, 11,) "Whereon do ye trust, that ye abide in the siege in Jerusalem? Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria?"

Judah abounded with false gods and idolatrous worship when Hezekiah began his reign; and under his administration, (2 Chron. 31:1,) "they went out to the cities of Judah, and brake the im-

ages in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them." Hezekiah even, (2 Kings 18:4-6,) "brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan." Jehovah was known to the surrounding nations as the national Elohem of Judah; and in the general destruction of the idols and groves throughout the land, the Assyrians may have supposed that the altars overthrown were Jehovah's, and that he would be offended in being limited to the altar at Jerusalem. They also evidently regarded the Lord as no more than the gods of the heathen; and the pretended command of the Lord to destroy Judea, may have been what they mistook for the direction of their own divinities, which they always consulted before invading any nation. Thus of another occasion we read, (Ezek. 21:21, 22,) that "the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination; he made his arrows bright, he consulted with images, he looked in the liver. At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort." Sennacherib probably had had a like response, when consulting his gods whether to proceed against Jerusalem; and now had the impudence and blasphemy to pretend to the Jews, that the Lord had directed him to come up against the land to destroy it.

The messengers of Hezekiah saw that the words of Rabshakeh were well calculated to intimidate the Jews, who were assembled in large numbers on the wall:

Then said Eli-kim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.—v. 11.

To speak in a language unintelligible to the Jews, would not accomplish the designs of Rabshakeh, who expected to effect more by working on the fears of the people, than by the rulers. Therefore he had spoken in the ears of the people—"ears" being put by a metonymy for their hearing;—and he would not comply with the request of the messengers.

But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may devour their vilest excretions with you?—v. 12.

The design of Rabshakeh was, (2 Chron. 32:18,) to cry "with a loud voice, in the Jews' speech, unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city."

Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern: until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath, and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?—vs. 13-20.

Of the figures in this speech, there is a metaphor in the use of the word "great," in v. 13, expressive of power; "hand," in vs. 15, 18, 19, and 20, is, by metonymy, also put for the power of the king of Assyria; and by the same figure, in v. 16, "vine," and "fig-tree," are put for their fruits.

Rabshakeh, in this address sought to convince the Jews that neither Hezekiah nor the Lord could protect them against Sennacherib; and that the best thing they could do would be to desert Hezekiah, and by a present, show their submission to Assyria—promising, if they would do so, to let each one retain his own possessions, till it should be convenient to remove them to another land equally good. And lest Hezekiah should persuade them to trust in the Lord for protection, he reminded them that none of the gods of the other nations had saved them from being conquered by Sennacherib—placing the Lord on a level with the gods of the heathen.

The conquerors of those days were accustomed to remove the inhabitants from the conquered countries, and to settle them in other lands, and to supply their places with another population. Thus, (2 Kings 17:23, 24,) "was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." Subsequently, when

Jerusalem was besieged by Nebuchadnezzar, Jeremiah (21:9) counselled the people to go out to the Chaldeans, saying: "He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey." And (2 Kings 24:14) Nebuchadnezzar "carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen, and smiths: none remained, save the poorest sort of the people of the land."

The gods of the heathen, which were unable to deliver the nations that worshipped them, are enumerated in 2 Kings 17:30, 31—"The men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim."

The words of Rabshakeh convinced the ambassadors sent to him by Hezekiah, that Sennacherib was determined to conquer Jerusalem, and that there was no hope of his being induced to depart from the city.

But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.—v. 21.

They were not sent to debate the question, but to hear what the Assyrian had to say, and to report his words to Hezekiah.

"Held their peace," is a metaphor expressive of their maintaining silence.

Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.—v. 22.

They had to make a most disheartening report; and the despair of these messengers was indicated by their rent clothes, expressive of their grief. So hopeless, to all human appearance, was the fate of the city, that Shebna, seeing no way of deliverance, smarting with his degradation from the office of treasurer, (see note on Isa. 22:15-19,) to which Eliakim had succeeded, and hoping to advance his own interests, determined, according to a Jewish tradition, to betray the city to the Assyrians. (See note on Isa. 33:18.) Hezekiah, however, had other resources than an arm of flesh, as is recorded in the following chapter.

### THE KINGDOM OF GOD.

"Thy kingdom come. Thy will be done on earth as it is done in heaven." (Matt. 6:10.)

The kingdom of God may be considered in two aspects—1st. In its preparatory; and 2d. In its perfected state.

In its former, the Commonwealth of Israel, was a hierarchy—subject to the direct government of God, through the instrumentality of Judges. From God they received their laws; and when the people wished to supersede Samuel by a king, that they might be like surrounding nation, (1 Sam. 8:7,) "The Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."

In answer to their cry, the Lord gave them a king and designated Saul for that office. 1 Sam. 9:17—"And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people."

Saul however sinned, and it pleased the Lord, (2 Sam. 3:10,) "To translate the kingdom from the house of Saul, and to set up the throne of David over Israel."

The Lord then covenanted with David, saying, (2 Sam. 7:12-16,) "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever: I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

The Lord recognized the throne as his. Thus when Solomon succeeded to David, we read, (1 Chron. 29:23,) "Then Solomon sat upon the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him."

When Solomon sinned, the Lord took from his house the ten tribes, and left him two tribes for David his servant's sake. But his successors had so far departed from the ordinances of God's government, that when Zedekiah, the last prince of the house of David was on the throne, we read, (Ezek. 21:25-27,) "And thou, profane wicked prince of Israel, whose day is come, when iniquity

shall have an end. Thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is: and I will give it him."

The future descendant of David to whom the kingdom was to be given was Christ. Thus we find it recorded of Jesus, in Luke 1:32, 33—"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." And Nathaniel said to him, (John 1:49) "Rabbi, thou art the Son of God; thou art the king of Israel."

John, Christ's forerunner, came, (Matt. 3:2,) "saying, Repent ye: for the kingdom of heaven is hand."

Jesus followed, preaching the same, saying, (Matt. 4:17,) "Repent, for the kingdom of heaven is at hand." He came, (Mark 1:14, 15,) "preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

He sent forth his twelve disciples, with the command, (Matt. 10:7,) "And as ye go, preach, saying, The kingdom of heaven is at hand." And to the seventy he said: (Luke 10:9,) "Say unto them, The kingdom of God is come nigh unto you."

The kingdom, however, was not to be set up during the Gospel dispensation. Jesus said to Pilate, (John 18:36,) "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." On another occasion: (Luke 19:11, 12,) "He added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return."

It is to be set up on the overthrow of earthly governments. Daniel said to Nebuchadnezzar, (Dan. 2:34, 35,) "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." His interpretation of this in v. 44, is, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

1. It is set up at Christ's second coming.

Dan. 7:13, 14—"And I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."

Matt. 16:27—"For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

Matt. 25:31-34—"When the Son of man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

John 14:3—"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."

2. The gospel of the kingdom is to be preached till the end of the world.

Matt. 24:14—"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

Rev. 14:6, 7—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Matt. 13:19—"When any one heareth the word



of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side."

3. Its condition during this preparatory state, is variously illustrated by the Saviour's parables:

Matt. 13:31-33—"The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field: which is indeed the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

4. During this period the wicked continue on the earth till Christ's coming:

Dan. 7:21, 22—"I beheld, and the same horn made war with the saints, and prevailed against them: until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

2 Thess. 2:8—"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Matt. 13:24-30—"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, Gather ye first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

5. The kingdom is to be consummated at the end of the world:

Matt. 13:37-43—"He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

—13:47-50—"Again, the kingdom of heaven is like unto a net, that is cast into the sea, and gathered of every kind: which, when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

2 Thess. 1:7-10—"And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

6. The kingdom is to be set up on the earth, and is to continue for ever.

Dan. 7:18, 27—"But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Matt. 5:5—"Blessed are the meek: for they shall inherit the earth."

Rev. 5:9, 10—"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

Psal. 37:9, 11, 22—"For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off."

Rev. 21:1-4—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Psal. 2:8—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Isa. 60:21—"Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified."

7. It is to be the inheritance of all the saints.

Matt. 5:3—"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

James 2:5—"Hearken, my beloved brethren, Hath not God chosen, the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

2 Peter 1:11—"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Luke 12:32—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

1 Thess. 2:12—"That ye would walk worthy of God, who hath called you unto his kingdom and glory."

8. It is to be bestowed on all at the same time.

Heb. 11:13, 14, 16, 39, 40—"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

1 Thess. 3:13—"To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

2 Tim. 4:8—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

#### THE BRIDE OF CHRIST.

HER BETROTHMENT.  
(Concluded.)

THE Church was betrothed to Christ "in righteousness, and in judgment, and in loving kindness, and in mercies." He called her "as a woman forsaken and grieved in spirit," and chose her though poor and lowly for his bride. She was a subject of sorrow, she was a subject of poverty and persecution, and yet he loved her, for he laid down his own life for her sake. For her sake "he was despised and rejected of men." For her sake he became "a man of sorrows and acquainted with grief." "He was wounded for her transgressions, he was bruised for her iniquities; the chastisement of her peace was upon him and with his stripes she was healed." For her sake he withdrew himself from the busy haunts of men, sought the secluded garden, and with an aching heart poured forth his spirit in prayer while the big drops of crimson blood drawn forth by the awful agony of his soul, rolled down upon the sod at his feet. For her sake he stood arraigned before the bar of Pilate, without one friend to plead his cause, or whisper one word of consolation. For her sake he wore the scarlet robe, and the platted crown of thorns. For her sake he bore patiently the mockings of the furious crowd, and groaned under the burden of the cross. For her sake he ascended Mount Calvary, suffered the cruel nails to pierce his tender hands and feet, and himself to be suspended between heaven and earth as the worst of malefactors, and the vilest of

slaves. For her sake he endured a death of humiliation, while "men and devils rejoiced and all heaven wept." For her sake he bowed his aching head, and cried aloud: "It is finished." The last expiring groan was hushed; the beaming eye was closed; it wept no longer over the sins of a perverse race; those gentle and lovely features were robbed with the pallid hue of death, and the heart that melted at the sorrows of mankind beat no longer. The grave, the cold grave, rejoicing closed its dreary portals upon his sacred form, and he, the lowly and despised Nazarene, who found no resting place for his weary head, slept quietly in a borrowed sepulchre. But rejoice now, O sorrowing bride! for he sleeps no longer. Let thy glad songs of praise and adoration reach the skies, for thy Lord is not among the dead; he has risen. "Rejoice greatly, O daughter of Zion! shout, O daughter of Jerusalem!" for thy Saviour has burst the iron bands of death, and has come forth a mighty Conqueror. For thy sins he laid himself down in the icy tomb, he rises again for thy justification. For thy iniquities he suffered, died and was buried, he comes forth again that thou mayest be a sharer of his glory. He has hallowed the dreary tomb by his own dear presence, and now he has ascended to his "Father and your Father, to his God and your God." He has taken his seat at the right hand of the Majesty on high, and there, despairing soul, trembling under thy burden of sin and guilt, he pleads for thee. He points to the cross, upon Mount Calvary, dripping with his own precious blood, and in a voice of tender compassion and mercy he exclaims, "Father, I died for that wretched sinner, spare, O! spare him for my sake." He has entered into the holy place by his own blood, having obtained eternal redemption for thee, O daughter of Zion! Thy dearly loved one hath left thee for a little while, and thou seest him not, but let not thy heart be troubled, neither let it be afraid, for he has gone to prepare a place for thee; he will come again and receive thee unto himself, that where he is there his bride may be also. The death of her Lord was the only foundation upon which the Church of Christ built all her hopes of future happiness and glory. His merits were her only boast, his blood spilt for her sins her only plea. While the eager throng around her worshipped at the shrine of pleasure, while the gay and thoughtless mingled in the giddy dance, and the sound of revelry broke the stillness of the quiet evening air, she would steal away unseen and unobserved, to wander alone upon the heights of Calvary. Trembling with emotion she would pluck the precious flowers that bloomed there in rich profusion, press them again and again to her beating heart, and then bursting into tears sink upon her knees, and with outstretched arms embrace the Cross. That cross was infinitely dearer to her than ten thousand worlds. It was twined around her heart with ties that nothing could ever loose; 'twas her all, her consolation, and her only hope. She wept but they were mingled tears of joy and sorrow. Sorrow, for she mourned that her sins had cost the life of the Son of God; joy, for she knew that that sacrifice had made a perfect atonement for her. She knew that the Father had forgiven her iniquities, and that he would no longer remember her sins. And as she clung around the cross a bright beam of glory shone around her; she raised her tearful eyes, and a crown of everlasting beauty met her admiring gaze. And she knew that crown was kept in reserve for her, she knew that on her bridal day her Lord would place it upon her own brow. The world might frown, persecution and affliction might follow closely in her steps, but she was happy; happy in the midst of sorrows and trials, happy in the love of One whom she fervently adored. She loved him, "because he had first loved her;" and in return she had given him all he demanded—"her heart." She tore from her soul its dearest idols, she freely sacrificed whatever was dear to her before, and counted all things as loss that she might win Christ. She was no longer permitted to gaze with her mortal eyes upon his cherished form, for he had left her for a season, but he had not left her comfortless. He had left on record many, many precious promises, and she knew that they would yet be fulfilled. She knew that though separated now, a union had been promised by Him whose word cannot fail, she knew that their betrothment was registered in the book of heaven, and she knew that their engagement was firm as the throne of God. She knew that he remembered her still; she knew that he loved her no less than when he sojourned with her, for since his departure she had received many sweet messages in which breathed the very soul of affection. The Comforter whom he had promised had already arrived, and had brought with him from the hand of the Lord tokens of remembrance and unabated love; and through the instrumentality of that Comforter she had often held holy and undisturbed communion

with her absent Master, had poured forth all her cares and sorrows into his sympathizing ear, and felt that though unseen he was bending over her and whispering sweet words of hope and consolation. Then new courage and a stronger love sprang into existence; and with perfect confidence and unshaken faith she leaned upon the invisible arm that supported her, and with a swelling heart exclaimed: "My beloved is mine, and I am his." "The Lord is my light and my salvation: whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?" She loved him; she trusted in him; and she longed for his return; and often the petition was wafted up to heaven from an overcharged heart and a fervent spirit, "Come, Lord Jesus." He heard her petition; it was pleasing to her Lord, for it spoke of her love and devotion to himself, and in his own tender voice he replied, "Behold, I come quickly." H. M. J.

#### Waiting the Promise.

CHRYSOSTOM (A. D. 400) in his homily on Heb. 11:39, 40, "These all received not the promise," says:—"Still they had not received it, still they waited for it, and even after they had ended their life in such tribulation. So much time had passed after their victory, and still they had not received it! And should we already sigh, that we stand yet in the conflict? Remember what is said, that Abraham and the apostle Paul sit and wait until thou art made perfect, that they may then also receive their reward. Until we come, has the Saviour said, he will not give the reward to them; just as a tender father would say to good sons who had finished their work: I will give you to eat when your brother also comes. And shall we complain, that we are not placed beyond the reach of calamity, and that we have not attained complete blessedness? What should Abel say, who conquered before all, and has not yet been crowned? They have preceded us in this warfare, but they receive not the crown sooner than we. The Lord does no wrong to them, but yet he does honor to us. They cheerfully wait for their brethren, for we are all one body, and therefore this body enjoys a greater glory if all are crowned in common and not a part by itself. It is characteristic of the righteous to rejoice over the happiness of their brethren in like manner as over their own; and it is exactly after their mind to be crowned in connection with their members, for to be glorified together is great blessedness."

GENERAL CONFERENCE OF ADVENTISTS.—The Fifteenth General Conference of Adventists will be held in Providence, R. I., commencing Tuesday evening, May 16th, and continue over the 19th. This will no doubt be one of the largest meetings the Adventists have held for many years. Let prayer go up to the great Head of the church that it may also be the best. An address on the subject from the committee may be expected soon.

H. PLUMMER.  
J. PEARSON, JR.  
A. SHERWIN.  
L. OSLER.  
J. V. HIMES.

MINISTERIAL CONFERENCE.—The next conference of Advent ministers will be held at Lowell, (in Masonic Hall, Merrimac-st.) commencing March 28th, at 10 o'clock A. M., and continue several days. Preaching each evening as brother Sherwin shall appoint. It is hoped that all the members of the conference will be in attendance. Brethren will call at J. Low's, No. 7 Marion-street.

J. PEARSON, JR.  
L. OSLER.  
J. V. HIMES.

ELDER S. CHAPMAN.—We have received an interesting letter from this brother, dated Feb. 25th, near Cooperstown, Ill. He had been enjoying a good season in the neighborhood of brother Twomley. He wishes us to say that he intends being at the Central Conference, to be held at the St Albans' meeting-house, Hancock county, Ill., to commence on Friday before the third Tuesday in April, to hold over the Sabbath. Due notice will no doubt be given by the secretary. We trust our brethren will have a happy and prosperous meeting.

ELDER G. W. BURNHAM informs us that the good work is progressing among the people of his charge in Providence. Their house is crowded with serious and anxious hearers. On Sunday evening last they could not provide seats for many who came.

The church have given a cordial invitation for the session of the General Conference to be holden with them this year. Though this place is not as central as some, it is nevertheless very easy of access to all by both railroad and steamboat; and all will find a cordial welcome.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## TYPES AND SHADOWS.

WHAT use did he who instituted the types of the covenant intend his church should make of them? Paul, in giving instruction on this subject, seems to talk very differently from many of his pupils. We hear him saying in Heb. 10th, "For the law having a shadow of good things to come, and not the very image of the things, can never . . . make the comers thereunto perfect." In Gal. 3d, he says again, "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." We listen to him again in Heb. 9th, while he shows the ordinances and types of the first covenant, in the first tabernacle, "which was a figure for the time then present, . . . imposed on them until the time of reformation." He then argues that the reformation being come, the types of the law were fulfilled in Christ, that the "shadow" had been traced to the substance, and the glory of the shadow done away by that glory that excelleth. From the above we learn that we are no longer to be led by the types and shadows of the law, although they once served a good end until the substance was obtained, which is Christ, the reformation, the new covenant. Why then, let me ask, are we required by some to return to the shadows of the law to lead us, under the light of the glorious gospel of Christ, and thus to control our faith in the last and clearest part of that "glory that excelleth?" This looks like progressing backward. And yet this form of progress is adopted by persons of various ideas, to force their creeds into public favor, and many of us have been, at one time or another, led into the dark by it. I do not accuse any of dishonesty in the above remark, but of a want of understanding in the gospel. My present purpose is to look at this subject in connection with our experience in the 10th day movement of '44, for it was then claimed by many to be a God-sent movement, and although we see we made a mistake in our calculation, and taught error with much positiveness, and some very injurious and disastrous results followed, yet because God blessed his children in their submission to his commands, in living right and obeying every point of duty as they saw it, and because they felt glory in it, many still believe God sent that time message, and are now seeking to mend up the error by applying a number of texts of Scripture so as to appear that that movement was a fulfilment, and consequently right, and then to make it serve the purpose of strengthening another movement now in progress, which by the way, we think needs no such help, unless it be to raise an unhealthy and injurious excitement, which we do not believe is desired by any. We then ask, what evidence have we that after the passing of the time in '43, when we expected the prophetic periods to end, we should go to the types under Moses' covenant, to correct our mistake and teach that the end would be on the 10th of the 7th month '44? The process of doing it, and the results following it, with the good intention we had, many of us well know. It was thought as our time had run out, there must be a tarry after it, as some interpret Hab. 2d, and Matt. 25th. The types of the law were then examined, and it was seen that the high priest and his work were a type of Christ and his work, and as the high priest entered into the inner court of the temple to offer sacrifice for the people, and came out to bless them on the 10th of the 7th month, so Christ must come out of "heaven itself" on that day of the same month, Jewish time; consequently we went to learning to compute Jewish time, and threw our whole confidence on the shadow, expecting the substance, while it could not be shown that the types already fulfilled in Christ's first advent, were fulfilled in observance of any order of time included in the anti-types. Nor is there any scripture that I can learn, which gives an inference that any such observance of time is to be expected in fulfilment of the type of the high priest's coming out of the holy place. Then we conclude that the specific cry of the 10th of the 7th month '44, was not of God, but was an error of fallen man, by going to Moses for light on so great and impor-

tant a subject as the second coming of our Lord, while Christ himself had clearly taught that we "know not when the time [day] is," and that it would come, finding some of the saints in the field, some in the mill, some in bed, and thus they meet their Lord and be taken up. Why then should we not open our eyes to the light, and see and confess an error, which, though honestly held, has led some into the no mercy, no work, and no gospel system, and thus brought ruin on themselves and disgrace on the gospel! But instead of doing this, I am surprised to see the Law system kept up and God charged with leading forth his host to believe that which was false, and which caused the ruin of many, to fulfil a tarry, and to cause a re-writing of the vision. I cannot be made to believe that God is honored in this, nor that it can manifest the truth to every man's conscience in the sight of God. If we have the evidence on the time of Christ's coming from the prophetic periods and the signs, let us give it, but never prop up truth with error, for this will make the truth odious.

I. O. WELLCOME.

## DEFINITE TIME.

A NOBLEMAN went into a far country and placed his servants over his household, giving them instructions relative to their management of his affairs in his absence, with a promise that he would return at a future time and reward them. Now it seems that he knew his servants loved him, and would long for his return, therefore to comfort their hearts in time of perplexity and trouble, he informed them that previous to his coming he would cause certain things to take place by which they might know that the time was at hand. He then explained to them what those things should be, and commanded them to watch, for said he, "Ye know neither the day nor the hour when I shall come." But says one servant, "Master, shall we not know the exact time of thy coming?" Ans. "Ye know not when the time is." "But," says the servant again, "we want to know the time, we shall get worldly minded, and our affections will grow cold, unless we know just when thou art coming." Ans. "Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at cock-crowing or in the morning: lest coming suddenly he find you sleeping." "O Master thou knowest we cannot watch understandingly unless we have the definite time." We may see the signs but cannot believe fully that thy coming is near unless we know when it is to be." Ans. "When ye see all these things come to pass, then know it is nigh at hand, and take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For in such an hour as ye think not, I shall come." Now, should the servants say after his departure, "The Master told us we should know the time of his coming, and should therefore watch," would it not be a perversion of his words?

My mind has been considerably exercised upon this subject of late. I have read the "Crisis" from week to week, and although I have found in it no stronger evidence of the immediate coming of the Lord than I before possessed, I have found that many are embracing the new views of definite time and rejoicing in them. It is no wonder that the waiting, watching, tried and tempted ones should rejoice in the thought that the coming summer is to usher in the year of the ransomed. All the little flock would rejoice no doubt, if they could feel it to be truth. But what looks like evidence incontrovertible to one, may be no evidence at all to another. Faith must have a foundation, or it is presumptuous and worse than nothing. To embrace a doctrine because another says it is truth, and we want to have it so, is not to act understandingly, as God would have us. But says one, "I have neither the time nor ability to examine this theory for myself, and men of God who know far more than I, have come to such and such conclusions, and I believe they are right." Be assured of this, my dear brother or sister, your Master will never cast you off for not embracing a theory you cannot understand. But says another, "The Holy Spirit has sealed the truth upon my heart, I feel it must be so." Many have said the same before, and did the Lord come then?

We are sometimes told by our more sanguine brethren when we dissent from their definite time, "You talk just as the old churches did previous to 1843, and as they were condemned for their course, so will you be now." I reply, the churches were not condemned for not believing that the Lord would come in '43 or '44. God never rejected any one for disbelieving an untruth. It would have been better for us if we had examined the Scriptures more carefully for ourselves, and leaned upon our teachers less.

I believe the day of God is near, and hasteth greatly. I have good evidence of this, and fear no disappointment, but I no more dare to say the Lord will come next summer, or autumn, or winter, than I would dare to say he will not come before. I have seen the tokens which were given, and I hope by the grace of God to watch and be ready now, for I "know not when the time is." I know that some think without definite time they cannot serve God acceptably, and wait for his Son from heaven. I also know that multitudes came up shouting to the tenth of the seventh month in '44, who in all probability would never have made a move if the time had not been preached, and who, after the time passed had not grace enough to prevent their turning their backs upon God and his cause. Whether they had enough at the time to carry them into the kingdom, if the Lord had come then is not for us to say. I love the doctrine of the soon coming of the blessed Saviour. I love to get any new evidence of his coming; and with me the question is not so much whether the Lord will come this year, as whether the position of our brethren who are on time is a scriptural one.

Dear brethren and sisters, examine for yourselves, and O, be sure and keep the good Spirit. We are all children of one family, emphatically so, and although we may differ in our views let us not become estranged, but love as brethren. May we be found of the Saviour in peace when he comes, that we may have fullness of joy in his kingdom, is the prayer of

A WATCHER.

## LETTER FROM P. B. MORGAN.

DEAR SIR:—After taking leave of my dear friends in Hancock county (Ill.), I was kindly conveyed by brother W. S. Moore (whose lady, with brother Stilts, accompanied us,) to Brown county. Had the pleasure of preaching once at the house of brother M. Winslow, where we were very kindly greeted, and made welcome; and then attended the conference at Ripley, in company with Elders Higgins and Battersby. This was not a time devoid of interest, and afforded opportunity to become acquainted with many a warm-hearted brother, who too is waiting the coming of the King—an acquaintance which I trust shall be renewed in the "Better Land."

When all the saints get home. After this had the very unpleasant task of waiting nearly a week on the Illinois River for a steamboat. My appointments had gone before me, some two hundred miles distant. My accommodations within were most miserable. The sky became overcast with clouds, the air was damp and chilly, and ever and anon rent with the almost unearthly screaming and screeching of innumerable waterfowl; my digestive apparatus became suddenly disobedient, and I felt more than ever to "sigh for home," as "a pilgrim in a strange land." Finally, the week being nearly passed, I resolved to alter my course, and get to the first depot, and spend the following Sabbath in Springfield, which fortunately I was able to do with no greater mishap than to have stolen my best coat. But remembering the provision made for such an exigency (Matt. 5:40,) and perhaps withal a little selfish, I went on, thankful for the old one left me, and that I had not been sued at the law. This to me was a tedious lesson, but not without its moral. Would that when Jesus comes I might be found as earnestly waiting his advent, as I have waited for the steamboat.

At Springfield I met a most kindly reception, and very directly felt amongst my own father's family, beneath the hospitable roof of our estimable friend, Dr. Helm. On Lord's day had the pleasure of preaching to the little flock to whom brother Battersby had been wont to administer—and also had the pleasure of listening to a discourse from Elder Alexander Campbell, President of Bethany College, editor of the *Millennial Harbinger*, and popularly known as the founder of the sect calling themselves Disciples, or Reformers, which now number some hundred and fifty thousand communicants, embracing some of the most wealthy and popular churches of the West and South. Mr. Campbell is now sixty-five years of age, I should judge, (and if I mistake not was informed to this effect,) hair quite white, of rather more than ordinary stature, with a predominance of the motive and mental temperament; his style of address rather didactical, his elocution though usually chaste, attractive, and scholar-like, at times partakes of the more rustic cast—he frequently thrusting both hands into his trousers pockets, etc. Mr. Campbell seemed in the enjoyment of most excellent health, and I was told had not seen a sick day for forty years—never allowing himself to sleep but six hours in twenty-four, and habitually bathes with cold water every day. He is evidently a man of no common power, being

beside a zealous preacher, President of a flourishing college, editor of a popular journal, post-master, a farmer, &c.

Mr. Campbell's discourse at this time was upon "The kingdom, or reign of Jesus Christ," from John 18:37. He introduced the subject with some critical remarks upon the text, also upon the Greek word, *Basileia* of Matt. 6:11. After carefully examining the Septuagint and the Vulgate, he was of the firm conviction that this word should be rendered *reign*, and the text read, "Thy reign come." He then raised the inquiry, *What is Christianity?* Christianity is the life of a Christian—has its own facts, precepts and doctrines.

I. Facts.—Faith rests on facts only; there are three upon which rests the Christian faith. 1. Christ died for our sins. 2. Was buried. 3. Rose again the third day.

II. Three precepts.—1. Believe. 2. Repent. 3. Be baptized. [This is the order in which he arranged them.]

III. Three promises.—1. The remission of plenary sin. 2. The gift of the Holy Spirit. 3. An inheritance incorruptible, etc.—a new heavens and a new earth.

By the last expression, I inferred his views were somewhat in accordance with those of Adventists. But the kingdom, I was informed he understood to be the Christian Church. The subject he was to conclude the following evening, which I did not hear.

Afterward called on the brethren in Lassalle and Dekalb counties, after which I took leave of this most interesting field, to return again to Vermont. Should time last, I may yet be permitted to enter these crying fields again. But should this never be, my most fervent prayer shall ascend to God to send more laborers into his fields. And too, especially for that man of God whose labors have been so signally blessed in the West, Elder S. Chapman. I formed an acquaintance with this beloved servant of God in Connecticut—his and my native state—and on account of whose Christian-like deportment and untiring zeal, there are few men whose acquaintance I am favored with, that I more highly esteem. May God keep him in this trying hour.

Since my return to Addison we have been blessed with a refreshing from the Lord, the result of which has been some twenty, we trust, have been made to confess Jesus; a number of whom have already been baptized, and others we expect will go forward before long. Brother M. L. Bentley was with us during this series of meetings, and preached the word with much power.

I have recently given a number of lectures in Brooksville, the result of which is a number, perhaps some twenty, have for the first time confessed the faith, and others are inquiring. The Lord be praised! I am glad our churches are waking up to the importance of revivals. The Lord grant this feeling may be universal. I am, yours, &c.

P. B. MORGAN.

Bercan Cot, Feb. 20th, 1854.

## LETTER FROM JAMES P. MALLORY.

"EXHORT one another daily, and so much the more as you see the day approaching." (Heb. 10:25.)

Dear brethren, seeing the mighty developments that are now making in the earth, I cannot refrain from exhorting you to watch unto prayer, and to gird on the whole armor of the Gospel. The signs are truly portentous. Yea, the world is big with events that tell for eternity. They tell the inhabitants of the earth, that the long restrained wrath of an insulted God is about to be poured out without mixture upon the heads of a guilty generation. If such be the fact, my brethren, it should lead us to a self-examination. We should inquire of ourselves, have we "purified ourselves through a belief of the truth," and by obedience to the requirements of the gospel? Do we live daily in the attitude of watchfulness that would entitle us to the approbation of "well done, thou good and faithful servant?" I hope there is a people that will be unlike the antediluvian of old, who will be willing to receive the warnings of the faithful, and take heed to the signs of the times. They could not be induced to believe the preaching of righteous Noe, that the judgment of God was about to overwhelm them; even when they saw the gathering clouds and gloom that enshrouded creation, and the mighty thundering of Jehovah, from on high, that shook the foundation of earth beneath, they repented not, but sunk, as a just retribution, beneath the frown of an angry God. "So shall it be at the coming of the Son of man."

Our Master, while upon the earth, taught the little household the importance of watchfulness. He told them he was going away; but, says he, I will not leave you comfortless. I will come to



you. Yea, "I will come again and receive you to myself, that where I am, there shall ye be also." "The Son of man is as a man taking a journey into a far country, who commanded the porter to watch, lest coming suddenly he find you sleeping." Watch therefore, "for what I say I say unto all, watch."

He did not leave them here; he gave them signs whereby they might know when his coming was near, "even at the doors." "There shall," says he, "be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things that are coming upon the earth, for the powers of the heavens shall be shaken." (Luke 21:25, 26.) To tell then in what period of the world's history we live, let these signs be fixed upon our minds, while we glance over the present vacillating, unsettled, and up-heaving commotions among the nations of the earth. The flames of discord are kindling east, west, north and south. The unclean spirits are going forth to the kings of the earth, to gather them together to the battle of the great day. "A noise," says Jehovah, "shall come even to the ends of the earth, for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." (Jer. 25:31-33.)

The "king of the North" has commenced his mighty onset against the "false prophet." The war-cry has gone to the ends of the earth. The lion power, the mistress of the seas, has caught the sound, and is roaring forth her mediation. But in vain; the "frog" power has fixed his eager eye upon the "beast," and is wire-working and plotting her destruction. Well may the poet exclaim—

"We are living, we are dwelling,  
In a grand and awful time;  
In an age on ages telling,  
To be living is sublime.  
Hark! the waking up of nations,  
Gog and Magog to the fray;  
Hark! what soundeth!—is creation  
Groaning for its latter day!"

The revelator, in depicting these solemn scenes, in connection with the sounding of the seventh trumpet, says, "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." (Rev. 11:18.) Now in conclusion let me say, the Lord said, "When ye see these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." That that day may not come upon us unaware, let us diligently "take heed unto the sure word of prophecy." It will lead us the unerring way, and if faithful, will ere long place us beyond the tempest, where death cannot come, and sorrow is unknown. But praise will be the song of the redeemed for ever and ever. Amen. I subscribe myself a pilgrim, looking for that "blessed hope," and the glorious appearing of the great God, and our Saviour Jesus Christ. And that this hope may soon be realized by all that love his appearing, is my prayer. Amen.

JAMES P. MALLORY.

Cooperstown (Ill.), Jan. 26th, 1854.

#### EXTRACTS FROM LETTERS.

BROTHER THEODORE F. BOYER writes from Harrisburg (Pa.), Feb. 22d, 1854:—"I feel thankful to my heavenly Father for the privilege of communicating to you a few thoughts. It is truly encouraging to the weary pilgrim, while passing through this dreary earth, to know that this long night of toil will soon be past; that our redemption draweth very nigh, when we shall be permitted to 'lay our armor by,' and enjoy a fulness of all that our blessed Head has promised to us in the new heavens and new earth wherein dwelleth righteousness. I was glad to learn that your labors in Elk county and elsewhere, the last year, were not in vain. My prayer is that all your efforts to spread the news of a coming Saviour may be crowned with success. I am still 'contending for the faith once delivered unto the saints,' or that blessed hope that cheered the hearts of all the good that have gone before us. Religion is at a low ebb in this place, wickedness seems to abound. All my friends

unite in sending our love to you and to all that love the truth. I remain your friend and brother in Christ."

Note.—Inquire about Bible.

J. V. H.

The following is from the poor widow to whom the *Herald* was recently sent free, from this office, and for which several of our friends sent money to pay the subscription:

"DEAR BRETHREN HIMES AND BLISS:—What shall I say to you to express my gratitude to you and others in your vicinity, and much more to a heavenly Father, for favors received by your kindness and benevolence to a pilgrim and stranger in a strange land. A few weeks since I sat pensive and lonely, and among the many things that rushed into my mind was this, how highly privileged were those who were able to support their families and also to pay for a religious paper, especially in this day of peril and trial. I thought it would help very much to illumine one's path through this dreary wilderness. I had been accustomed to paying my way in this world in dollars and cents. Provisions were very dear and rising, and my own health was fast giving way in consequence of over exertion to support my family, in obedience to the injunction 'owe no man anything.' Every ray of hope was cut off for the present of paying for a paper. It seemed like presumption to write for a paper without money; but all at once I seemed to get strength, and said, I will write and risk the consequences. I wrote with a trembling hand and heart. I had never seen the Boston brethren, although my mind had often been refreshed by their communications in the *Herald*, in days that are past. I knew we had a rich Father, the earth was his store-house, and giving did not impoverish, nor withholding enrich. And brethren, after this long preamble you will please accept my thanks and gratitude for the receipt of your paper since the first of Jan. '54. They come to me richly laden. I assure you the tears fell fast while I read, and still read. I feel grateful to the contributors in my behalf in paying for the paper. May they with you be rewarded a thousand fold in this life, and in that to come with 'everlasting life.'"

BRO. T. BROWN writes from McConnell's Grove (Stephenson county, Ill.), Feb. 17th 1854:—"I inclose in this my mite, desiring you to send me some tracts, such as will be calculated to promote practical Christianity, and cause men to observe these 'signs of the times.' My mite for the tracts, and the mite I send you to help you in your work, is the fruit of a victory I have gained over a vice I fell into some twelve years since. That was the use of tobacco, which I have found by experience to be injurious to the health of body and mind, and which has also laid a tax on my resources, which, since I have been made the subject of God's saving grace, I have felt strongly convicted should be laid out in such a way as would promote the Gospel, instead of the violation of the laws of nature and of God. And by being able to overcome the temptation I pray that God will ever hereafter so take the lead of my heart and mind, that I will give of my substance a portion equal to that which was necessary to satisfy the vice, for the promotion of the truth and to supply the wants of the needy."

"It is nine months since I and my family came to this Western country. Our object in coming here was to have a comfortable home, and to try in our weakness to cause some poor soul to become acquainted with those blessed truths which are the hope of the Christian, trusting that God would water the seed and it would spring forth and bring fruit unto everlasting life, and that we might rejoice together in hope of a speedy deliverance. And also to enable the Lord's servants to proclaim the unsearchable riches of Christ to saint and sinner. There are no Adventists in this neighborhood. Our prayer is to God for to send some of his faithful servants into this field of labor. And it will afford us much pleasure in aiding them in their labors of love. A brother in hope."

BROTHER J. H. STEVENS writes from Loudon, Feb. 23d, 1854:—"We are still striving to persevere in the good cause of Christ. We have a little company of faithful brethren here, who stand fast in the liberty. We cannot say, as some do; that the Lord is coming this year; our motto is, 'nigh even at the doors.' We think we should watch and be ready, and hope soon to see him, and be with him for ever. We hold meetings every Sabbath day and Thursday evening. We have no trials with any of our brethren in our little flock, all is love. Pray for us. Yours, in hope of soon meeting on that better land."

BROTHER DAVIS GUILD writes from Holden, Feb.

21st, 1854:—"It is fourteen years I think, sometime next month, since the first number of the *Herald* was issued. I well remember with what emotion of feeling I received it. My feelings are still the same, desiring the advancement of the cause it advocates. I believe it to be an instrument under the hand of God for the spread of his near coming and kingdom. It has an awakening influence on his people, and comforts his saints. It is, and has been, peculiarly guarded against strife, in respect to different views and sentiments, which have been so prevalent amongst some professed Adventists, and from that wild fanaticism which has, and does still exist among too many. I desire that the Lord may still bless you and your coadjutors with wisdom, light, and understanding, and all necessary blessings, that you may continue to be a blessing to his church and the world."

BROTHER J. L. CLAPP writes from Homer, Feb. 20th, 1854:—"Our meetings are still interesting, and a good state of feeling exists. Sinners are convicted that God is with us. Yesterday we had no preaching but our own, brother Gross being absent, yet we had a good congregation. Our prayer meeting in the evening was attended by more than four times as many as we could get together on a like occasion last winter. There have been some conversions here since our protracted meeting closed. Eleven have united with the church within a few weeks, and more will soon. The work has been characterized by stillness and solemnity, and little that may be called enthusiasm. God grant that it may go on, and the saints exhibit more and more that firm unwavering reliance on God and his word, that characterized primitive saints. How good it is for brethren to dwell together in unity, even that unity which is the result of being united to Christ as the branch is to the vine. This we need, to be prepared to meet the King, and 'see him in his beauty.'"

#### Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

DIED, in Loudon, N. H., Jan. 27th, of consumption, Mrs. MELINDA, wife of Mr. CHARLES DEARBORN, aged 39 years. She was a kind neighbor, and an industrious, laboring woman, but was infirm for several years. Funeral on the Sabbath following at the Advent chapel. Discourse by the writer, from Rev. 20:12. J. H. STEVENS.

DIED, in Cambridge, Vt., Feb. 26th, 1854, sister MARTHA DAVIS, in the 56th year of her age. Her disease was consumption. Sister D. was a consistent believer in the doctrine of the Second Advent. She was anxious to live to see the Lord come in the clouds of heaven; but when she found it was otherwise determined, she submitted, and calmly fell asleep in Jesus, believing that God will bring her with him when he does come. She has left two brothers and three sisters to mourn their loss, and with them we all mourn, but not as those who have no hope, for we believe that God will bring her from the land of the enemy to her own borders. D. H. WATKINS.

DIED, March 2d, at Derby Line, Vt., of a chronic complaint, in the 41st year of her age, sister MARIA FOSTER, wife of brother Stephen Foster. Sister F. experienced religion in 1842, under the ministry of brother Columbus Greene, and ever since has been a devoted disciple of Jesus, a lover of God's word, and of all the truly humble. She was a great sufferer the last few days of her life, yet she bore all with great patience, and her dying words were, "Whether living or dying, I am the Lord's." She leaves a husband, son, father, mother, sister, and a large circle of other friends and relatives to mourn her loss. The house of brother and sister Foster has for a long time been a place of rest for the pilgrim, and especially for preachers of the gospel. Her father and mother residing in the family, and devoted to the same blessed hope, none could fail of being interested in their society, and hence this bereavement is unusually painful to many. But we sorrow not as others that have no hope. J. H. S.

FELL asleep in Jesus, in East Weare, N. H., Jan. 23d, 1854, sister H. ANELINE FARLEY, wife of brother Daniel Farley, and daughter of Elder Benjamin and Mary Locke, aged 22 years. Her disease was a serofulous humor, which had troubled her for almost three years, terminating in consumption. Her sufferings were long and severe, but she bore them with patience. She experienced religion in 1842, and became a firm believer in the immediate coming of Christ the second time, "without sin unto salvation," in which faith she remained until she died. She was a consistent disciple of Jesus, and all who knew her can testify that she faithfully warned them of the approaching judgment. She has left a companion to mourn her loss, (with whom she had been united but six months),

together with parents, two sisters, and a brother. Although we feel her loss deeply, yet we sorrow not as those who have no hope: for we believe that ere long she will come forth from the grave, clothed with immortality. May we prove faithful to our Saviour, that in that bright resurrection morning we may meet her, with all God's saints, to spend an endless day in praising our Redeemer. The funeral services were attended by brother T. M. Preble, who gave a comforting and instructive discourse from 1 Thess. 1:14.

"Dearest sister, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God who hath bereft us,  
He can all our sorrows heal."

"Yet again we hope to meet thee,  
When this night of death is fled,  
Then with joy we expect to greet thee,  
Where no farewell tear is shed."

HARRIET M. LOCKE.



#### AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

#### Ayer's Cherry Pectoral.

For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Coughs, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNET, Boston, and by all Druggists everywhere. [d. 10-6m.]

#### Valuable Religious Reading.

WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

"BENEDICTION, OR, THE BLESSED LIFE."

A truly excellent contribution to our Religious Literature, as are all the writings of this distinguished man. This volume will be followed by others at intervals of about four weeks. Each volume is complete in itself, and will be sold independently of others. The succeeding volumes will be published about as follows:

"Scripture Readings on Genesis." (March 1st.)  
"Voices of the Night." (April 1st.)  
"Scripture Readings on Exodus." (May 1st.)  
"Voices of the Day." (May.)

"The Apocalyptic Sketches," and "Scripture Readings on the New Testament," with the continuation of the Old Testament Readings, will follow immediately, together with other valuable works by the same author.

Dr. J. Ross Dix, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer:

"At the present time Dr. Cumming is the great pulpit of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not by possibility be a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray."

Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.

For sale by all booksellers.

SORE THROAT SPECIFIC.—This remedy for that troublesome and frequently dangerous and fatal disease, I have used for some time with uniform success. In recent cases it effects a very speedy cure; in older cases, it is more slow, but rarely fails. A package will be sent by mail, free of expense, to any part of the United States, for one dollar, forwarded to me postage paid. It is also a valuable remedy for liver complaint. Patients should state whether the sore throat is attended with cough, or any other complaint.

J. LITCH, 45 North 11th street, Philadelphia.



## Contents of this No.

MISCELLANEOUS.	Types and Shadows	86
The Eastern Question	Definite Time	86
Greek Insurrection in Turkey	Letter from P. B. Morgan	86
Excerpts on Rom. 8: 19-23	" " James P. Mallory	86
The Preparations for War	Extracts from Letters	87
Maxims of the Jesuits	Theodore F. Boyer	87
Chalrvoynance	A Poor Widow	87
A Story with a Moral	T. Brown	87
EDITORIAL.	J. H. Stevens	87
The Prophecy of Isaiah	Davis Guild	87
The Kingdom of God	J. L. Clapp	87
Waiting for Christ	OBITUARY.	87
My Journal	Charles Dearborn	87
CORRESPONDENCE.	Martha Davis	87
The Alleluia	Maria Foster	87
The Bride of Christ	H. Adeline Farley	87

## ADVENT HERALD.

BOSTON, MARCH 18, 1854.

## TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
  2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
  3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.
  4. Everything of a private nature should be headed "Private."
  5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
- Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
- Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

## IMPORTANT PUBLICATIONS.

*Memoir of William Miller*.—Containing many expositions of Scripture and illustrations of prophecy, relating to the personal coming of Christ and the millennium at hand. Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

*Commentary on the Apocalypse*. By Sylvester Bliss. This is a valuable work to all seeking a knowledge of the correct principles of interpretation, and calculated to expose many of the unsound views that are afloat at this time concerning the Apocalypse. Price, in cloth, 60 cents. Postage, 12 cents.

*The Inheritance of the Saints*, or, the World to Come. By H. F. Hill. This is a doctrinal and practical work, embracing twenty dissertations on the millennium, the true inheritance, the earth renewed, &c. The subjects are ably discussed, and the book has found its way pretty extensively among church members of all denominations, turning many to the true faith and hope of the Lord's kingdom. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.

*Fassett's Discourses on the Jews and the Millennium*. This work meets and refutes the Judaizing notions advanced against the doctrine of the Lord's near coming, and overthrows the theory of a mixed race of mortals and immortals during the millennium, with sickness, sorrow, and death still existing on earth. Price, 33 cents. Postage, 5 cents.

*Benedictions, or the Blessed Life*. By John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. In this work are set forth the constituents of the blessed life, in harmony with the blessed hope. We are also shown, that the grace of God upon the heart will alone send forth a holy and happy influence, transforming and renewing, causing life's parched places to freshen, and its deserts to blossom like the rose. Every Adventist should procure this work. Price, 75 cts. Postage, 18 cts.

*Advent Tracts* (in two vols.).—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

*Morning of Joy*. By H. Bonar. A work of practical and experimental teaching, in harmony with the Lord's speedy coming. It is a work of rare merit, and suited to the present time. Price, 40 cents. Postage, 8 cents.

*Night of Weeping*, and, *Story of Grace*.—By H. Bonar.—These two works are of the same character and worth as the above. Price of each, 30 cents. Postage, 7 cts.

*The Advent Harp*.—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

*Hymns of the Harp* (without the music).—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

## TRACTS.

*The World to Come*.—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. This tract contains a clear and strong argument. \$2 per hundred; 3 cents single.

*Glorification*. By Rev. Mount Brook, M. A., of England. A sound and convincing illustration of the question. \$2.50 per hundred; 4 cts. single.

*The Lord's Coming a Great Practical Doctrine*. By the same author. This tract will commend the Advent doctrine to any candid reader. \$2.50 per hundred; 4 cents single.

*The Second Advent Introductory to the World's Jubilee*. A Letter to the Rev. Dr. Raffles, of Eng-

land, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

*The Duty of Prayer and Watchfulness in prospect of the Lord's Coming*. A very important work for Christians at this time. \$2.50 per hundred; 4 cents single.

*First Principles of the Second Advent Faith*. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

*The Bible a Sufficient Creed*. By Rev. Chas. Beecher. This tract exhibits the proper use of creeds. Price, \$2.50 per hundred; 4 cts. single.

*Promises Concerning the Second Advent*.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

*Phenomena of the Rapping Spirits*.—This tract will be sent by mail, postage paid, at \$3 per hundred, 30 copies for \$1, or 4 cents single.

*Eternal Home*. By J. Litch. Price, \$3 per hundred; 5 cents single.

*Tracts for the Times*.—Nos. 1, 2, 3.—"Hope of the Church"—"Kingdom of God," and, "The Glory of God filling the Earth." Price, \$1.50 per hundred.

*Time of the Advent*, or, What do the Adventists Teach now on Time? \$1.50 per hundred.

*The Saviour Nigh*.—\$1 per hundred.

*That Blessed Hope*.—\$1 per hundred.

*Motives to Christian Duties in view of the Lord's Coming*. \$1 per hundred.

*Declaration of Principles*. 50 cents per hundred.

*Kelso Tracts*.—Nos. 1, 2, 3, 4, 5, 6.—"Do you go to the prayer-meeting?" "Grace and Glory," "Night, Day-break, and Clear-day," "The City of Refuge," "Sin our Worst Enemy, and God our Friend," "The Last Time." \$1 per hundred—comprising an equal number of each.

*Knowledge for Children*.—a package of twelve tracts. Price, \$1 per doz. packages; single package, 10 cents.

The postage on the above tracts is one cent each.

## MY JOURNAL.

## OUR POSITION IN THE PROPHETIC CALENDAR.

MANY calculations have been made concerning the time of our Saviour's advent, which have turned out erroneous. These failures have had a tendency to destroy the confidence of a large number in the computation of all prophetic times, and to lead them to reject everything that may be associated with them. While our confidence in definite, or exact calculations of time, has been impaired by these attempts, our confidence in the near termination of the prophetic periods is not at all shaken. Our inability to make an exact calculation, does by no means imply that we cannot determine when the end of the gospel dispensation is near its close. Our Saviour may come this year—we can see nothing to hinder. We have no disposition to engage in a warfare with those who do rely on definite calculations; and if anything that we have said has led any one to think otherwise, we would simply say, that all that has been written in review of such calculations in the *Herald*, has been written at the request of those most interested in them.

Without doubt, the coming of Christ is "nigh, even at the door." Those who cannot occupy this position, and at the same time lead a life of prayer and watchfulness, would not be likely to do so by an excited belief in definite time. It will not be denied, that men may be very much excited on the subject of definite time, and yet not be particularly distinguished for piety. Who does not see, that of all men in the world, those who believe in a definite point of time for the judgment should have pure hearts and hands? While a simple belief in time does not make a saint, a firm belief in the Lord's near coming, connected with a life of truth, honesty, and piety, will. This last position we can maintain without doubt or fear. Holding this, the Church can suffer no disappointment, or be cast down. We can fully adopt the words of Mr. Cunningham, of Scotland, a distinguished student of prophecy, who remarks:

"If we, who have watched every sign in the spiritual horizon for a long series of years, were now asked, 'Is any sign of his [Christ's] coming yet to be accomplished?' we should be constrained to answer, 'To our view, not one sign remains unaccomplished.' If we were further asked, 'Shall he come this year?' our answer would be, 'We know not; but this much we know and believe, that he is at hand, even at the door.'"

Also the words of Mr. John Cox, of England:

"This, I conceive, is the next great event that we are now to look for. So far as I can discern, no further signs are to be expected, as it seems to me we have entered into that last period of awful expectation, during which the church is likened unto virgins."

And we would add, in the words of Dr. Elliott: "Surely I come quickly." God grant it may be our privilege, whether summoned to meet him by death, or by the brightness of his own personal advent, to be enabled each one to answer the summons with the inmost soul's welcome, "Amen! even so! come, Lord Jesus!"

AT HOME.—On arriving home, Dec. 28th, I found important duties to be attended to connected with the office, the church, and a new place of worship. My first business was to attend to the finances of the office. Large bills were to be met, and provision made for the publication of such new works as the cause demanded. Our patrons and subscribers have to some extent responded to their bills, thereby enabling us to meet in part our own. But we are obliged to say, that while some have been prompt, many are still in arrears, rendering it impossible for us to meet the demands against the office, or to keep pace with the wants of the cause. To the calls for tracts, and for help in various ways, we have not been able to respond as we desired. We have hesitated about making any statement on this subject, or even to call publicly on those indebted for our dues. The year last past, has been one of much personal labor, being in the field and abroad nearly the whole time. We have visited Canada East and West, New York, New Jersey, and Pennsylvania, as far as the Alleghany Mountains; Western New York, Ohio, Michigan, Wisconsin, and Illinois. Our labors have been chiefly of a missionary character; and what we have received has not been adequate to our wants, yet we trust the cause has been somewhat aided by those labors. We are still in the field, and know no other interest, and hope to continue faithful, by God's grace, to the end. But we have need of help to carry out our plans of usefulness for the progress and health of the cause. We have no other financial claim than the just dues of the office; but as we shall not realize many of these, we must trust in the future, as we have done in the past, Jehovah-Jireh—"The Lord will provide." (Gen. 22:14.)

A new source of embarrassment has also come up of late. With the high price of provisions and rent, and an increased price for the paper on which the *Herald* is printed, and for book-making, our expenses will be increased several hundred dollars a year; and this, too, without being met by a corresponding increase in the subscription price of the *Herald*, or the cost of the publications of the office. But we do not wish to dwell on this subject. Those who are indebted to the office will, we trust, see the necessity of paying their just dues; and those whom God has prospered, and given an abundance, will have an opportunity of aiding a public servant who has ever, to the best of his ability, endeavored to be faithful. It remains to be seen, whether we shall be sustained, in connection with our faithful fellow-laborers, in our peculiar work, in this time of trial. We acknowledge with gratitude the voluntary aid received of late from two or three friends, which will be devoted as they have directed.

The next thing to which our attention was called, was the church in Chardon-street, in which we need not say we have ever felt the most lively interest. In all its misfortunes and trials, we have ever been able to say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." This church was raised and nurtured by our toils and tears, through the grace of God. It has been one of the most faithful, liberal, and important churches to the Advent cause from the beginning; and yet it has been one of the most unfortunate, in several of its pastors and leading men, who have fallen away from the cause, and each in turn have carried away a disaffected portion. But still the little church remains, like a "spark in the midst of a tempestuous ocean." It still lives and shines, though in great weakness.

Two things are now wanted to revive and build up this faithful flock. A place of worship in an eligible position, and a faithful pastor, who will care for the flock. These two things they are now making an effort to obtain.

A lot has been obtained at the corner of Hudson and Kneeland-streets, near the Worcester Depot, on which an effort is to be made to put up a building, that will accommodate the society and the *Herald* office; leaving the stores, forming the ground floor, to be rented, which will pay the interest of the money required in the erection of the building. The enterprise is thought by good judges in such matters to be a feasible one, and if we succeed, it will, by God's blessing, place us in this city in a position of strength and usefulness we never before enjoyed. Our entire plan will soon be made known to our friends abroad, who take so deep an interest in all that concerns our welfare.

During the months of January and February, we have preached mostly in Chardon-street on the Sabbath. Have also visited Worcester, Westboro', Salem, Lowell, Providence, and Lawrence, and preached many evenings. The churches in these places are doing well. Some of them are having revivals of much interest. And, indeed, a new in-

terest of life and health is manifest in all the churches. The character of the preaching, and the general influence of our pastors are such as to give health and permanence. The fickle elements of society find no food, or congenial associations among us, as they once did. We have but few travelling preachers among us, and can supply but a small part of the calls from abroad. It is still the prayer of our churches, that the Lord would raise up true, faithful, and efficient laborers.

ELDER J. CUMMINGS, of Paine's Point, Ogle county, Ill., informs us of the happy and prosperous state of the cause in his field of labor. If it be practicable, we shall visit them as they request; but if not, some one else will who will do better.

MANCHESTER, N. H.—I spend the last Sabbath with the church in this place. The chapel was filled. In the evening eight or ten rose for prayers. The church are much encouraged and revived. We are glad to learn that Elder Henry H. Eastman thinks to make them a visit of a few weeks soon.

FOREIGN NEWS.—We have nothing since our last affecting the condition of things in Europe, up to the making up of our paper on Tuesday night.

NOTICE.—Friends ordering tracts by mail, will remember that under the present law each tract, however small, has to pay a postage of one cent.

## Appointments, &amp;c.

ELDER HIMES will preach in Nashua, N. H., Saturday evening and Sunday, March 18th and 19th.  
At Newburyport, Wednesday evening, 22d.  
At Portsmouth, Thursday evening, 23d.  
At Kennebunk, Friday evening, 24th.  
At Portland, Sunday, 26th.

N. BILLINGS will preach at Haverhill, Mass., 21st; Lowell, 24th; Manchester, N. H., Sabbath, 26th, as brother Clement may arrange; Lake Village, 28th; North Haverhill, 29th; Peacham, Vt., 31st, as brother Wheeler may arrange; Cabot, Sabbath, April 2d, as Elder Thurber may arrange; Calais, 4th—will Elder Davis make appointments as he may think best?

J. M. ORBROCK will preach in Bristol, Vt., March 18th, and Sunday, 19th; Johnson, 22d; South Troy, 23d; West Derby, 24th; Derby Line, 25th, and Sunday, 26th; Outlet, C. E., April 2d; Waterloo, 8th, and Sunday, 9th.

I. H. SHIPMAN will preach in Worcester, Mass., Sabbath, March 19th.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

C. B. Turner—You and brother Spencer were credited \$1 each in March, 1853, to No. 633; but none was received at the time you mention.

J. C. Downing—A person of that name ordered his paper sent to the West, without saying where it then went; and we supposed it was brother S. French, of Lowell, and sent it accordingly.

J. Cummings—Have credited \$1 on Y. G.; \$1 to A. A. Turner; and \$8 on acct.

J. B. Knight—Your books will be delayed a few days, in order to procure all that you have ordered.

G. W. Clement—Sent you books the 13th by Cheney & Co.

Wm. T. Moore, \$1—Book sent, and new subscriber entered as you directed, paid to 655.

## DELINQUENTS.

R. ROTHWELL, of Great Falls, N. H., stops his paper, owing..... 2 50

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance.  
\$1.13 do., or \$2.25 per year, at its close.  
\$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies.  
Single copy, 5 cts.  
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefor \$6 a year, or \$2.50 for six months.

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 659 was the closing number of 1853; No. 655 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

M. T. Currier, 704; Elder B. Locke, 685; S. Holmes, 694; G. Cutting, 679; and Y. G. to 96; O. F. Cain, 716; J. Pratt, 694; A. A. Trimper, for book, all right; M. L. Dudley, 681; P. E. Reister, 691; F. Calkin, 694; J. Shelly, 690—only \$1 enclosed—you said five? W. E. Hitchcock, 691, and \$2 on acct.; C. L. Salisbury, 694; I. Hyatt, 659; S. J. Dow, 694; R. R. Hill, 685; J. S. Stone, 685; H. Woodbury, 685; M. Sweet, 685; C. Russell, 697; S. S. Jackson, 694—each \$1.

S. Shank, 685; Wm. Kelle, 698 and tracts; J. Cain, 699; J. T. Palmer, 699; T. Marshall, 699; A. Andrews, 704 and Y. G.; C. Marshall, 688; H. Bush, 690; J. Burnett, 720; J. McNelly, 720; B. Morley, on acct.; Mrs. E. Wallace, 710; N. Howe, 710; V. R. Leonard, on acct.—each \$2.

N. W. Spencer, on acct., and Y. G.; N. Wilson, 679 and book; J. T. Horne, 705; P. V. West, to balance acct., and tracts; J. Whitmore, 685; G. Book, and postage, 720; R. Polly, 729, and Y. G. to 96; J. B. Clapp, subs. for Y. G. to 96; G. W. Burnham, on acct.—each \$3.

J. T. Loring, on acct.—\$13. A. A. Rathburn, 699—\$2.75. N. Luther, 679—\$2.25. S. Greeley, 659—\$1.25. Wm. Winn, 659—\$3.77. J. B. Larnabee, (book sent)—\$1.25. Dr. F. A. Cutter, (nine copies), 685—\$8. L. Allen, 711—\$1.50. N. Smith, 682—50 cts.





Luke 9:28-36.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 671.

BOSTON, SATURDAY MARCH 25, 1854.

VOLUME XIII. NO. 12.

## The Sabbath.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

God, at the very outset of the world's history, draws the distinction between *work* and *rest*. Even in regard to himself, this difference is to be noticed. Work is not rest, and rest is not work, even to Omnipotence.

In both his own work and his own rest he is glorified, though each has its own kind of glory. He expects both kinds from us; and hence he set us the example at the beginning. In working we glorify him, and in resting we glorify him; but still the glory which he gets from our work is one thing, and the glory which he gets from our rest is another.

Nor must these two things be confounded. They are distinct in themselves, and distinct in their bearings upon our deportment and service here in this dispensation.

There are some that confound these two things, and overlook not only their *separableness* in themselves, but their actual and explicit *separation* by God. These joiners together of what God has sundered do not deny that we ought to glorify God whether working or resting; but they mix up together the working and the resting, and think that what God wants is a sort of mingled glory rising out of both these conjoined, and fused into one, instead of a distinct and separate glory from each—a glory which cannot be thus mingled without being injured and stript of that definite and clear character which he desires that it should possess. His purpose is, that he should get a certain glory from working, and another glory from resting; and who are we that we should, by any theories of our own, seek to thwart the purpose of Jehovah, or rob him of the twofold glory which he is looking for at our hands?

It was not for nothing that he laid down so expressly, in the beginning of his volume, his own twofold line or method of action, if we may so speak—the active and the passive, the work and the cessation from work. Nor was it without a purpose that, when in the course of ages the distinction might be undergoing a process of obliteration, he took it up and proclaimed it to Israel. For what he did, both in paradise and in the wilderness, was not merely to give forth an arbitrary appointment as to a certain day, but it was to bring out a mighty distinction, on which very much was to depend in after ages, both as to his own glory and man's proper service.

If this be the case, then it is plain that the distinction between the six days and the seventh day lies much deeper than we generally conceive. It is not a distinction founded upon the seventh day or the first day of the week. The actual day is of comparatively small importance, and only comes before us in its connection with the past events to which it is linked by way of memorial, or in connection with future events, to which it is linked by way of type or earnest. It is a distinction founded on the difference between working and resting, and upon the peculiar glory which God is to obtain from the one and from the other. Whether we can fully comprehend the reason of this distinction, it matters not. There it is. There are the original facts in the very forefront of the Bible. There are God's own actings, and there are his declarations and injunctions as to the manner in which he expects us to act—in which he expects every one to act who, with the Bible in his hands, believes that "God created the heavens and the earth," and that "on the seventh day he rested from all his works which he had created and made."

Among those who look upon the Sabbath as a mere limitation of man's liberty, an abridgment of his pleasures, we cannot expect to find any sympathy with the above distinction. They deny the Sabbath because it is a weariness, and because the Lord of the Sabbath is not their Lord.

But there is another class with whom we may expect some sympathy, even though they have rejected the Sabbath as a divine ordinance.

There is a class which holds that every day should be a Sabbath, and that, therefore, there ought to be no such diversity as we hold to be obligatory. They differ from the others in this respect. These others get rid of the Sabbath by lowering it to the level of every other day; whereas *they* set it aside by raising every day to the level of a Sabbath. Now, even granting that this latter were possible—which, according to the present construction of God's world, it is not—it would not be carrying out God's original intention. It looks very well; it sounds very lofty; it bears the stamp of superior spirituality; so that when we hear a man say, "Oh, I make every day a Sabbath!" we may be led to think him a very holy man, and his life a very angelic one, and his whole system a very elevated and enlarged one.

But what if this very holy man gets all his holiness from being wiser than God? This is a serious question.

God knows what is best for us. He knew what was best for *unfallen* man, and he did not tell him that every day should be a Sabbath. If Adam had reasoned as many do in our day, and resolved to make every day a Sabbath, would not God have condemned this piece of will-worship? and would Adam, in devising it, have been less guilty of a disregard to the divine purpose, than if he had rejected the Sabbath altogether? God knew what is best for *fallen* man, and nowhere, from Genesis to Revelation, does He hint at the desirableness, or propriety, or profit of making every day a Sabbath.

In thus trying to be wiser than God, and striking out a more elevated walk than he has pointed out, we are sure to fall into an *unhealthy* religion—not necessarily a religion of gloom, but certainly, if not one of gloom, at least one of sentiment, and sickliness, and unmanly bearing. No religion can be healthy or vigorous which departs from the divine arrangements, and tries to elevate itself by altering the proportions of time which God has established. What has Romanism gained by its endless saints' days, or High Churchmen by their "Christian year"? Attempts, whether made by Protestant or Papist, to raise our week-days into Sabbaths can only end, as they have always done, in subverting the Sabbath, and defeating God's gracious design in giving it.

The original distinction, made by God himself, and founded both upon his nature and ours, between *working* and *resting*, must be kept in mind; and we must not attempt to confound these, or suppose that, provided we try to glorify God in *everything*, it matters little whether we set the two different things distinctly before us—viz., the glory which we are to give him in working, and the glory which we are to give him in resting. In trying to make every day a Sabbath, we are doing what we can to efface this divine distinction. And can it be effaced without sin, without injury to the soul, without harm both to the Church and to the world, both to Jew and Gentile? It cannot; for thus God does not get the glory which he desires. He does not get separate glories of which we have been speaking, but a mere human compound of both—vague, indefinite, diluted—something that neither glorifies him nor benefits his saints, nor bears witness to the world.

When God entered on his rest, he erected a memorial of it—a memorial both of his work and of his rest, for *rest* was to be a memorial of work. This memorial, suitable even to unfallen man, was especially needful to fallen man in a fallen world. God erected this pillar of testimony; nor has he taken it down. It was first set up in paradise, then in the wilderness, then transplanted to Calvary, and there it remaineth to this day.

In one thing only was there a difference. The seventh day having become a blank, by the Son of God lying, during it, under the power of death, its special glory passed on to the next, so that the first day of the week, while retaining all earlier meanings, is presented to us as a more complete memorial of the past—creation-work and creation-rest—and at the same time a

more perfect prefiguration of resurrection-work and resurrection-rest.

Thus much we can say as to the general principles on which the Sabbath-Institute is founded. Let us look at the question a little more minutely; for, if these principles are correct, the subject is one of deep moment.

No one thinks of denying that the law of the Sabbath is written broadly and legibly enough in the Old Testament; so that up to the coming of Christ it could not be disputed. God laid his hand upon the seventh portion of man's time, and claimed it as his own. It was provided that, in one day out of seven, the sun should go forth to shine upon a world at rest—memorial of what it was intended to be—relic of what it once had been—type of what it is yet to be hereafter, when all things are made new.

Now, there has been no repeal of this law. The fourth commandment was carefully inserted in the Decalogue by God's own finger, and it behoved to be as distinctly taken out and erased by the same finger that placed it there. Has it been so? Have the commandments been reduced from ten to nine? Did Christ come to destroy, not to fulfil the law? Those who deny the authority of the Sabbath now must undertake to prove the following things:

1. That the Decalogue, or law, is no longer binding; or at least that one out of the Ten Commandments is no longer binding. And if one man cancels the fourth, has not another—viz., the Romanist—a right to cancel the second? If this man is at liberty to erase this jot or tittle, another man may do the same with another, till the whole has been abrogated—abrogated by man, not by God—abrogated simply because its observance was an inconvenience and a weariness.

2. That Christ came to diminish our store of blessings during the present dispensation—that he has narrowed, instead of enlarging our privileges: as if he had made the announcement, "Israel was blessed with a Sabbath, but I cancel that blessing; Israel had Sabbath privileges and Sabbath joys, I blot them out; Israel was called on to give the seventh of his time to God, but I set you free from all such restraint, to do with your time just as you please." Thus we have, according to those men, fewer privileges, fewer blessings than Israel. And is this what Christ came to do? Was it for this that the Son of God took flesh and died?

(To be continued.)

## The Eastern Question.

NO. II.

We have brought the history of the negotiations on the Eastern question down to the period when Prince Menschikoff left Constantinople, and the question assumed a wider importance, justifying the interference of other European powers. Soon after the Russian Envoy withdrew from Constantinople, the war in point of fact was commenced by the passage of the Pruth by a Russian army. In the meantime the British and French governments had come to a mutual understanding and concert of action on this question. Both considered that the integrity of the Ottoman Empire was at stake, and as this, though not absolutely guaranteed by the treaty of 1841, was proclaimed thereby as a principle of European policy, it was held that the parties to that treaty were entitled and required to interfere. To give effect to their views, and in anticipation of all contingencies, the combined fleets of France and England presently anchored in Besika Bay.

Desiring, however, to avoid a war, the Western powers adopted a policy of forbearance. They advised the Sultan not to consider the invasion of the principalities as a *casus belli*, and the Czar was therefore left to occupy those provinces without resistance. While the Russians were occupying the principalities, and the Turks were making preparations for the worst, negotiations were again opened. Each of the principal European powers had a project of its own for

reconciling the quarrel, but it seemed to be agreed that Austria, from her less antagonistic position to Russia, would prove a favorable mediator. On the 25th of July, Lord Westmoreland, (the British ambassador at Vienna,) informed Lord Clarendon that Count Buol, the Austrian Minister, had called upon the representatives of the great powers at Vienna "to consult together, with the view of arriving at the adoption of some proposal which could be submitted to the Porte with the sanction of all our governments." This suggestion produced a recognized "conference of Vienna," and here the work of negotiation was conducted while the Russians occupied the Turkish dependencies without let or hindrance. By this Congress of diplomats a document was concocted which was known as "the Vienna note," and which was sanctioned by the four powers—Austria, Prussia, England and France. This note was transmitted to St. Petersburg and Constantinople for acceptance. The Czar returned an immediate adhesion to the proposal. All was then considered at an end, when the Porte re-opened the dispute by *refusing* the project, except with modifications of its own. This refusal, it will be recollected, let loose a storm of indignation against Turkey, in the British ministerial organs, and particularly in the *London Times*. It was generally believed that an attempt was made at this time to coerce the Sultan to recede from his amendments, but this does not appear from these documents. It is stated, however, that Lord Stratford "repeatedly urged the danger of declining, or only accepting with amendments, what the four friendly powers so earnestly recommended, and what the cabinet of St. Petersburg had accepted in its actual state." When, however, the interpretation placed upon the note by the Porte was communicated to him by Redschid Pasha, he admits that the refusal was justified. Still he "urged once more the disappointment which this refusal would occasion," and the "consequences which were too likely to ensue;" but after two days' interval we find the British minister (August 20) acknowledging his conviction that the objectionable passages of the Vienna note could hardly stand as they were, without exposing the Porte to inferences not borne out by facts, and eventually to pretensions that it would be equally inconvenient, if not dangerous to admit or to resist.

The refusal of the Porte to accept the Vienna note without modification, at first caused much dissatisfaction among the four powers. The British and French Governments, however, found reason to alter their views when the despatch of Count Nesselrode was received, rejecting the note as modified by the Porte. This document made it clearly appear that the apprehensions of the Porte were well founded, and that the sense which the Turks had detected in the Vienna note as injurious to their own independence was not only actually contained in that note, but had been relied upon by the Emperor of Russia in giving his adhesion to it.

Our readers doubtless remember the details of this famous note, which was the subject of such diverse interpretation. The *London Times* justly remarks that "it cannot be denied that in this matter of the Vienna note there had been a singular amount of diplomatic blundering. Four trained diplomatists had drawn up a document to secure a certain object, which object that document left substantially unsecured, and, what is more, the oversight remained undetected by their respective governments, and even unappreciated after its detection by Turkey, until Russia herself came forward with a demonstration of the fact." Count Nesselrode, in examining in detail the modifications proposed by Turkey, virtually claimed that the original note contained concessions, which, as Lord Clarendon remarked in commenting on the Nesselrode note, "are irreconcilable with the assurance that no extended power or influence is sought in Turkey." The Sultan's rejection of the Vienna note was accordingly supported by England and France.

The rejection of the Vienna note was followed



by a fanatical excitement against Russia in Constantinople, and so great was the ferment as to threaten not only the Christian population of Turkey, but also the throne itself. The ambassadors of England and France immediately (Sept. 11,) sent for two war steamers at Besika, to come up to Constantinople. M. de la Cour, the French minister, in a telegraphic despatch to his government, which was also communicated to that of England, explained the object of this movement to be "that we may have at our disposal sufficient resources for the protection of our countrymen, and, if necessary, for affording support even to the Sultan, in case the movement urged on by the war party should go the length of menacing his authority." This step was immediately approved by the British government. Lord Clarendon says, in a despatch to Lord Stratford de Redcliffe, "when it appears that the lives and properties of British subjects are exposed to serious danger, and that the Turkish government declares itself unable to avert that danger, it is clear that the treaty [that of 1841, which excludes foreign ships of war from the Bosphorus] has no longer a binding force upon us, and that the urgent necessity supersedes its provisions."

The Eastern question soon assumed a new phase. On the 26th of September, the grand council of the Turks solemnly pronounced itself for open war, leaving the declaration of the fact to the discretion of the Sultan. The Sultan adopted the decision, and hostilities were to be commenced for the expulsion of the Russians from the principalities if Prince Gortschakoff did not, upon summons given, evacuate those provinces within fifteen days. This proceeding changed the whole position of the protecting powers. By the treaty of 1841 the Dardanelles were closed to foreign flags, except on requisition of the Sultan in time of war. But when war had been openly declared the Straits were no longer closed; a formal requisition for the presence of the fleets was made on the 8th of October, and on the 20th Admiral Dundas was required by Lord Stratford to concert measures with the commander of the French squadron, and to enter the Dardanelles.

But this complication of the question did not cut short the negotiations. As the Emperor of Russia had announced his intention of making no counter declaration, and of confining himself to defensive measures, it was hoped that the European powers might still labor with a good prospect in the work of peace. It was at about this time that the Emperor of Russia paid a visit to the Emperor of Austria at Olmutz, and a species of diplomatic congress was created by the occasion. It was here announced, not only by Count Nesselrode, but by the Czar himself, at an interview with Lord Westmoreland, that Russia desired to meet "every legitimate wish" of the mediating powers, and a new project of note, termed "the Olmutz note," was drawn up. The assurances, however, which were thus offered, did not appear to the British government sufficiently clear to neutralize the effect of the Nesselrode despatch, in which the real views of Russia had been so unluckily recorded, and the whole scheme was soon deranged by the actual proclamation of hostilities alluded to as above.

At about that time, the French and English governments, while still striving earnestly to adjust the quarrel, decided to take measures for the more effectual protection of the Porte during the operations which might ensue. The Turks lost no time in commencing hostilities. Towards the last of October, the Turkish army took possession of an island opposite Widdin, and shortly after occupied Kalafat. This promptness does not seem to have been anticipated by the British government, who probably supposed that the lateness of the season would prevent the passage of the Danube. Lord Stratford, at the instance of his government, succeeded in obtaining from the Porte an order for a short suspension of hostilities at the very moment (Oct. 20) that the combined squadrons were summoned to enter the Dardanelles. This order, however, was not delivered in time, and Lord Stratford relates that, though the officer despatched from Constantinople arrived at the Turkish camp before the assault, the engagement occurred notwithstanding; "the bearer himself taking part in the attack."

The next step in the negotiations was the framing of a collective note by the Vienna conference, assuring the Ottoman cabinet of the willingness of Russia to treat, and inquiring the conditions on which it would itself be prepared to do the same. In this note it was declared that "the existing war could not in any case lead to modifications in the territorial boundaries of the belligerent empires"—or in other words, the maintenance of the integrity of Turkey was declared to be a measure of European policy.

It was about this time that the naval battle at Sinope took place (Nov. 30). As this attack was considered entirely at variance with the assurances given by Russia respecting her non-offensive attitude, and as the barbarity of the proceeding was most outrageous, the British and French governments took immediate measures to

prevent the recurrence of any such catastrophes by securing the command of the Black Sea. The combined squadrons entered the Black Sea on the 5th of January, and on the 12th the British Minister at St. Petersburg informed the Russian government that "her Majesty's ships and those of the Emperor of the French would enter the Black Sea, and would require every Russian ship which they might meet with to re-enter a Russian port. In addition to this it appears that instructions were sent to the English and French commanders to protect the Ottoman flag as well as the Ottoman territory."

While this was going forward, the collective note alluded to above as having been framed at Vienna, was superseded by one which had been agreed upon by the European representatives at Constantinople, and sanctioned by the Sultan. These proposals were adopted by the Vienna conference, and were by them duly signed on the 13th of January, the day after Count Nesselrode had been apprised of the entry of the fleets into the Black Sea. A note embodying these proposals was forwarded to the Emperor Nicholas, but the conditions thus devised by the representatives of Europe at Constantinople, accepted by the Sublime Porte, endorsed by the representatives of Europe at Vienna, and transmitted to St. Petersburg with these recommendations, have been rejected by the Czar, although they actually contained concessions equalling in magnitude those originally demanded by the Czar. It is with Europe, therefore, that the Czar is now at issue, and of this contest we await the results.

Roston Journal.

## Exposition of Revelation Chap. 10.

### THE RAINBOW ANGEL.

THIS angel, like those in corresponding passages, must symbolize a body of men, whose importance is indicated by the might and splendor of the symbol.

His descent from heaven, the cloud, the rainbow, the sun-like face, and the fire-like feet of the Mighty Messenger, attest the heaven-inspired origin of his utterances. His "eyes as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace," would not be given to one who came to announce other than heaven-inspired truths.

The open book in the hand of the angel, fixes the chronology of the fulfilment of this vision at an epoch when the Scriptures cease to be a closed and sealed book, and the people are permitted to have free access to them.

His position—one foot resting on the sea, and one on the land—attests the universality of the movement which is to date from that epoch.

His lion voice, must symbolize the manner in which would be announced the great truths, at which the whole world would be startled.

The singleness of his cry, is also symbolic of the simplicity of the truth, which is never symbolized by discordant multitudinous sounds.

The responsive thunders, unlike the single voice of the angel, are multitudinous and discordant; and consequently symbolize errors. Their following so immediately on the shout of the angel, shows the proximity of their promulgation to the utterance of the truths to which they are responsive.

John's readiness to write what the seven thunders uttered, shows that what they uttered was professedly in harmony with the truths previously announced, and that men would be liable to be deceived, by their promulgation.

His being forbidden by the cloud-robed angel, to write what they uttered—while he was commanded to "seal not the sayings of the prophecy of this book" (22:10),—shows that their utterances were not heaven-inspired, and constituted no part of "the word of God, and of the testimony of Jesus Christ," which John bare record of.

The subsequent oath of the angel, by Him who liveth forever, that "the time is not yet," shows that those thunders, however erroneous in their form, manner, and connection with other errors, had respect to some great event foretold in Scripture; but which the thunders had antedated and presented in an unscriptural form.

His further announcement that it would be fulfilled under the sounding of the "seventh trumpet," and that then the mystery of God should be finished in the manner foretold to his servants the prophets, shows that the great event, the time of which was "not yet,"—i. e., under the sixth trumpet, was the coming of the kingdom of God—the fifth universal empire; that at a period anterior to the time when it might rationally be expected, it would be proclaimed in a form repugnant to the teachings of the prophets; and that when thus heralded, it would be met by the party uttering the heaven-inspired truths, with the denial that the time had arrived, and by arguments to show its true nature and epoch, under the seventh trumpet.

The command to take and eat the little book, shows that its contents were such as the soul might feed on; which should be sweet to the believer's taste, but would subject him to bitter

persecution. And the announcement that they were to prophesy again before many nations and peoples and tongues and kings, marks this as the commencement of an era when the Gospel should again begin to go forth into distant lands.

All of the above particulars harmonize in the time of the reformation of Luther in the sixteenth century, with no other epoch. The great truths then promulgated, of which "justification by faith" was the cardinal one, electrified the whole world, as the loud roaring of a lion would startle the passer-by. These were immediately responded to by the multitudinous errors of the Anabaptists and others, who thought to set up the kingdom of God in this world, and before the resurrection, by putting to death the ungodly and sparing only the saints.

As in all efforts for good Satan is careful to attempt a counterfeit, or to mingle impure elements to the injury of the truth, so in the Reformation there were false reformers. Thomas Munzer, and others, in 1525, incited vast numbers on the borders of the Danube to make physical war on the papal ecclesiastics. He denounced Luther also with the same violence that he did the Pope. In his mad attempt to slay the ungodly, he took possession of Muhlhausen, appointed a new city council, pillaged the houses of the rich, proclaimed a community of goods, and committed various excesses; but they were finally defeated in a pitched battle with a loss of from five thousand to seven thousand killed. Others succeeded him, teaching that God spake to them in person, instructing them how to act. They professed the most extravagant doctrines, setting aside both Luther and the Bible. The former did not go near far enough for them; and the latter was in their view insufficient for man's instruction who could only be taught of God. They taught that the world was to be immediately devastated, and no priest or ungodly person be left alive; that then the kingdom of God would commence, and the saints possess the earth. Those who adhered to Luther, united with him in bearing a faithful testimony against such extravagances, adhered to the written word, denounced new revelations, and showed from the Bible that Antichrist was to be overthrown by the personal coming of Christ, and not by the sword of man. The following extracts are from Mr. Lord:

"The pretensions of the Anabaptists to inspiration were in like manner denounced by Melancthon. 'The Anabaptists, infatuated by the devil, have boasted of a new species of sanctity, as though they had left the earth, and ascended to the skies; and given out moreover, that they enjoy extraordinary inspiration. But as the pretence was hypocritical, and designed merely to subvert appetite and ambition, they soon plunged into debauchery, and then excited seditions, and undertook to establish a New Jerusalem, as other enthusiasts have often attempted. A like tragedy was formerly acted at Pepusa in Phrygia, which fanatical prophets denominated the new Jerusalem.'

"He also refuted by the Scriptures the expectation of the Anabaptists of the immediate establishment of Christ's millennial kingdom. He regarded the term Antichrist as denoting both the Mohammedan empire and the Papacy, and held that they were not to be overthrown till the time of the resurrection of the dead, and that a considerable period was to pass before that event. 'God showed to Daniel a series of monarchies and kingdoms, which it is certain has already run to the end. Four monarchies have passed away. The cruel kingdom of the Turks, which arose out of the fourth, still remains, and as it is not to equal the Roman in power, and has certainly, therefore, already nearly reached its height, must soon decline and then will dawn the day in which the dead shall be recalled to life.' He then repeats the saying ascribed to Elias, that six thousand years were to pass before the advent of Christ; two thousand before the law, two under the law, and two under the gospel; and proceeds to show that four hundred and fifty-eight were, therefore, to intervene before the advent of the Redeemer, the destruction of Antichrist, and the establishment of the kingdom of the saints. 'It is known that Christ was born about the end of the fourth millenary, and one thousand five hundred and forty-two years have since revolved. We are not therefore [in 1542], far from the end.'

"These views corresponding so conspicuously with the symbol, continued to be repeated by a crowd of writers, till at the distance of sixty-seven years from the death of Melancthon, the celebrated Joseph Mede published his 'Clavis Apocalyptica,' in which he showed from the coincidence of the periods of the wild beast and the witnesses, that the advent of the Redeemer, and the destruction of the anti-Christian powers were not to be expected until twelve hundred and sixty years had passed from the rise of the ten kingdoms, and that near one hundred of them, therefore, were still to revolve. As that period expired and the knowledge of the prophecy advanced, the catastrophe of the wild beast was referred to a later time. Many recent expositors

regard the twelve hundred and sixty years as having reached their end in 1792; and most refer the fall of the anti-Christian powers to the last half of the present, or the beginning of the next century."—*Ex. of Apoc.*, pp. 238-240.

All the vagaries of the various sects of heretics were connected with an expectation of the immediate establishment of Christ's kingdom. That the seven thunders gave utterance to such an expectation is evident from the response of the angel, when he lifted up his hand to heaven and with the solemnity of an oath, by Him who liveth forever, affirmed that "the time should not yet be;" but that "in the days of the voice of the seventh angel, when he delays to sound, the secret of God will be finished, as he hath announced to his servants the prophets." Why such an announcement at this stage of the vision? It must be to correct a misapprehension which would exist at a corresponding time in its fulfilment, respecting the immediate appearance of the kingdom. Thus did Paul correct the Thessalonian brethren, when he wrote to them in his second epistle not to be shaken in mind, as that the day of the Lord was then impending, 2 Th. 2:2.

The Bible was, at this epoch, first opened to the common people. Before, it was only found in languages which they were entirely ignorant of. It was translated by Luther into their own language, and thus made accessible. The art of printing, discovered at about that time, enabled all who wished to avail themselves of its unsealed contents. They feasted on the words of inspiration, which were sweeter to them than honey, or honey-comb. But afterwards, they had to endure bitterness for the sake of the Gospel. Divisions and subdivisions followed, parties multiplied, and heresies abounded, accompanied with bitter and mischievous discussions, and fierce, rancorous contentions. These being based on the understanding which the several parties attached to portions of Scripture, were fitly symbolized by the bitterness that followed the eating of the book. At this time, also, was revived a system of religious teachings which has gone forth into many lands.

## The Will of Peter the Great.

THE following historical document, which originally appeared in the *Paris Siecle*, will be read with lively interest, by the student of prophecy, at this time: when the belligerent aspect and movements of the European powers seem to indicate the proximity of a momentous crisis in the affairs of the world. It is the will of Peter the Great, and was sent to Louis XIV. by the French ambassador at St. Petersburg, in which is found the political idea which has ever since presided over the policy of the sovereigns of Russia:

"In the name of the Most Holy and Indivisible Trinity, we, Peter I., to all our descendants and successors to the throne and government of the Russian nation:

"The Great God, from whom we hold our existence and our throne, having opened our eyes and upheld our steps, permits me to consider the Russian people as fore-ordained to the general domination of Europe. I found this thought upon the fact that the European nations have reached, for the most part, a state of old age, approaching decay, or they are making rapid strides towards it; it follows therefore, that they must be easily and indubitably conquered by a people young and fresh, when this latter shall have attained its full age and strength. I look upon the invasion of the countries of the East and West by the North as periodical movements, determined by the designs of Providence, who thus regenerated the Roman people by the invasion of barbarians. The emigrations of the Polar races are like the flow of the Nile, which, at certain periods, are sent to fertilize the impoverished land of Egypt. I found Russia a stream, I leave it a river; my successors will make it a large sea, destined to fertilize impoverished Europe; and its waves will flow over in spite of the dikes opposed by weak hands, if my descendants know how to direct its course. It is on that account I leave them the following directions, which I recommend to their attention and constant observation:

"1. Keep the Russian nation always in a position for war, that the soldier may be always inured and in breath; leave him no repose but for the amelioration of the finances of the state; remodel the army; choose favorable moments for an attack. In this way make peace subservient to war, and war to peace, in the interest and aggrandizement of the increasing prosperity of Russia.

"2. Attract, by all possible means, from among the learned people of Europe, captains during war, and the learned during peace, that the Russian nation may profit by the advantages of other countries without losing any of her own.

"3. On every occasion take a part in the affairs and debates of Europe, and especially in



those of Germany, which, being nearer, more directly interest.

"4. Divide Poland by keeping up continued trouble and jealousy; gain over by gold other powers; influence diets; corrupt them in order to have a decision in the choice of kings; cause partisans to be named; protect them; introduce Muscovite troops, and seize the occasion to render them stationary there. If neighboring powers offer difficulties, appease them momentarily by parcelling out the country, till an opportunity offers of re-taking what was given.

"5. Take as much as possible from Sweden, and study the means of drawing on her attacks, in order to have a pretext for subjugating her. To obtain this, separate her from Denmark, and carefully foster their rivalry.

"6. Always take wives for Russian princes from among the princesses of Germany, in order to multiply family alliances; bring interests nearer, and unite Germany itself to our cause by increasing our influence there.

"7. Seek from preference the English alliance for our commerce, as being the power most in want of us for our navy, and most useful for the development of our own. Exchange our wood and other productions for her gold, and establish between her merchants, her sailors and ours, frequent intercourse, which will form those of our country in the knowledge of navigation and trade.

"8. Extend conquest continually towards the north along the Baltic, as well as towards the south by the Black Sea.

"9. Get as near as possible to Constantinople and the Indies. He who shall reign there will be the true sovereign of the world. In consequence, raise continual wars—sometimes with Turkey, sometimes with Persia. Establish dock yards on the Black Sea, and monopolize that sea as well as the Baltic, as a double point necessary to the success of the project; hasten the fall of Persia; penetrate to the Persian Gulf; if possible, re-establish, by Syria, the ancient trade of the Levant, and advance towards the Indies, which are the mart of the whole world. Once there, we may do without England's gold.

"10. Seek for and keep carefully the Austrian alliance; support outwardly its ideas of the future sovereignty of Germany, and excite privately the jealousy of German princes against her. Endeavor to make either one or the other call in the assistance of Russia, and exercise a kind of protection over the country, which will pave the way for future domination.

"11. Interest the house of Austria to drive the Turks from Europe, and neutralize its jealousies when Constantinople shall be conquered, either by raising up a war for her amongst the old European states, or by giving her a share in the conquest, which may afterward be re-taken from her.

"12. Apply yourself to attracting all the dissatisfied or schismatic Greeks scattered over Hungary and Poland; make yourself their centre, their support, and establish beforehand a universal predominance by a kind of sacerdotal autocracy and supremacy. They will be so many friends that we shall have among our enemies.

"13. Sweden dismembered, Persia conquered, Poland subjugated, Turkey vanquished, our armies assembled, the Black Sea and the Baltic guarded by our vessels, it will be necessary to propose, secretly, first to the Court of Versailles, then to that of Vienna, to share with her the empire of the universe. If one of the two accepts, which will invariably be the case, by flattering their ambition and self-love, make use of that one to crush the other, by engaging her in a struggle, the issue of which cannot be doubtful, Russia possessing all the east and a great portion of Europe.

"14. If, which it is not at all probable, both refuse the offer of Russia, the latter must know how to make quarrels between them, and make them exhaust each other. Then profiting by a decisive movement, Russia should fall upon Germany with her troops prepared beforehand, at the same time that two considerable fleets should sail—one from the sea of Azof, the other to the port of Archangel, freighted with Asiatic hordes under the convoy of the armed fleets of the Black Sea and the Baltic. Advancing by the Mediterranean and the ocean, they would overrun France on the one side, while Germany was so on the other; and these two countries vanquished, the rest of Europe would pass easily, without striking a blow, under the yoke. Thus may, and ought, Europe to be subjugated."

### Scripture Sketches.

DEBORAH.

Among the Hebrews, females seem always to have found and to have held their proper place. With no questioning concerning their "rights," men seem always to have understood the honor due to them, and the protection which they needed; while the women fell naturally into those places which Providence appointed for them, retaining in whatever honorable station they found themselves, all the beautiful, dis-

tinctive character of their womanhood. As daughters, as wives, their names have come down to us for examples of filial obedience, of wife-like submission, obedience ever the crowning virtue, "even as Sarah obeyed Abraham, calling him lord." They have also graced the seat of royalty, and have been found "among the prophets." So Deborah judged Israel; a prophetess, dwelling under a palm-tree, whither all the children of Israel came unto her for judgment.

Perhaps at no time did that people more need a strong hand to lead them, a wise counsellor to guide them, than during the first years of their settlement in Canaan. While, after their wars and wilderness wanderings, they were to resume the quiet occupations of their forefathers, and become shepherds and husbandmen, they were still ever to be in an attitude of warfare; they had come into an enemy's land; and skill, and wisdom, and courage, were especially needed in the establishing and governing of such a people. The heart of Moses had often failed him, as he led them thither, and none the less difficult was it now to judge Israel, still in a state of trial and transition, and still the same rebellious nation. Yet in Deborah we find no weakness, no failure. As we read her brief history, her strength and her wisdom are equal to the emergency, and our own heart swells in her exulting confidence, while she stays herself wholly upon her God.

Among the various developments of female character recorded in the Bible, Deborah stands out strong in her individuality. We know nothing of her in the exercise of those gentler graces that make Rachel, and Esther, and Ruth, so lovely. We get one glimpse of her judging a great nation; another glimpse, leading its hosts to battle; another, breaking forth in rapturous bursts of triumphant song. In every view, she is sphered in stately majesty. Fitful flashes of glory reveal her presence, and we stand afar off.

While the wise men and honorable men of Israel come up to her in Mount Ephraim for judgment, the consciousness of the power that works within her, makes her mighty in counsel and effective in work. As the judge of God's people, and bold to assert the right and dignity with which God has invested her, she sends and calls Barak. She does not with set phrase make known to him the command of God, but glowing and impassioned with the fire of inspiration, the words burst forth as if she felt the struggling thoughts within her, must have already made known to him the commission, and she speaks as if only to hasten him in the performance of a duty he knows. "Hath not the Lord God of Israel commanded, saying, Go and draw towards Mount Tabor?" And how Barak acknowledges the power of her presence, stronger than that of his manhood, chosen man though he is to go up against Sisera. "If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go."

In no woman, in no man, do we find a more exalted faith, a more sublime assurance than in Deborah. Her own nature must have been of the strongest, and yet of the most impulsive kind. Upon the instant, every emotion was aroused; but in that instant, the strong soul, the clear, discerning, powerful intellect had shaped those surging emotions into sublime purpose and glorious deed. The waters were arrested in their maddest plunge, and like ice-falls, stood still in motionless cataracts and glittering rainbows. And when conscious that inspiration was kindling her thoughts and gushing in her utterances, her latent strength, and energy, and power, burst forth into their full development, and with entire trust in the omnipotence of Jehovah, she rushes on in her might, and speed, and joy.

The whole song of Deborah is characterized by that controlling emotional element which constitutes both her commanding power and her beautiful womanhood. We see it in the outbursts of rapture, the rapid changes of thought, the unexpected variations, the daring grasp of some of the most wonderful imagery any imagination has ever seized. Through the whole, runs a spirit the most intense; one sentiment overflows at every utterance: it is the first burst of her song.

"Praise ye the Lord —."

Then like a true leader of her people, her next thought is faithful to them; while He has her first praise, they next claim her commendation,

"When the people willingly offered themselves."

Kings and princes are called to hear her tell the praises of the Lord, and rehearse his mighty acts. At once she rises into a strain of the boldest poetic thought, as she beholds the Lord marching out of the field of Edom, and the earth, the heavens, the clouds, the mountains, and even "that Sinai," with its flames and thunders are appropriated to heighten the grandeur of the scene. Then again her mind rushes back to her people, and she sees them in their departures from their God, and their low estate, until she "arose a mother in Israel." Here seems a beautiful triumph of woman's nature. With all her rich gifts "to counsel and command," and

the prosperity which she saw attending the exercise of her authority, her honor from men, and her distinguished honor from God, she still gives herself no higher title, no prouder name, than "a mother in Israel." Here are we made to feel the dignity of that office; here among the changing, mingling lights of song and battle, we catch one glimpse of the woman, in her true, earnest and emotional nature, winning us to her love, and her brooding, sheltering tenderness. It is a thrill of exquisite feeling in her own bosom. Her sympathies are active now, and her

"— heart is toward the governors of Israel That offered themselves willingly among the people."

until again her love in its everlasting flow, has borne her back to its fountain in God.

Dwelling again upon the righteous acts of the Lord towards his people, her heart becomes surcharged with the emotions that swell and struggle for utterance, and she breaks out into one of her sudden exultant bursts of rapture,

"Awake, awake, Deborah;  
Awake, awake, utter a song;

Arise, Barak,

And lead thy captivity captive, thou son of Abinoam."

This is that fervid passion, that in its expression becomes the boldest, richest poetry. It is one of those specimens of Hebrew parallelism wherein we scarcely can tell whether that form was taken out of conformity to poetic law, or whether that form was only the spontaneous outgoing of a soul full of one absorbing thought, worthy of continual repetition. We would rather believe the latter, when the theme is like Deborah's. We would believe it was thus with David, when through every Psalm God continually fills his thoughts, and praise is continually upon his lips. If it is in keeping with poetic rule, it is because such inspired and impassioned natures evolved the rule, and could express themselves no other-wise. David was full of God. Therefore he sings,

"I will bless the Lord at all times;  
His praise shall continually be in my mouth."

"O magnify the Lord with me,  
And let us exalt his name together."

We cannot conceive how history could be more graphically and beautifully embalmed in poetry, than it is in the few verses following the last to which we have alluded in the song. With what infinite skill does she give honor to whom honor is due, and relate who came not

"To the help of the Lord against the mighty."

All through the recital we have the most exquisite touches of poetic thought; and as she proceeds, she rises into one of the most adventurous flights, and appropriates to her song all the dread magnificence of heaven.

"They fought from heaven;  
The stars in their course fought against Sisera."

As she comes again to earth, she sweeps down with all the inspiration of those sublime heights, upon which for a moment she poised her wing; and now she hears the dashing of "that ancient river," the breaking of horse's hoofs, "the prancings of their mighty ones."

In no sacred poetry do we find such swift rushings of thought, such unexpected transitions. Here, to complete the wonder of the song, she suddenly drops her narrative, she turns from her curse, and from her own people, to her foes, and introduces a scene with the most admirable dramatic power. She manages it with the greatest possible skill and delicacy. She paints the great Captain as a guest in the tent of Jael, the wife of Heber the Kenite; his strange death which her own prophecy had foretold. Then the curtain is dropped, the scene changes, and we are introduced to a princely dwelling:

"The mother of Sisera looked out at a window,  
And cried through the lattice,  
Why is his chariot so long in coming?  
Why tarry the wheels of his chariots?  
Her wise ladies answered her,  
Yea, she returned answer to herself,"

and the whole answer, and every one of these incidents mentioned, constitutes one of the most complete pictures of dramatic painting we can anywhere find. Her mind with the most ready power, and the quickest perceptions, turns to the last consequences of the tragedy, beyond the death of the actor, and the whole scene is before her. With a few bold strokes and delicate touches, she has brought it out with the skill of an inspired artist.

Her story is told; and her soul returns to stay itself upon God.

"So let all thine earthly enemies perish, O Lord;  
But let them that love him be as the sun when he goeth forth in his might."

It is not the dying-away tone of a spirit exhausted by its unwonted flight, but the strong outburst of a song that was sung while soaring. With one exultant rejoicing, she mounts the loftiest pinnacle of repose, and in the love of Jehovah, her strength is still like the eagle's, mounting on its wings, or like the sun in his ceaseless going forth.

### Adoration of the Virgin Mary.

THE Madonna del Pilar, at Saragossa, in Spain, is a doll representing a little girl about four years old; her face is rosy and blooming, but spoiled by an immense crown placed on her head. This Madonna is worshipped with the deepest sentiment of veneration, not only in Spain, but by almost all Catholic countries; nay, it is this Madonna which forms the sole adoration of the Aragonese, who believe that she is endowed with the power of performing miracles. You could not find there any miserable hovel or cottage that has not its image; the privileges and indulgences granted by the Pope and the Aragonese bishops upon the Virgin's church, are such as to make one perfectly assured of eternal salvation, if he shall recite every day with sincere devotion a *Pater Noster* and an *Ave Maria* at the feet of the said Madonna. She is adapted to any kind of purpose,—diseases, crimes of every variety, misery, hail-storms, dry weather, famine, &c.; she is the sovereign nostrum for all these and similar calamities. In the Virgin's church, masses are every day celebrated from 3 A. M. to 12, before the altar of the Madonna; all around the priest who says the mass, swarm people of both sexes, who address to her the most ardent prayers; one may even see there the most aristocratic ladies, the generals and high officers of Spain, the professors of the universities, all kneeling every Sunday before the image. Is it custom or desire of worship? faith or prudence? I cannot pretend to decide. In Saragossa and Aragon, generally, the name of God or Christ is very seldom pronounced; you hear only that of the most holy Virgin of the Pilar. Does a beggar ask anything from you, then she must inspire your heart with benevolence. For immemorial ages this worship of the Madonna has been brought into the catalogue of the clergy. At any rate, it is one of the principal causes of the ignorance and fanaticism of the country; of the degradation of the Aragonese people, who are otherwise endowed with the noblest qualities, and generally far superior to those of the other provinces of Spain. Yet few among them can read or write, except in the high classes of society; in fact, how could it be otherwise, when not one school exists in the villages? The education of the people is entirely monopolized by the priesthood, who are too ignorant and uneducated themselves to be able to impart any instruction except that of the dogmas and forms of the Catholic Church, and perhaps a very poor notion of Christian morality. But, instead of the education they cannot give, they require for their sayings the most unlimited faith, and, for the Saragossa Madonna, the most ridiculous and abject worship.

### Students of the Bible.

THAT we may see what can be done in becoming acquainted with the Bible, and that we may be awakened to imitate so good examples, let us look at a few facts. Eusebius tells us of one who had his eyes burnt out in the Dioclesian persecution, and who repeated in a public assembly the very words of Scripture, with as much accuracy as if he had been reading them. Jerome says of Nepotian, that by reading and meditation he had made his soul a library of Christ. Theodosius, the younger, was so familiar with the word of God, that he made it a subject of conversation with the old bishops, as if he had been one of them. Augustine says, that after his conversion, he ceased to relish even Cicero, his former favorite author, and that the Scriptures were his pure delight. Tertullian spent a great part of his time in reading the Scriptures, and committed large portions of them to memory. In his youth, Beza learned all Paul's epistles in Greek so thoroughly, that, when he was eighty years old, he could repeat them in that language. Cranmer is said to have been able to repeat the whole of the New Testament from memory. Luther was one of the most indefatigable students of the Bible that the world has ever seen. Ridley said: "The wall and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the epistles; of which study, although in time a greater part was lost, yet, the sweet savor thereof I trust I shall carry with me to heaven." Sir John Hartop, a man of many cares, made the book of God so much his study, that it lay before him night and day. A French nobleman used to read three chapters of the Bible every day, on his bended knees, with his head uncovered. Joshua Barnes is said to have read a small pocket Bible a hundred and twenty times over. Mr. Roger Cotton read the whole Bible through twelve times a year. The Rev. William Romaine studied nothing but the Bible for the last thirty years of his life. John Boyse, one of the translators of our Bible, had read all the Scriptures before he was five years old; his mother read them through twelve times. Some have read the Bible through many times in a year. I have read of more than one, of whom it was said, that if the Bible had been lost, the



whole might have been recovered from their memories. In short, was there ever an eminent Christian who was not remarkable for his study of Scripture, as he had opportunity?



## The Advent Herald.

BOSTON, MARCH 25, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH. CHAPTER XXXVII.

AND it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is no strength to bring forth. It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.—vs. 1-4.

Rending their garments, and wearing sackcloth clothing, were indicative of the grief of the king and of his princes. And like a pious monarch, as he was, he resorted to the temple, to present the case before the Lord; and he sent to Isaiah, the Lord's prophet, an account of the affair, entreating him also to supplicate God for deliverance.

The only figures in these passages are a substitution (in v. 3.) in reference to child-birth, which is put for the crisis at which the city had arrived, and their inability to deliver themselves without Divine help. "Hear," in v. 4, is put by the same figure for a consideration of the words of Rabshakeh, and "reprove," for interposition because of them; and "lift up," in connection with prayer, is a metaphor expressive of its being offered with fervency and nearness of access to God.

The remnant left, for whom Isaiah's prayers were requested, was the unconquered portion of Judah—for Sennacherib before this, (36:1.) had come "up against all the fenced cities of Judah and took them;" so that, (1:8,) "the daughter of Zion" was "left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city."

So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land.—vs. 5-7.

Here was assurance of Divine protection, a statement of the means by which Sennacherib was to be defeated, and a prediction of his death.—"blast" being an elliptical metaphor, expressive of the judgment which God would inflict upon him.

Rabshakeh fulfilled his mission, which was to have a talk with the Jews, and report the result to Sennacherib.

So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.—v. 8.

Libnah was about ten miles west of Lachish, and was one of the cities of refuge. (1 Chron. 6:54, 7.) From Libnah, Sennacherib, according to profane history, appears to have proceeded into Egypt. He overran a portion of that country, and destroyed No Amon—the ancient Thebes—and at length besieged Pelusium.

Sennacherib, in the inscription exhumed at Nineveh, by Layard, states that "The kings of Egypt sent an army, the main part of which is said to have belonged to the king of Milukkhah, (Merue or Ethiopia), to Judea, probably to help their Jewish allies. Sennacherib joined battle with the Egyptians, totally defeated them near the city of Al... Kee, capturing the charioteers of the king Milukkhah, and placing them in confinement." (Nineveh and Babylon, p. 143.) This appears to have prevented his going directly to Jerusalem from Libnah, and to have diverted him from that purpose, till he could chastise the Egyptians. When he had proceeded as far as Pelusium in Egypt, he was in a position to hear the predicted rumor which should hasten his overthrow.

And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee.—v. 9.

This coming of Tirhakah, was by the Divine appointment; and hence the prophecy: (17: 1, 2.) "Ho to the land shadowing with wings, which is beyond the rivers of Ethiopia. . . . Go ye swift messengers, to a nation scattered and peeled," &c.

(See notes on that chap.) Josephus states (*Ant. lib. 10, c. 1.*) that having laid siege to Pelusium, when ready to make an immediate assault, a rumor reached Sennacherib that Tirhakah, king of Ethiopia was coming with great forces to aid the Egyptians, which caused him to abandon Egypt, and return to the siege of Jerusalem."

And when he heard it, he sent messengers to Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?—vs. 9-13.

"Hand," in v. 10, is put by a metonymy for the power of the king; and "lands," in v. 11, for the nations occupying them.

It was not a mere verbal message which Sennacherib sent to Hezekiah. 2 Chron. 32:17—"He wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand."

And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of the Lord, and spread it before the Lord.—v. 14.

He laid it open before the Lord, being moved to that act by the blasphemies it contained against Jehovah. The Assyrians (2 Chron. 32:19, 20.) "spoke against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man. And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven."

And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.—vs. 15-20.

There is a metaphor in the representation of the space between the cherubims over the mercy-seat as where Jehovah "dwelleth,"—illustrative of his there manifesting his presence in the cloud or shekinah, which was there visible. God had said, (Lev. 16:2,) "The mercy-seat . . . is upon the ark. . . I will appear in the cloud upon the mercy-seat." Also in Ex. 25:22—"And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims, which are upon the ark of testimony, of all things which I will give thee in commandment unto the children of Israel." Again in Ex. 29:43—"And there will I meet the children of Israel. . . and I will dwell among the children of Israel, and I will be their God."

In v. 17, inclining the ear is put by substitution for a disposition to hear; and opening the eyes, for a willingness to see. And in v. 20, "hand" is put by a metonymy for power, and kingdoms for the people that constitute them.

Hezekiah in presenting his wants before the Lord, approaches him reverently and trustingly. He acknowledges the truth of what Sennacherib had written of the surrounding nations and their gods; confesses that their inability to save was because they were no gods; and then pleads for God's interposition, as a demonstration of his omnipotence in the presence of the nations.

In the conquest of the several countries, the Assyrians had manifested their contempt for the gods of those conquered, by destroying them; and yet in such gods they themselves trusted: but they considered their own gods as more powerful than those of the conquered nations. The Lord had used them as a rod of his anger by which to chastise those idolatrous nations; but they did not recognize God's sovereignty in their success, and supposed their victories were the result of their own prowess. Isa. 10:8-11—"For he saith, Are not my princes altogether kings? Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" Because of this boasting and self-confidence, the Lord had said, (ib. vs. 12-19,) "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people: and as one gathereth

eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them."

Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whom thou hast prayed to me against Sennacherib king of Assyria: this is the word which the Lord hath spoken concerning him;

The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; The daughter of Jerusalem hath shaken her head at thee, Whom hast thou reproached and blasphemed; And against whom hast thou exalted thy voice, And lifted up thine eyes on high? even against the Holy One of Israel.—vs. 21-23.

There are metaphors in denominating the inhabitants of Jerusalem "the virgin," "the daughter of Zion," and the daughter of Jerusalem." Shaking the head, is put by substitution for their defiance of Sennacherib. There is a metaphor, also, in the use of the word "exalted," expressive of the loud and defiant tones of voice with which the blasphemies of the Assyrians had been uttered; and a substitution, in the upward look of the eye, which is put for their infidel unbelief in the existence of Jehovah, to protect and save Jerusalem.

The manner in which Sennacherib had blasphemed, is next specified:

By thy servants hast thou reproached the Lord, And hast said, By the multitude of my chariots Am I come up to the height of the mountains, to the sides of Lebanon; And I will cut down the tall cedars thereof, and the choice fir-trees thereof; And I will enter into the height of his border, and the forest of his Carmel. I have digged, and drunk water; And with the sole of my feet have I dried up all the rivers of the besieged places.—vs. 24, 25.

The "servants" by whom he had reproached God, were "Tartan, Rabsharis, and Rabshakeh," whom he had sent to Jerusalem.

Judea was a mountainous country, and in invading it with his war-chariots, Sennacherib had performed an exploit on which he greatly prided himself. Chariots were best adapted to a plain country, and it was an unusual thing to overrun the mountains of Judea with them. Lebanon was a mountain on the north of Judea, famous for its stately growth of cedars; and Sennacherib having come up to the sides of it, he fancied that nothing could prevent his cutting down its choice trees, and demolishing the forest of Carmel. Thus it was said, (Isa. 33:9,) "Lebanon is ashamed and hewn down; Sharon is like a wilderness; and Bashan and Carmel shake off their fruits."

From late discoveries of ancient records, Layard says:

"In the third year of his reign Sennacherib appears to have overran with his armies the whole of Syria. He probably crossed the Euphrates above Carchemish, at or near the ford of Thapsacus, and marched to the sea-coast, over the northern spur of Mount Lebanon. The Syrians are called by their familiar biblical name of Hittites, the Khatti, or Khetta, by which they were also known to the Egyptians."—*Nineveh and Babylon*, p. 142.

His having "digged, and drunk water," was a declaration that he had thus supplied himself with that necessary element, when those besieged had thought to deprive him of it. (See note on chap. 7:3, 4.) And his drying up "the rivers of besieged places," was his having cut off their supplies of water,—"dried up," being a metaphor expressive of a diversion of their waters; his having done it with the "sole of his foot," is a substitution for the means by which he effected it, illustrating the ease with which he accomplished it.

### "NO MORE SEA."

A WRITER in the *Advent Herald* is perplexed about the meaning of the expression, (Rev. 21:1,) "and there was no more sea," for if there was no more sea, how could the sea be said to give up its dead? The editor might have told him that it was in the new creation—the new heavens and new earth that the apostle saw in vision "no more sea." But if there should be a "sea," in the new creation there will be in it no dead to give up, for in the new heavens and new earth there will be "no more death." The editor, however, is of opinion that there will be a "sea" in the "new earth," but not so large or extensive as the oceans of our day.

He says, "Instead of covering four-fifths of the earth's surface as now, we suppose its dimensions will be vastly curtailed, so as to occupy but a comparatively small space—as it doubtless did till the overflowing of the earth by the waters of the flood." Where did the editor of the *Herald* learn that the sea occupied a "small space," before the deluge? Does he reject the teachings of geology?

True, there are some things, many things, perhaps, in geology that are mere speculations, but that the sea, or the ocean, once covered a "large space," which is now dry land, and has been so for many centuries, appears evident enough from the marine fossils found on hill and dale. We are inclined to the opinion that the "sea" occupied as much space before the deluge as it has done since; but by the convulsions of that awful catastrophe the position of the waters has been changed. This change could have been easily effected by a slight variation in the position of the earth, or by the bursting away of the ancient barriers. In this way probably the "fountains of the great deep were broken up," for there was a "great deep" before the flood as well as after it.

That there will be a "sea," in the new creation, or in the kingdom of God, appears from Psalm 72:8, where we are told the dominion of Christ shall extend "from sea to sea." And in the day when the Lord shall be king over all the earth are assured (Zech. 14:8) that "living waters shall go out from Jerusalem; half of them toward the former sea (the Dead Sea), and half of them toward the hinder sea (the Mediterranean,) in summer and winter shall it be."

It may be said this is figurative language. Well, may not the expression "no more sea" be figurative too, meaning that in the new creation there shall be no more tumult and commotion among the nations, but peace and quietness shall prevail over all the earth? If, by the language "no more sea," we are to understand that the sea will be "vastly curtailed, so as to occupy but a comparatively small space," then may not the expressions, "no more death," and "no more curse," mean that in the new heavens and new earth there will still be "death," and the "curse," only not as much as we have now!

The term "sea" may be used figuratively, but it will not suit the nature of the kingdom as the *Herald* understands it, to use "death" and "curse" in the same way.

We copy the foregoing from the *Due West Telescope*, published at Due West, S. C. Our remarks on the subject referred to, were the following:

The original of that passage as much declares that there will be no more heaven and earth, as it does that there will be no more sea. It simply affirms that the first heaven and earth had passed away and the sea also: but makes no revelation respecting the presence or absence of a sea in the new creation. That there will be a sea there, we believe; for the collected waters were called "sea" before the fall: why not then in the restitution? Instead, however, of covering four-fifths of the earth's surface as now, we suppose its dimensions will be vastly curtailed, so as to occupy but a comparatively small space,—as it doubtless did till the overflowing of the earth by the waters of the flood.

It will be seen that our supposition of a diminished surface of water in the new earth, compared with that of the present, did not rest at all on the expression, "there was no more sea," therefore the reference in the *Telescope* to "death" and the "curse," is not relevant, in the connection to our exegesis of this passage. The phrase "and there was no more sea," teaches not a restriction, but its entire departure.

It is true that we "might have told" our correspondent "that it was in the new creation that the apostle saw 'no more sea.'" But had we done so, we should have told him what we do not believe. When John says, "I saw a new heaven and a new earth," we understand that he does refer to the new creation, and to that only; but when he affirms that "the first heaven and the first earth were passed away, and the sea was no more," which is the sense of the original, we understand him to be speaking solely of the old creation, without giving any intimation whether there will or will not be a sea in the new creation.

That there will be a sea there, we believe from the scriptures referred to, and from other considerations—one of the principal of which is, that there were "seas" in the original creation—see Gen. 1:9, 10, 22—and we see no reason why that feature should be wanting in the "restitution."

Our view of the curtailment of the sea in the new creation, is not sustained, disproved, nor affected in any way by the phrase referred to in Rev. 21:1; but is based on these considerations:—1st. In a globe designed solely for the abode of the redeemed and glorified saints, a restriction of the seas to much narrower limits, would afford a much larger surface for the abode of the saved. There is no reason why the water might not be restricted to one-fifth of the earth's surface, instead of covering four-fifths, unless God purposes differently. 2d. We believe that in the original creation the proportion of land preponderated over that of the water, so that the latter occupied comparatively a small space—perhaps not more than the present surface of land. This, however, is a mere opinion, and not a matter of knowledge. It is not what we have learned, but what we have inferred.

We are asked, if we "reject the teachings of Geology?" We do not. We accept its teachings, but reject all inferences from geological facts that contradict the teachings of Scripture. The greater portion of the surface of the present earth bears evident marks of having been at a former time the bed of the ocean. A depression of the American con-



continent of 500 feet, would deluge the vast plains of South America, the valley of the Mississippi, and leave on its surface only the higher hills and mountains as islands in the sea. We think there is evidence that they were once thus depressed. We think there is also evidence that the surface of the present continents while the bed of the ocean, received the deposit of a vast amount of matter, washed into it by the rivers that drained vast continents. And hence we suppose that the soil and vegetables that were washed away from the antediluvian continents, was preparing, during a period of 1656 years from creation, the bed of the then ocean, at the expense of the then continents, for the sustenance of the nations that have lived since the flood—believing that the greater portion of the old continents were then submerged, and the greater portion of the present land elevated above their depression, on the subsidence of the deluge,—the position of the land and water being changed. In the new creation we suppose—our opinion merely—that our worn out continents, may perhaps be restored to their former position, and that the beds of the present oceans, fertilized by the rivers for more than four centuries, may again emerge to gladden the hearts of the resurrected saints.

#### THE "BLACK WARRIOR" AFFAIR.

On the 27th of Feb., the steamer *Black Warrior*, on its way from Mobile to New York city, put in as usual to the port of Havana, in Cuba, with a cargo of cotton. As her cargo was not to be landed at Havana, to expedite her clearance the agents of the owners, who had expected her there on the 26th, entered and cleared her on the 25th, as *in ballast*, when in reality she had a cargo of cotton *in transit*. This was a violation of the letter of the law, which declares all goods brought into port, and not specified in the captain's manifest, to be confiscated. It had however been the custom for American ships thus to report themselves in ballast when in transit, and the *Black Warrior* had done so, twice a month, for the last nineteen months previous; and it is claimed that the authorities were cognizant of it, which the authorities deny. However this may be, on the present occasion, they seized the cargo, as confiscated. The law which declares it confiscated, also allows twelve hours from the time of entry for the captain to correct his manifest, which he offered to do within that length of time after arriving in port; but as the ship was entered and cleared two days before his arrival, the authorities decided that he could not avail himself of that right, and ordered him to discharge his cargo. This he declined to do, or to order; and the authorities then proceeded to discharge it against the captain's protest. The moment they began, the captain, considering himself no longer in command of the ship, abandoned it with his crew, and retired with his colors to a United States steamer in the harbor.

It is evident that the Cuban authorities have the letter of the law on their side; but they have acted throughout, with a great want of shrewdness and courtesy, and have stirred up much bad feeling in this country. It has formed the subject of a special message of the President of the United States to Congress, and of a diplomatic message to Spain. On the question of law, by straining it to the letter, Spain is in the right; but on the question of usage, courtesy and national intercourse, our country is in the right. What the upshot will be, time will determine; but there is no doubt that a large party would gladly make it a pretext for the seizure of Cuba, and its annexation to this country. In the present distracted condition of Spain itself, and the attention of France and England being directed to another quarter, it is not certain that the opportunity will be suffered to pass unnoticed—however unjust it might be!

#### THE NEBRASKA BILL.

Our readers are aware that the Nebraska Bill, so called, establishing the territories of Nebraska and Kansas, has passed the Senate by a large majority. Its fate in the House is yet undecided; but it is not impossible that it may be there defeated.

Probably no act of Congress for many years has created such excitement as has this bill. This indignation has been called forth by the following considerations:

Previous to the purchase of Louisiana by the United States, under the administration of Mr. Jefferson, this country was limited on its western boundary by the Mississippi River. The territory of Louisiana, comprising the territory between that river and the Rocky Mountains, under the laws of France was open to the introduction of slavery;—which laws continued in force till superseded by special laws enacted by the United States.

In 1820, a portion of that territory, comprised within the present state of Missouri, applied for admission into this Union as a state. During the action of Congress on the question, an effort was made to exclude slavery from it, and much excitement followed. This was allayed by the famous "Missouri Compromise," which permitted the admission of Missouri as a slave state, but provided for the exclusion of slavery from the remaining portion of the territory in all parts north of lat. 36 30—the line of the southern boundary of Missouri. This act, of course, only affected the territory then in possession of the United States.

About that time Oregon was discovered, but having been subject to the previous laws of no government, there was no recognition of slavery within its limits. Texas was subsequently annexed to the United States; and still subsequently, the Mexican states of Upper California and New Mexico. The former of these was a slave state; but slavery was not recognized in the latter. In 1850, in settling the basis of government for them, a portion of California was made a state, under a constitution prohibiting slavery; and its remaining portion, called Utah, and New Mexico, were organized as territories,—leaving it to their future state organizations to tolerate, or to exclude slavery.

These territories laying on both sides of lat. 36 30, this compromise of 1850, it will be seen, was made on a different basis than that of 1820; and that it affected only the new territories, while that of the former date had reference only to the Louisiana purchase. No one supposed that the compromise of 1850 affected that of 1820, which was a solemn agreement on the part of Congress, to reconcile opposing sections of the country.

At this crisis Mr. Douglas of Illinois, has presented the bill organizing the Louisiana territory, north of the line of slavery prohibition, into the territories of Nebraska and Kansas; but declaring in the bill that the act of 1820 respecting slavery, was made inoperative by that of 1850—a gross and palpable falsehood! As the passage of this bill annuls the acts which set aside the French law permitting slavery, it would restore that law, and make it legal for slaveholders to settle there with their slaves, and thus establish slavery in those territories. No wonder then, that the North has uttered such an expression of indignation at the proposal to perpetrate such an enormous fraud! or that 3000 of the clergy of New England should unite in a protest against it. Its fate in the House will be looked for with intense interest.

#### PHILADELPHIA CORRESPONDENCE.

*Municipal consolidation of the city and county of Philadelphia.—Maine liquor law in Pennsylvania.—The Nebraska question.—Public sentiment.—Great meeting.—Astrological prediction, &c.*

MR. EDITOR.—It is probably known to you and to many of your readers that one great cause of the rowdiness and disorder for which Philadelphia has been for some years notorious, has been the fact of its division into a number of distinct corporations or city governments. For instance, we have the original city extending about a mile north and south, and about two miles east and west, from the Delaware to the Schuylkill rivers. This has constituted the city proper of Philadelphia; then south of this we have an incorporated district or city government called Southwark, on the river Delaware; west of this, and south of the city, Moyamensing, with its city government. On the north of the city, Spring Garden, Northern Liberties, Kensington, and Penn District, each with its own city government; and the whole compact. A rogue had only to commit a crime or depredation in the city, and if pursued by the police, run across the street into another city, and as sometimes was the case, turn around and bid defiance to the officers of the law to touch him. With such a system, how can it be wondered at that Philadelphia has become so famed for its disorders. But things have changed. Our Legislature the present winter, have consolidated all into one city, and extended the city limits not only over the incorporated districts, but over the entire county of Philadelphia, embracing an area of twenty-one miles long and seven wide, with over 500,000, or half a million of inhabitants; making probably the largest city territory in the new world, if not on the globe, at the present time. Last Friday and Saturday being the anniversary of the original charter of the city, the act of consolidation was celebrated, by grand processions, illuminations, fireworks, balls and festivals. But with many citizens there was one great drawback to the joy. We had expected ere this to have had from the hands of the same Legislature a Maine liquor law for this Commonwealth. But hitherto we have hoped only to be disappointed. But the excitement on the subject is intense. On Monday evening a mass meeting was held in the

saloon of the Chinese Museum, and such a crowd as thronged its walls I have not witnessed there since Father Miller drew it there in 1843. Judges, doctors, lawyers, and clergymen, with a general uprising of the people, demanding with united and hearty voice, the passage of such a law.

On the evening of the 14th it was again thronged by a dense and strongly excited mass of men, to speak out against the Nebraska bill. The spirit of determined hostility to the measure is beyond anything which has excited the public mind for years. What, we are led to ask, will be the end of this movement? By the way, I perceive by the papers that the clerical remonstrance from New England has been rather unceremoniously turned out of doors by Congress. Wonder if they think to stop the mouths of that body of public sentiment manufacturers by such proceedings! Is God giving the nation up to destruction, and first making them mad?

Have you, Mr. Editor, met with Zadkill, the English Astrologer's Astrological Almanac for 1854, published last October? How true a prophet he is, remains (in part) to be seen; but certainly the present state of things looks much like a fulfilment. For the information of those who have not seen the prediction I will transcribe it for your columns.

"*Annular Eclipse of the sun at Washington, U. S. A. 3 h. 39 m. 6 s. p. m. 26th of May, 1854, mean time in that city.* This great defect of the greater light of heaven will be of a most remarkable character, for the very moment of the eclipse is that of the solar conjunction with the evil planet Saturn. The Sun, Moon and Saturn will all three be found in the 13th minute of the 6th degree of the sign Gemini, which rules America. Such a phenomenon does not occur in many centuries, perhaps has never before taken place. At the time, we find Mercury, ruler of the eclipse, in the 3d degree of the same sign, and Mars casting a baleful square thereto from the 9th degree of Virgo. At the very moment of the celestial conjunction, Jupiter falls on the lower meridian exactly, and Venus is found ascending below the Western horizon, forming a baleful square to the greater fortune.

It is no idle task to read the great and momentous indications of these heavenly indices of the sovereign will of their great Creator. Alas! for the men of the United States! They are about to be visited by the avenger. The cup of their national iniquity is full. The cry of the toilworn, miserable slave has reached the ear of his Maker! The hell-born system shall cease; but not without a fearful struggle, which, like the rush of the mighty waters of Niagara, shall shake to pieces the social system founded by Washington, who left the fatal taint of slavery among his country's institutions—the only failing in that immortal hero's noble character.

"Yes, before this eclipse shall end its rule, nay before Saturn leaves the sign, (of Gemini) American blood shall flow like water, the federal system shall be rent asunder—the pride of the American people shall be humbled and their cruelty punished. They, too, shall feel the iron heel of the oppressor—their vaunted liberties shall be curtailed—civil war will rage, and martial law silence the bravest defenders of the Union. The whole world's attention will be drawn to the destruction of the power of the American Eagle, but from its ashes a Phoenix will arise, freed from the stain of that foulest of all crimes—Domestic Slavery. The 25th of June, and especially the first of September, will be periods when the eclipse will begin to work; but its effects will be felt in the spring, when, about February, great and sad will be the scenes of bloodshed in the United States, no longer meriting that title. Not till two years have passed away will the American people know peace, or cease to feel the sting of this great celestial phenomenon."

Whatever may be the truth or falsity of Astrology, this passage was written and published months before the Nebraska question was broached. And it must be confessed, that a broad foundation is laid by the American Congress, for a realization of all that is here predicted by the Astrologer.

Philadelphia, March 15th, 1854. OBSERVER.

#### TO CORRESPONDENTS.

BRO. HIMES:—I wish you to inform me, through the columns of the *Herald*, whether you understand that faith is knowledge? or in other words, whether we can know anything by faith?

Some in this place contend that we may know by faith, and others think that faith is a matter of belief—the substance of things hoped for, the evidence of things not seen. We appeal to you for a decision. Yours, in search of truth,

WILLIAM R. WHITAKER.

Newfane, March 12th, 1854.

Faith has implicit confidence in the word of another. While we know only as we believe, yet we no more question God's Word than if it was a

subject of knowledge. "I know that my Redeemer liveth." "We know that we have passed from death to life," &c.

We do not see that we need make any distinction between faith and knowledge, on any point distinctly stated in God's Word. On the other hand, however, we must ever clearly distinguish between matters of faith, and matters of opinion. The former are infallible, the latter fallible; the former are sustained by God's Word, the latter are based on human deductions. When we place the latter on a level with the former, we dishonor God, and degrade his Word to the level of our own imperfect vision.

J. B.—Its not being said that the kingdom of heaven is likened to tares, or to the bad fish in the net, &c., as it is to the leaven, the latter is not illustrated by the former. In those instances it is to the husbandman sowing seed, and to the net, that the kingdom is likened.

BRO. HIMES:—I read in the 10th chap. of Revelation, after the angel had sworn that time should be no longer, and they had eaten up the little book, that they should prophecy again before many people, and nations, and tongues, and kings. The question arises in my mind, Is not this new message the "cry!" When do you say this is to be made!

We refer "A." to an article on another page, headed, "Exposition of Rev. chap. 10th."

"A THANKSGIVING SERMON, preached in the First Congregational Church of Mansfield, O., Nov. 24, 1853, by Rev. J. B. Walker."

We have received a copy of the above, which has for its motto, "The Battle of Armageddon—Christ, the People and the Truth, against the Pope, the Despots and the Devil." It contains many truths, worth pondering, respecting the power of the Papacy and Slavery at the present time. But it assumes, without attempting to prove it, that the approaching contest is a moral and spiritual one—and thus fails to give any light respecting its results. There is a lamentable want of acquaintance, at the present time, respecting the nature and use of tropes and symbols, which incapacitates most persons from perceiving the purport of many of the words of prophecy.

"THE BIBLE UNION REPORTER, published by the American Bible Union." New York: American Bible Union Rooms, No. 350 Broome-street.

We have received the October and June numbers—Nos. 1 and 2 of vol. 4—of this journal, which is devoted to an elucidation of the principles on which the Bible Union proceeds in its revision of the Scriptures. It appears to be issued quarterly, at 50 cents per annum.

While we expect ever to regard King James' version of the Scriptures as the common standard, and to prize it, on many accounts, above all other versions, yet we wish success to all efforts which shall more clearly present the meaning of any doubtfully translated passage.

"CITY REGISTRAR."—At a meeting of the Common Council of Boston, on the evening of the 16th inst., N. A. Apollonio, Esq., having been previously chosen by the Mayor and Aldermen, was elected to the office of City Registrar, which was made vacant by the resignation of Mr. Artemas Simonds.

MR. APOLLONIO has had the charge of the printing department of the *Advent Herald* since the year 1845; and the *Youth's Guide* has been under his editorial supervision. Our relations with him have ever been pleasant, and we shall much regret the loss of his services; yet we rejoice in his prosperity, and congratulate him on his appointment to an important and responsible office; which, we doubt not, he will fill with ability and honor.

GENERAL CONFERENCE OF ADVENTISTS.—The Fifteenth General Conference of Adventists will be held in Providence, R. I., commencing Tuesday evening, May 16th, and continue over the 19th. This will no doubt be one of the largest meetings the Adventists have held for many years. Let prayer go up to the great Head of the church that it may also be the best. An address on the subject from the committee may be expected soon.

H. PLUMMER.  
J. PEARSON, JR.  
A. SHERWIN.  
L. OSLER.  
J. V. HIMES.

MINISTERIAL CONFERENCE.—The next conference of Advent ministers will be held at Lowell, (in Masonic Hall, Merrimac-st.,) commencing March 28th, at 10 o'clock A. M., and continue several days. Preaching each evening as brother Sherwin shall appoint. It is hoped that all the members of the conference will be in attendance. Brethren will call at J. Low's, No. 7 Marion-street.

J. PEARSON, JR.  
L. OSLER.  
J. V. HIMES.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## THE 11TH OF DANIEL.

THE true interpretation of the latter part of this chapter, is a matter of present and great importance.

The theory of Bishop Newton, published in the *Herald* of the 4th inst., though in most respects very plausible, cannot, I think, be true; from the fact that the *pushing* of the Saracens from the South, and the coming of the Turks from the North,—so many hundred years ago,—cannot be said to be “at the time of the end.” To make this phrase apply to “the latter days of the Roman Empire,” is contrary to the plain use of it in other parts of this prophecy. And furthermore, it is not true that the Roman Empire (in the Eastern division, which was the principal theatre of the conquest of the Saracens and Turks,) was near its end at the time the Mohammedans began to push at it. The Eastern Empire lasted till A. D. 1453, and the Saracens took Jerusalem and were *pushing* terribly as early as 636, and in fact besieged Constantinople, the capital of the Eastern Empire, in A. D. 672.

With regard to the explanation making “the king of the North”—Bonaparte, I remark:

1. There was no pushing at any “king of the South,” previous to Bonaparte’s operations from the North. The Egyptians were at peace with France, and were most unprovokedly attacked. In other words, Bonaparte,—the supposed king of the North—pushed *first*, which is in direct contradiction with the text. But according to the evident grammatical construction of the place in question, the king of the South must *push* at the previously described *wilful* king with a strange god—before the king of the North comes. Now this wilful king, according to this theory, was the Roman Antichrist. But no king of the South, (as far as I have yet learned,) pushed at Rome in Bonaparte’s time, or any time since the days of the Saracens.

2. Bonaparte must be called the king of the West, and not the king of the North; if we mean north of Palestine, as all the other kings of the North in this chapter were.

3. Bonaparte did not, according to the tenor of the prophecy, first enter into “the glorious land,” and then proceed to Egypt; but he did the reverse.

4. Bonaparte did not “plant the tabernacle of his camp between the seas in the glorious holy mountain.” Especially did he not do it, as the connection indicates, subsequently to the “tidings out of the East, and out of the North.” For when he received the tidings spoken of by the advocates of this theory, he went to France and never returned to Egypt or the Holy Land.

“Between the seas, in the glorious holy mountain,” must, I think, be in the holy land, and at Jerusalem. The word “glorious,” in this place, and in verses 41 and 46, is identical in the original with the word “pleasant” in chapter 8:9, which, as no one doubts, refers to Palestine. And probably all admit that in the 16th and 41st verses of this chapter, “the glorious land” means the same. Why not then “the glorious holy mountain”—a particular locality in the same land? And can it be any other place than Jerusalem—between the seas? Joel 3:17—“I am the Lord your God dwelling in Zion, my holy mountain.” Zech. 8:3—“Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, The holy mountain.”

5. At the time of the destruction of the king of the North—“at that time,” not afterwards, Michael is to stand up, and the great time of trouble be. This was not the case at the time Bonaparte came to his end.

For all these reasons, I think, we must seek to find some other application of this scripture.

And, to begin, (where every intelligent exposition must begin,) with the wilful king of verses 36 to 39; how is it that we have been so slow to perceive that here is described that great anti-Christian power that came directly upon the territory and track of this prophecy more than 1200 years ago, and has remained there till this day?

I refer to the Mohammedan power, to which I think the words of the text apply.

It has been generally supposed that the Pope, as the head of the Romish Hierarchy, is meant here; but,

1. No “king of the South”—“at the time of the end”—has “pushed at him,” (the Pope.) The pronoun “him,” at the commencement of verse 40, here must mean the king just spoken of, or there is an end to all grammar, and I may say to all language too.

2. No king of the North, that answers to the description and course of this king of the North, (and we have seen that Bonaparte does not,)—has “come against him,” (the Pope.) And it is also worthy of notice here that the king of the North is to come against the wilful king “with many ships;” which is another mark that does not apply to Bonaparte’s operations against the Pope.

3. This wilful king cannot be the Pope, and the fulfilment of the other parts of the prophecy upon him yet in the future; because the Scripture of truth declares that he is to be destroyed by the *ten kings* (Rev. 17:16), and by the coming of the King of kings. (2 Thess. 2:8.) And, moreover, if we are living near the end, and when the Lord is to come “quickly,” it will be hard to fix our eyes upon any king of the South that will push at the Pope, or any king of the North that will come against him, and do the other things specified,—in this brief time of the end.

If then, this king with a strange god cannot be the Pope, how then is it that the prophecy should apply to him in so many particulars? I answer, that all anti-Christians of great success and power, must be alike in many respects, and it is no wonder that a likeness of the Eastern Antichrist should be by many mistaken for the Western. But I have been pleased to find that Mr. Campbell, in his book, “*Illustrations of Prophecy*,” takes the view of this wilful king which is here advocated, viz., that he represents the Mohammedan power. “In viewing all these verses applied to the Mohammedan [power],” he says, “We meet but one difficulty, viz., ‘he shall not regard the desire of women.’ This is supposed to apply better to the little horn of Romanism. But we shall not leave a straight and hitherto clear path for one difficulty.” I will, however, if it is an insurmountable one. But I think it is not. The Mohammedans do not regard the desire of woman, to have a husband whose affections are to be given to her only. But they allow polygamy. Says the *Alkoran*, “Take in marriage of such women as please you, two, or three, or four, but no more.” But the present Sultan is said, by Bayard Taylor, to have five hundred, and Gibbon declares that “the seraglio of Abdalrahman, his wives, concubines, and black eunuchs, amounted to six thousand three hundred persons.”

In this connection it is well to notice another objection that may arise. The Mohammedan mosques are *plain*, and how can it be said that “a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things?” I reply by giving the following extract from a description of a religious festival at Constantinople in 1852, by Bayard Taylor, an eye-witness.

“The groups of Pashas and other officers of high rank, with their attendants, gave the scene a brilliant character of festivity. The costumes, except those of the secretaries and servants, were after the European model, but covered with a lavish profusion of gold lace. The horses were all of the choicest Eastern breed, and the broad housings of their saddles, of blue, green, purple and crimson cloth, were enriched with gold lace, rubies, emeralds and turquoises.”

Speaking of the Sultan’s horses—three in number—he says:

“Diamonds studded their head-stalls, and the wealth of emeralds, rubies, and sapphires, that gleamed on their trappings would have bought the possessions of a German prince.”

Sultan Abdul-Medjid “was dressed in a style of the utmost richness and elegance. He wore a red Turkish fez, with an immense rosette of brilliants, and a long floating plume of Bird-of-paradise feathers. The diamond in the centre of the rosette was of unusual size, and the breast and collar of his coat were one mass of diamonds, and sparkled in the sun with a thousand rainbow gleams.”

And the magnificence of former days was much greater than this, as any one can see by reading in the 52d chapter of *Gibbon*, on the luxury of the Caliphs: where among other amazing things of the kind, he says, “Almamoon, a grandson of a Caliph, gave away a sum of two millions four hundred thousand gold dinars, before he drew his foot from the stirrup; and at his nuptials a thousand pearls of the largest size were showered on the head of the bride.”

And in the Ottoman Empire the personal descendants of Mohammed “receive a stipend from the Treasury;” i. e., “gold and silver,” in honor of the

strange god, Mohammed. (*Gibbon*, chap. 50.) So much for the objection against our interpretation.

It will not be necessary to show at length, to any one conversant with history, how the Mohammedans have not regarded any idol-god; but while professing faith in One God have virtually “magnified” themselves above him by rejecting his law, and persecuting his people; and in his stead have honored “the God of forces,”—propagating their religion by the sword; have possessed “the most strong holds”—Alexandria, Jerusalem, Antioch, Constantinople, and many others; “with a strange god,”—even Mohammed; and the Sultan, as is well known, “divides” the broad and once fertile and populous “land” among his Pashas “for gain;” getting from them a certain “price,” (as the margin has it), and suffering them as under-rulers to get as much as they please from the people.

If our exposition thus far be correct, then verse 40 introduces us now to the king of Egypt; who in “the time of the end,” and only a few years ago, so greatly pushed at the great Caliph of the Mohammedans—the Sultan at Constantinople. But the event is so fresh in the memory of all adult readers, that I need not dwell on it. How consistent with the whole tenor of this 11th chapter of Daniel, to have “the king of the South,”—Egypt! And who is “the king of the North” that is to “come against the wilful king like a whirlwind, with chariots, and with horsemen, and with many ships; and enter into the countries, and overflow and pass over?” *Russia*, says an esteemed friend of mine—a writer on the prophecies, and a believer in the pre-millennial advent, though not of our connection; *Russia*, says Mr. Campbell, and also several of those Advent students and teachers of prophecy who, for many years now, have been deeply interested in the study of these things.

And if Russia should, as it is probably now making extensive preparations to do, overflow and take the countries designated in this prophecy and now possessed by the Turks, it will cease to be a wonder why so much of the description of the king of the North answers to Turkey; for the Turks must first go over the same ground that Russia, if she conquers Turkey, would finally possess.

It ought not to be overlooked in this exposition, that the description of the king of the North here, and that of the power described in the 38th of Ezekiel, are alike in several important particulars.

1. In the king’s coming from the North.
2. In beginning his career “in the latter years”—“at the time of the end.”
3. In coming “like a storm”—“like a whirlwind.”
4. In coming into the Holy Land.
5. In ending his career there.
6. In being destroyed at the time of the coming of the Lord, as is seen by a comparison of Ezek. 38:20–22, with Dan. 12:1.

Now that the king of the North, in Ezek. 38, is the autocrat of all the Russias, I argue from the following considerations:

1. In the geography and history of these “latter days,” there is no other king of the North at all answering to this prophecy.
2. He is the ruler of “the land of Magog.” Magog was the second son of Japheth, and gave name to his seed. His posterity seem to have peopled Tartary, a large country on the north of Asia and part of Europe, reaching in length from west to east about five thousand miles; and in breadth from north to south about two thousand seven hundred, most of which at present belongs to the Russian Empire.—*Brown’s Dict. of the Bible*.

3. The Czar is “the prince of Rosh, Meshech, and Tubal.” That the word *Rosh* is in the original here, and ought to have been transferred and not translated, is maintained by the Seventy Jews; by Symmachus, and Theodotion quoted by Jerome; by Theodoret, Rosemuller, and De Wette; and by the Rabbi Carillon and others of the present day.

“We know,” says Rabbi Carillon, “that the first Czar of great Muscovy was called *Rush*, and that from him the Empire takes its present name.” Rosemuller quotes *Michelis* as saying that according to the Byzantine writers *Peris* (the Greek word in the Septuagint for *Rosh*) occurs as the name of a Scythian nation near Taurus. *Scythia* was a large country situate on the most northern parts

“The Arabians call the descendants of Gog and Magog, *lagionge* and *Magionge*; and believe that they inhabit the northern parts of Asia, beyond the Tartars and Slavonians. [Now Siberia in Russia.]

“The *Koran*, and a Christian poet of Syria before the *Koran*, both allude to a fable of Alexander’s shutting up the barbarous and troublesome nations Gog and Magog near the North pole, by an iron and brazen wall, which the *Koran* says they will break through, shortly before the last judgment; but that Jesus, on the lightning-horse Alborae, shall prostrate them.”—*Calmet*.

of Europe and Asia, coming far enough south however to embrace Poland, Muscovy, the Crimea, and part of Hungary. (See *Lempriere’s Classical Dict.*) *Taurus* was a vast chain of mountains, including, according to Pliny, what is now Caucasus, in the Russian Empire, between the Black and Caspian Seas. Thus much on the word *Rosh*.

*Meshech*. The sixth son of Japheth. (Gen. 10:2.) Calmet, the well known and learned author of a Bible Dictionary, who died A. D. 1757, says, “The opinion seems to us likely that the Muscovites are descended from Meshech.” *Tubal*. The fifth son of Japheth. “Bochart,” says Calmet, “is very copious to prove that by Meshech and Tubal are intended the Muscovites and the Tiberians.” The latter (says *Brown’s Dict.*) were “on the north of Armenia the less,” i. e., in the bounds of the present Russian Empire.

“We know,” says Rabbi Carillon, “that in the early times, Russia was divided into three independent states: Russia proper; or, according to some authors—European Muscovy; Muscovy proper, or Eastern and Southern Russia; and Tobolsk, or Northern Russia. These three states were finally re-united under the general name of Russia, and they enslaved many of the Tartar and Slavonic tribes. . . . Now the emperor of these three states, united, *Rushy*, *Moschovy*, and *Tobolsky*, (for that is the true pronunciation,) is called *Gog*; and his empire, *Magog*. . . . The population is chiefly descended from *Magog*; and *Gog* seems to be an abbreviation of *Magog*, applied to the chiefs of that empire.” (See article *Gog and Magog*, in *Chris. Ad. and Wit.*, published in *Ad. Her.* Dec. 29, 1849.)

If then “the prince” in Ezek. 38, is the autocrat of all the Russias, the argument that “the king of the North,” in Dan. 11:40–45, is Russia also, is thereby strengthened. For we have before seen that the prophetic descriptions of each are identical in many important points; and, I may add, are conflicting in none.

Before we dismiss the subject, it will be interesting to notice a very ancient prophecy in point, recorded by Gibbon. “By the vulgar of every rank, it was asserted and believed that an equestrian statue in the square of Taurus, [at Constantinople,] was secretly inscribed with a prophecy, how the Russians in the last days should become masters of Constantinople. . . . Perhaps the present generation,” continues the historian, “may yet behold the accomplishment of the prediction, of a rare prediction, of which the style is unambiguous and the date unquestionable”—A. D. 941. (*Ist.* ch. 55.) This, together with “the current tradition among the common people in Turkey that their empire shall one time or other be destroyed by the Russians;” and the fact that “the Greeks have an esteem and affection for the Muscovites, as for those whom ancient prophecies mention to be designed by God, for their avengers and deliverers;” both of which circumstances are mentioned by Bishop Newton, lead us to inquire how far the popular prophecies and traditions can be traced to the Scripture of truth, and how that Scripture was interpreted in ancient days, when those human prophecies and traditions commenced. It is very easy, for instance, to trace the prophecy that the Turks should reign four hundred years in Constantinople, to the measure of “an hour, a day, a month, and a year”—391 years and 15 days in the 9th of Revelation.

May God hasten the day when the Wilful king, the king of the South, and the king of the North, and all other earthly kings shall give place to the King of kings and the kingdom of heaven!

“The cry is up, the strife begun,  
The struggle of the mighty ones;  
And Armageddon’s day comes on,  
The carnival of Slaughter’s sons;  
War lifts his helmet to his brow:  
O God! protect thy people now!  
Down, Babylon! down, Mahomet!  
Impostor and apostate down!  
Your day is past, your sun is set;  
Now reap the whirlwind ye have sown.”

The flames, the flames, great AUTOCRAT,  
Spread o’er thee in Jehoshaphat.  
ADDISON MERRILL.  
Montgomery Centre (Vt.), March, 1854.

## LETTER FROM ENGLAND.

You will perceive that the interest in the cause has greatly declined in this country; they have, doubtless, “gone from us, because they were not of us,” nor is this a matter of surprise, seeing the deplorable “gross darkness” that covers the multitude of professing Christians in regard to any knowledge whatever of the glorious gospel, i. e., good news, of the long promised kingdom of God on earth renewed. They listen with “itching ears,” to the dogmas of their sectarian leaders who cause them to err, and in addition to whom, you will find, by a recent advertisement in the *British Banner*,



that a new army of zealous venders of false doctrine, "blind leaders of the blind," has risen up, determined to carry out, by "prayer and fasting," the entire destiny of mankind. All political measures or means, say they, are merely old wives' fables; "prayer and fasting" is the giant lever ordained to accomplish more than all other powers combined; its mighty influence will, ere long, crush tyranny in the cruel despot, abolish avarice in the sordid slaveholder, and root out infidelity in the daring operative; it will, moreover, stay at once and for ever the dire effusion of human blood, whilst the glad tidings of the gospel (mark—*glad tidings of the gospel!*) disseminated by missionary enterprise, will evangelize heathen lands, and finally bring in an universal extension of Messiah's spiritual reign of peace, joy, knowledge, and truth.

You have thus a brief outline of their utopian principles, nor do professing Christians, generally, care to inquire how far the dogmas of "the glad tidings of the gospel," (by which, doubtless, they mean the diffusion of the Scriptures,) and a "spiritual reign of peace," &c., accords with "the blessed hope" and precious doctrine of Christ and his apostles, but choose rather to listen to "the vain opinions and traditions of men." It sufficeth them that "peace and safety" is the popular theme; regardless of the Almighty's warning voice that so obviously reveals their danger under such an ominous cloud of error (1 Thess. 5:3.) Notwithstanding all of which, there are a few in this modern Babylon, probably more skilled in the prophetic chart than their contemporaries, who venture to declare that the present crisis of the earth, and conflict between the armies of the Czar and the Ottoman Porte, are the "beginning of sorrows," a prelude to that fearful "time of trouble" which shall not end until "the kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever." All praise and glory be ascribed to Him who leadeth his people—"the Israel of God"—as a shepherd leadeth his flock; they are aware that the halcyon cry of "peace and safety" is not the voice of their shepherd, who himself has declared "in the world ye shall have tribulation," and while they anxiously watch his approaching footsteps in the devastating judgments around them, they are then encouraged to lift up their heads with sacred joy, knowing that "their redemption draws nigh." Continue therefore perseveringly faithful, my dear Christian brother, at your watch-tower, "through evil report, and through good report," let not either the fierce antagonism, or vain applause of men divert your faithful devotion to the work of your divine Master, a work peculiarly his own, in preparing materials for his holy temple in the new Jerusalem, seeing that the morning redness already gilds the tops of the mountains in the Eastern horizon, as the bright harbinger of that long-desired, all-glorious day, when "thy sun shall no more go down, for the Lord shall be unto thee an everlasting light, and thy God, thy glory, yea, the days of thy mourning shall be ended." My wife and daughter unite with me in expressing our earnest solicitude for your present and future welfare, and believe me to remain yours, very sincerely, waiting for the kingdom of God.

RICHARD ROBERTSON.

London, Feb. 7th, 1854.

#### THE DISCUSSION.

Mr. Editor:—Brother Hoyt, in the *Herald* of March 11th, remarks, "The covenant is confirmed with many for one week," and asks: "Now how does the confirmation of the covenant go on through the last half of that week, when, according to his view, the sacrifice and the oblation cease; or, in other words, Christ leaves the mediatorial throne, and probation ends?" I reply to this question by saying: The one week after the 2300 days or years end, and Rome is destroyed, will half of it be devoted to the proclamation of the gospel and conversion of sinners. The other, or last half, in trying the whole human race, confirming and sealing all true Christians, with some distinctive mark by which they will be known. This will be the hour of temptation which is to come on all the world to try them which dwell on the face of the whole earth, when Christ will keep from it, or from falling into the temptation all who keep the word of his patience.

In the meantime, the beast and his accomplice—the two-horned beast—will order all their subjects to be marked with some visible designation; and thus the world in that last half week will be classified in two great classes. All that dwell on the earth whose names are not written in the book of life, will worship the beast and receive his mark in their foreheads or in their hands.

"The abomination of desolation," if these views are correct, will be either that image which the

beast will set up in the holy place, and invest with a spirit, that it shall speak, &c., or the beast himself. After this separation between the saints and sinners, Christians will be freed from further suffering, so that while those who have received the mark of the beast, &c., experience the seven last plagues, the righteous, or all who have gotten the victory over the beast, &c., will be in a place of perfect safety and light, symbolized by a sea of glass mingled with fire. No evil shall befall them, neither any plague come nigh their dwelling. The angels will have a special charge over them to keep them from harm during those plagues; so that while they see and behold the reward of the wicked, they will be safe. Christ will come under the seventh vial.

J. LITCH.

#### On the Recognition of Friends.

In support of this opinion, I will observe in the first place, that the resurrection which is revealed in the gospel, is a resurrection of individuals, as individuals; of each person in his distinct personality. Few will maintain that comfortless system of antiquity, which teaches that the human soul is to be absorbed after the death of the body, into the spirit of the universe. What satisfaction can it give us to know that we shall not be entirely lost in the great creation, if we are also to know, that we must resign all separate perceptions and pleasures, and never must think, feel or enjoy, as distinct existences?

It will be readily granted, therefore, that we shall live hereafter as separate and distinct individuals; as truly so as we exist in the present life. And yet from this unpretending and almost self-evident postulate, may clearly be deduced the doctrine, which some please to call a speculative one, of the reunion and recognition of friends in a future state.

If it be evident that we are to exist as distinct individuals, it is equally evident that we must know ourselves to be the same individuals who existed here. For if we are not to be made certain of that, a resurrection will be equivalent to another creation; to the formation of a race of beings with whom we, who now live on the earth, can have nothing to do.

When we ask for scriptural evidence of the reunion of friends in a future state, are we not answered by every passage from Scripture which speaks of that state as a social one! and the fact is, that it is spoken of there in no other way.

#### "THY WILL BE DONE."

WHEN tribulation's waters roll  
Unsparring o'er the sinking soul,  
When waves o'er waves tumultuous rise,  
And midnight shrouds the gloomy skies,  
How sweet the peace from heaven shed  
Upon the mourner's drooping head,  
When humbly from a heart sincere,  
Those words are breathed upon the air,  
"Thy will be done."

"Thy will be done." Thy mercies know  
Nor pause nor limit in their flow;  
Too wise art thou to act in vain,  
Too good to give one needless pain;  
Thy love, no heart can e'er conceive,  
Thy promise never will deceive;  
Then calm and trusting let us say,  
Though sad our hearts and dark our way,  
"Thy will be done."

Though friends that once our dwelling blest  
Have past to their eternal rest,  
Though many a bright and budding flower  
Has wither'd in one little hour,  
Never again on earth to bloom,  
We'll look above the dark'ning gloom,  
And meekly rend'ring back to thee  
Thy cherished gifts, our prayer shall be,  
"Thy will be done."

And Oh! when dawns that coming day,  
When sin and death have passed away,  
And earth redeemed, to life restored,  
Shall gladly hail her rightful Lord,  
Thy will, by all beneath the sun  
As by the blessed above, be done.  
Then shall thy saints around thy throne  
All join to sing, in joyous tone,  
"Thy will be done."

VIOLETTA.

BRO. J. W. DANIELS writes from Yardleyville, (Pa.), March 13th, 1854:—"We have recently closed a series of meetings in this place. We were favored with the assistance of brother Mansfield a part of the time. Although the weather was very unfavorable, the attendance was generally good. The church was revived and strengthened, and several were converted."

BRO. WM. A. MATHEWS writes from South Brainerd, Mass.:—"Brother Billings gave a lecture on the inheritance of the saints, in the lecture-room of the Baptist church in this village, on the 8th inst. There was a goodly number in attendance, considering the inclemency of the weather. His address, which was well received, was spirited, and interspersed with solemn appeals to the converted."

#### Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

DIED, suddenly, at Brookline, Mass., Feb. 25th, ult., MARY ELIZABETH FORD, aged 16, and eldest daughter of Charles N. and Sylvia A. Ford.

DIED, in Kingston, N. H., March 1st, 1854, LOIS C. WEBSTER, aged 52 years. Sister Webster has left an affectionate husband and eight children to mourn her departure. She evidently fell asleep in Jesus, and we are assured that all those who sleep in Jesus God will soon bring back from the land of the enemy. She loved the blessed doctrine of the soon coming of the Lord, and her flesh rests in hope of a speedy resurrection to eternal life.

DIED, at her residence in Ogle county, Ill., Jan. 4th, 1854, in the 38th year of her age, MARGARET HOWE, wife of brother Wm. Howe. Sister Howe did not enjoy good health for a number of years before her death. During the last eight weeks of her life, she was confined to her bed a patient sufferer. She was an acceptable and worthy member of the Christian church at Washington Grove. She embraced the good news of a soon coming Saviour, under the labors of brother Chapman, about a year ago, and died in hope of a speedy resurrection. Being present a few hours before her death, I had an opportunity for conversation, which was highly gratifying and consoling to those present. Having requested us to sing, with which we were unable to comply, she repeated the verse:

"How happy are they who their Saviour obey," &c.

Her last audible words were, "Happy in the Lord I die." She has left a husband and four children to mourn her loss. Take courage, ye disconsolate ones, the time is near at hand when He whose right it is to sit on David's throne will come and bid his sleeping saints come forth to joys immortal. A sermon was preached on the occasion to a large and attentive audience, from Rev. 21:4.

J. CUMMINGS, JR.

DIED, in Essex, Mass., March 6th, ELIZABETH BURNHAM, wife of Eustis Burnham, aged 28 years and 10 months. Her disease was consumption. Sister Burnham embraced Christianity when fourteen years old, and connected herself with the Seaside church, Boston; afterward she became associated with the Orthodox church at Wrentham. For the past eight years, her interest has been with those looking for Christ's immediate return, in the faith and hope of which she died. Her sufferings were great and protracted, but Christian patience characterized her endurance of them. A short time before she died, she had her friends gathered around her dying couch, and in a clear and dispassionate manner gave to them her parting counsel. She repeated to her husband the words:

"Jesus can make a dying bed  
Feel soft as downy pillows are;  
While on his breast I lean my head,  
And breathe my life out sweetly there."

A husband, one child, a mother, two brothers, two sisters, and many friends, mourn her departure. Her funeral was attended at the Century chapel, Essex, by a large number of friends. On the 27th of last January, brother and sister Burnham buried their babe, which they had named Lizzy Eustis, aged three months. Brother Eustis has been sorely afflicted, but he realizes the presence and comfort of the God of Israel, and the hope of the gospel is the solace of his heart.

L. OSLER.

DIED, in Cherry Valley, Otsego county, N. Y., March 3d, 1854, JACOB WENDELL, sen., in the 77th year of his age. When I was on my last visit to my friends in that place, his companion died, and I closed her eyes in death. She was a humble and devoted Christian. She was a member of the Methodist church, but she loved the advent of Jesus, and his reign on this earth. My brother was a full believer in the advent, and had left the body with which he had been connected soon after adopting that belief. I spent all the time I could in his society during my last visit, for I knew well when I gave him the parting hand, that we should not meet again until we should meet at the resurrection of the just. His whole mind was on the inheritance of the saints—it was his meat and drink by day and night. In April 1851 he had a light shock of the numb palsy. He did not lose the power of speech, however, for he could shout and praise the Lord. He said he was going home, and exhorted his physician, and the neighbors who came in to see him, to repent and come to Jesus. The following notice of the deceased appeared in the *Mohawk Valley Register*:

"With the exception of a few years, the deceased was a resident of this town for more than half a century, and for many years, with few exceptions, an upright and consistent Christian. The last few years of his life were especially devoted to a preparation to meet his final end. He died in peace, leaving many friends and a numerous family to mourn his departure hence. He was the father of twenty children, sixty-eight grandchildren, and five great-grandchildren, of whom eighteen children, forty-eight grandchildren, and three great-grandchildren, survive him. His remains were brought to this place for interment. An impressive and affecting discourse was delivered by Rev. Prof. J. E. King, Principal of the Fort Plain Seminary, at the M. E. church, to a large and attentive audience, including numerous mourners."

JOANNAH VANKLEEK.



#### AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much gripping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Languor and Loss of Appetite, Listlessness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scoury, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

#### Ayer's Cherry Pectoral.

For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Coughs, Croup, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNETT, Boston, and by all Druggists everywhere. [d. 10-6m.]

#### Valuable Religious Reading.

WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

#### "BENEDICTION, OR, THE BLESSED LIFE."

A truly excellent contribution to our Religious Literature, as are all the writings of this distinguished man. This volume will be followed by others at intervals of about four weeks. Each volume is complete in itself, and will be sold independently of others. The succeeding volumes will be published about as follows:

"Scripture Readings on Genesis." (March 1st.)  
"Voices of the Night." (April 1st.)  
"Scripture Readings on Exodus." (May 1st.)  
"Voices of the Day." (May.)

"The Apocalyptic Sketches," and "Scripture Readings on the New Testament," with the continuation of the Old Testament Readings, will follow immediately, together with other valuable works by the same author.

Dr. J. Ross Dix, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer:

"At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not be possibility of a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with his steady ray."

Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.  
For sale by all booksellers. [d. 4-4.]

#### Agents.

ALBANY, N. Y.—W. Nicholls, 185 Lydian-street.  
AUBURN, N. Y.—Wm. Ingmire.  
BACON, Hancock county, Ill.—Wm. S. Moore.  
BUFFALO, N. Y.—John Powell.  
CABOT, (Lower Branch,) Vt.—Dr. M. P. Wallace.  
CINCINNATI, O.—Joseph Wilson.  
DANVILLE, C. E.—G. Bangs.  
DUNHAM, C. E.—D. W. Sonberger.  
DURHAM, C. E.—J. M. Orrock.  
DERRY LINE, Vt.—S. Foster.  
DETROIT, Mich.—Luzerne Armstrong.  
EDDINGTON, Me.—Thomas Smith.  
HALLS, Me.—L. C. Wellcome.  
HARTFORD, Ct.—Aaron Clapp.  
HOMER, N. Y.—J. L. Clapp.  
LOCKPORT, N. Y.—R. W. Beck.  
LOWELL, Mass.—J. C. Downing.  
LOW HAMPTON, N. Y.—D. Bosworth.  
MILWAUKEE, Wis.—Dr. Horatio G. Yunk.  
NEWBURGH, Mass.—Dea. J. Pearson, sr., Water-street.  
NEW YORK CITY—Wm. Tracy, 246 Broome-street.  
PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.  
PORTLAND, Me.—Wm. Pettengill.  
PROVIDENCE, R. I.—A. Pierce.  
ROCHESTER, N. Y.—Wm. Busby, 215 Exchange-street.  
ROUGH AND READY, Hancock county, Ill.—Larkin Scott.  
SALEM, Mass.—Lemuel Osler.  
SHARBONA GROVE, De Kalb county, Ill.—Elder N. W. Spencer.  
SOMONAUX, De Kalb county, Ill.—Wells A. Fay.  
SHERBOURNE FALLS, Wis.—William Trobridge.  
TAYLORSVILLE, Christian county, Ill.—Thomas P. Chapman.  
TORONTO, C. W.—D. Campbell.  
WATERLOO, Shefford, C. E.—R. Hutchinson, M. D.  
WEST ALBURG, Vt.—Benjamin Webb.  
WHITE ROCK, Ogle county, Ill.—Elder John Cummings, jr.  
WORCESTER, Mass.—J. J. Bigelow.

R. ROBERTSON, Esq., No. 89 Grange Road, Bermondsey, London, is our agent for England, Ireland, and Scotland.



## Contents of this No.

MISCELLANEOUS.	To Correspondents	93
The Sabbath	Correspondence	93
The Eastern Question	Philadelphia Correspondence	93
Exposition of Rev. Chap. 10th	The 11th of Daniel	94
The Will of Peter the Great	Letter from England	94
Scripture Sketches—Deborah	The Discussion	95
Adoration of the Virgin Mary	On the Recognition of Friends	95
Students of the Bible	Thy Will be Done (poetry)	95
Foreign News	OBITUARY	95
	Mary Elizabeth Ford	95
	Lois C. Webster	95
	Margaret Howe	95
	Elizabeth Burham	95
	Jacob Wendell	95

## ADVENT HERALD.

BOSTON, MARCH 25, 1854.

## IMPORTANT PUBLICATIONS.

*Memoir of William Miller*.—Containing many explications of Scripture and illustrations of prophecy, relating to the personal coming of Christ and the millennium at hand. Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

*Commentary on the Apocalypse*. By Sylvester Bliss. This is a valuable work to all seeking a knowledge of the correct principles of interpretation, and calculated to expose many of the unsound views that are afloat at this time concerning the Apocalypse. Price, in cloth, 60 cents. Postage, 12 cents.

*The Inheritance of the Saints*, or, the World to Come. By H. F. Hill. This is a doctrinal and practical work, embracing twenty dissertations on the millennium, the true inheritance, the earth renewed, &c. The subjects are ably discussed, and the book has found its way pretty extensively among church members of all denominations, turning many to the true faith and hope of the Lord's kingdom. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.

*Fassett's Discourses on the Jews and the Millennium*. This work meets and refutes the Judaizing notions advanced against the doctrine of the Lord's near coming, and overthrows the theory of a mixed race of mortals and immortals during the millennium, with sickness, sorrow, and death still existing on earth. Price, 33 cents. Postage, 5 cents.

*Benedictions, or the Blessed Life*. By John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. In this work are set forth the constituents of the blessed life, in harmony with the blessed hope. We are also shown, that the grace of God upon the heart will alone send forth a holy and happy influence, transforming and renewing, causing life's parched places to freshen, and its deserts to blossom like the rose. Every Adventist should procure this work. Price, 75 cts. Postage, 18 cts.

*Advent Tracts* (in two vols.).—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

*Morning of Joy*. By H. Bonar. A work of practical and experimental teaching, in harmony with the Lord's speedy coming. It is a work of rare merit, and suited to the present time. Price, 40 cents. Postage, 8 cents.

*Night of Weeping*, and, *Story of Grace*.—By H. Bonar.—These two works are of the same character and worth as the above. Price of each, 30 cents. Postage, 7 cts.

*The Advent Harp*.—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

*Hymns of the Harp* (without the music).—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

## TRACTS.

*The World to Come*.—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. This tract contains a clear and strong argument. \$2 per hundred; 3 cents single.

*Glorification*. By Rev. Maurant Brock, M. A., of England. A sound and convincing illustration of the question. \$2.50 per hundred; 4 cts. single.

*The Lord's Coming a Great Practical Doctrine*. By the same author. This tract will commend the Advent doctrine to any candid reader. \$2.50 per hundred; 4 cents single.

*The Second Advent Introductory to the World's Jubilee*. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

*The Duty of Prayer and Watchfulness in prospect of the Lord's Coming*. A very important work for Christians at this time. \$2.50 per hundred; 4 cents single.

*First Principles of the Second Advent Faith*. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

*The Bible a Sufficient Creed*. By Rev. Chas. Beecher. This tract clearly exhibits the proper use of creeds. Price, \$2.50 per hundred; 4 cts. single.

*Promises Concerning the Second Advent*.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

*Phomena of the Rapping Spirits*.—This tract will be sent by mail, postage paid, at \$3 per hundred, 30 copies for \$1, or 4 cents single.

*Eternal Home*. By J. Litch. Price, \$3 per hundred; 5 cents single.

Tracts for the Times—Nos. 1, 2, 3.—“Hope of the Church”—“Kingdom of God,” and, “The Glory of God filling the Earth.” Price, \$1.50 per hundred.

## FOREIGN NEWS.



THE *Times'* Vienna correspondent says, under date of the 2d inst., that an Austrian manifesto is about to announce that the Austrians will occupy Bosnia and Servia. There was a panic in consequence on the Vienna Bourse.

The St. Petersburg *Journal* of the 24th contains the following as the substance of the answer sent by the Czar to the Emperor Napoleon:

“If his Imperial Majesty extends his hand to me, as I extend mine to him, I am ready to forget the mortification I have experienced, harsh though it be. Then, but then only, can I discuss the subject treated of in his letter; and may perhaps arrive at an understanding. Let the French fleet prevent the Turks from transporting reinforcements to the seat of war, and let the Turks send me a plenipotentiary to negotiate, whom I will receive as befits his character. The conditions already made known to the conference at Vienna are the sole bases on which I will consent to treat.”

VIENNA, Feb. 27.—The movement of the troops towards the frontier continues. The government has decided, in conjunction with the Western powers, to summon Russia to evacuate the principalities, and, if necessary, to employ force to compel her to do so.

The Brussels paper, *Independent Belge*, publishes Hamburg letters of February 23th, which state that the Russian fleets were preparing to leave before the arrival of the combined fleets.

The negotiation between the Russian and Swedish governments has not yet terminated, and it is feared at Stockholm that Russia, in order to give more weight to its demands, will make a demonstration and send its fleet to that capital.

The Russian Envoy had a private audience with the King of Sweden on the 21st of February.

THE WAR.—Actual operations exhibit no new features. Every power in Europe continues to arm—France, England and Russia, on an immense scale.

Sir Charles Napier has been appointed to command the Baltic, or the allied fleet, Admiral Seymour being second in command. Over twenty ships had already assembled at Spithead.

The ice in the Baltic was breaking up, and a part of the Russian fleet has been liberated. The Russian fleet at Cronstadt was ready to sail.

A report from a private source, yet unconfirmed, says that the Czar has laid an embargo on British shipping in Russian ports.

On the Danube, a deep snow prevented movements of either army. The Russians were making ostentatious preparations to cross the Danube. Omar Pasha, evidently aware of their plans, was making efforts to check them. Some military men think that the Russians, notwithstanding their demonstrations, do not intend to attack Kalafat, but wish to entice the Turks to come out. Omar has sent supplies to Varna. The Turks no longer occupy any place but Kalafat north of the Danube.

There has been considerable fighting between small parties whenever they could come in contact, but no decisive action has occurred.

Another convoy of 16,000 troops was preparing to leave Constantinople for Batoum.

The Greek insurrection is in a fair way of being suppressed. Several British ships of war are ordered from Malta to Patras.

The Pasha of Jania had defeated the Greek insurrectionists at Arta, but had not force enough to disperse them. The Pasha had issued a proclamation calling on the Scutarians and the Catholic Albanians to remain faithful.

The Turkish government, in concert with the British, French, and Prussian governments, has addressed a remonstrance to the Greek Court. The King of Greece apologized, and dismissed his Minister of Police, but is in reality powerless.

The insurrection did not extend further north than Albania.

The statement most current in political circles is, that couriers are on their way to St. Petersburg, with a joint note demanding a categorical reply within one week, whether the Czar will evacuate the principalities before April 30th, a refusal or no answer to be considered as a Declaration of War against the allies. By the 18th or 20th of March the reply will be before Europe.

Again, though such vacillation is scarcely credible, it is said that the Czar signifies through Aus-

tria some other modification of negotiations, but he cannot suppose that it will be accepted.

Austria adheres to the allied powers. It is officially announced by the Emperor Napoleon that she will not be called on at present to take offensive measures against Russia, but merely to keep the peace on the frontier.

GREAT BRITAIN.—The war is quite popular, although not without a shade of anxiety.

The additional estimates for the army and navy are considered to be moderate.

FRANCE.—The Emperor opened the Legislative session of 1854 on Thursday, the 2d inst. His speech commenced by referring to the deficient harvest. Seven million hectolitres of grain had been imported; more is on the way. Famine has been averted, but war is beginning. France has gone as far as honor permitted to avoid collision, but must now draw the sword. He has no views of aggrandizement. Days of conquest are passed, never to return. The result of France's frank and unselfish policy is seen, in England, her former rival, being now in alliance, and becoming daily more intimate. Germany, distrustful from a remembrance of the former war, and hitherto paying too much deference to the policy of St. Petersburg, has already acquired an independence of action, and considers freely on what side lies her true interests. Austria, above all, which could not see with indifference the events which were in progress, will enter into an alliance with the Western powers, and thus give her testimony to the justice of the war.

Here, then, stands the case: Europe re-assured by the moderation of the Emperor Alexander of 1815, and of Nicholas of the present time, seemed to doubt the danger, until Russia (which from its colossal power, having by successive encroachments, embraced the north and the centre of Europe, and which possesses almost exclusively two internal seas, whence it is easy for its armies and fleets to launch forth against civilization,) by her unfounded demand in the East has awakened Europe to the injustice of the act by which a powerful sovereign demands new concessions from his weaker brother, and because he cannot obtain them, invades two of his provinces.

This is enough to put arms in the hands of those that revolt from injustice, but France has an equal interest with England in preventing Russian supremacy from extending itself indefinitely over Constantinople, for to be supreme in Constantinople is to be supreme in the Mediterranean. To protect this right has been for ages the policy of every national government in France, and I will not desert it.

We are going, therefore, to Constantinople, to defend the cause of the Sultan; to protect the rights of Christians, to defend the freedom of the seas, and France's just rights in the Mediterranean; are going with Germany to aid Austria in preserving the rank from which they wish to degrade her; to secure her frontier against the preponderance of her too powerful neighbors; are going, in short, with all those who desire the triumph of right, of justice, and civilization.

In this solemn conjuncture, gentlemen, as in all those in which I shall be obliged to appeal to the country, I rely firmly upon you, for I have always found in you the generous sentiments which animate the nation. Strong, then, in this security, in the nobleness of our cause, in the firmness of our alliances, and the protection of God, I hope soon to arrive at a peace which shall no longer depend on the power of any one to disturb with impunity.

The English press are unanimous in praising this speech.

Report assigns the command of the army of the East to Marshal St. Arnaud, and Marshal Vaillant will succeed him as Minister of War.

The celebrated Abbe Lamennais is dead. Funeral private.

PRUSSIA.—Russia demands that Prussia shall at least close her ports nearest Russia against French and English ships. Berlin letters say that Prussia is not willing to accede to this demand.

Prussia has granted her officers in the Turkish service permission to remain.

SWEDEN.—Russia makes a similar demand on Swedish ports. Reply not known.

DENMARK.—England and France request Denmark to allow the allied fleets to take up their station at Kiel. Reply not known.

Both Denmark and Sweden have ordered their citizens in the Russian naval service to return home.

BELGIUM.—A treaty of commerce between France and Belgium is signed.

SPAIN.—A formidable insurrection occurred at Saragossa. The insurgents for a considerable time held the Castle of Alcaferia, and other strong positions. Brigadier Hore's regiment revolted. The

Captain General attacked him with three columns infantry and some artillery. Hore was killed, but the insurgents retained the Castle that night. Next day, however, losing courage, the insurgents retreated, and the royal troops took possession of the city, while the cavalry pursued the fugitives. The city was placed under martial law and disarmed.

Madrid and the whole province is placed in a state of siege.

Catalonia was quiet, but the news from Arragon excited the country greatly. The insurrection in Saragossa was to have broken out on the 5th inst., but exploded prematurely. The details of the affair are very obscure, the papers being prohibited to publish them. General Concha is suspected to be deeply implicated.

Latest accounts say that the fugitives were joined by the garrison at Hassea, and have again made a stand.

Report says that Generals Narvaez and Espartero were united, and are the real masters of the present crisis. A general insurrection is deemed probable.

“MAP OF THE SEAT OF WAR—Turkey the King of the North—Probable connection of the Present War and Soon Coming of Christ, as foreshown in Prophecy”

We have published the above, which appeared in the *Herald* two weeks since, in a separate sheet, for general circulation. Price, \$1 per hundred.

NOTICE.—Friends ordering tracts by mail, will remember that under the present law each tract, however small, has to pay a postage of one cent.

## Appointments, &amp;c.

N. BILLINGS will preach at Manchester, N. H., Sabbath, March 29th, as brother Clement may arrange; Lake Village, 28th; North Haverhill, 29th; Peacham, Vt., 31st, as brother Wheeler may arrange; Cabot, Sabbath, April 2d, as Elder Thirber may arrange; Calais, 4th—will Eld. Davis make appointments as he thinks best?

A CONFERENCE will be held in the Karens neighborhood, to commence April 15th, and continue over the Sabbath. The design of the meeting is to forward the Advent cause in the Province. Let all that can come.—JOHN PEARCE, D. CAMPBELL.

ELDER D. T. TAYLOR will preach in Chardon-street chapel, Boston, Sunday, March 26th.

J. M. ORRICK will preach in Derby Line March 25th, and Sunday, 26th; Outlet, C. E., April 2d; Waterloo, 8th, and Sunday, 9th.

ELDER HIMES will preach in Portland, Sunday, March 26th.

JOHN PEARCE will preach on the evening of April 14th at Karnes.

MARSHFIELD, March 13th, 1854.—After this date, all communications for me should be directed to West Randolph, Vt.—LEONARD WHEELER.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

G. Bangs.—The books returned to us were credited \$3.28, and \$1 in money, which leaves a balance of \$1.05. You were right.

J. B. Waite.—It will be in season.

E. Fankleek.—They are sent regularly, and must be in the P. O. If Mr. Cowden calls he will get them.

C. Whittle.—It was for you, and pays to No. 658.

D. Campbell.—The Y. G. has been mailed regularly to the subscribers in Cabourg, C. W. We now send again.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefor \$5 a year, or \$2.50 for six months.

## RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

J. J. Perkins, 619; N. T. Withington, 694; D. S. Green, 696; H. R. Ames, Esq., 686—no No. 1; W. Kison, 685; Mrs. M. Knowlton, 659, and 25 cents for Y. G.; J. H. Hutton, 696; G. Brigham, 693; H. Peters, 693; G. Hamilton, 678; C. R. Griggs, 632; S. O. Packard, 685; K. Rowell, 685—each \$1.  
J. Camp, 716; P. S. McCracken, 716; H. Jenkins, 716, and 25 cts. for Y. G.; I. Jackson, 716; J. S. Briggs, Esq., 720; R. Bush, 720; J. H. Abbott, 690; W. Lowell, 722; C. B. Coburn, 685; Mrs. P. Stone, 716; R. Baker, 711; E. Galusha, 685; S. Daniels, 700; G. Bangs, 717; G. Bursell, 700; S. Bursell, 694; G. W. Burnham, on acct; G. W. de Rochemont, 612—each \$2.  
S. Wright, (Newark, O.), 659; T. L. Tullock, 711; A. Dickson, 724, and tracts, sent—each \$1. John Gill, 800; G. L. McKinney, on acct—each \$5. J. W. Daniels, on acct, and sent book—\$1.75. J. Huse, 659—\$1.54. L. E. Weston, 659—\$1.45. S. S. Harrold, 670—\$1.25. J. B. Huse, on acct—67 cts. Wm. Frost, 659—\$1.00. E. Jarvis, 676—\$2.40. F. Hunt, 699—\$1.50. D. G. Whitaker, 671—60 cts. J. Wardell, 662—\$1.20. D. Campbell, on acct—25 cts. C. R. Griggs, on acct—\$4. D. W. Sornberger, on acct—\$3.21.





J. V. HIMES, Proprietor.

WHOLE NO. 672.

BOSTON, SATURDAY, APRIL 1, 1854.

OFFICE, No. 8 Chardon-street

VOLUME XIII. NO. 13

## The Sabbath.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

3. *If they shrink from this, then they must maintain that the Sabbath is not a blessing—that it is an unwholesome, unnatural, intolerable restraint—a weariness—a bondage—a curse. And, indeed, this is the basis and drift of their reasonings, if they have any meaning at all. These men evidently have the secret feeling, that the Sabbath is not a blessing, that it is a restraint—a restraint upon their worldliness, their follies, their gains, their business. Hence their eagerness to prove its non-existence, its abolition. The wish is father to the thought, the desire is father to the conclusion. They wish no Sabbath, and, with daring blasphemy, they ascribe its abolition to Him who came not to destroy the law, but to fulfil it. So that one of the chief benefits, according to them, which Christianity has conferred on our race is, that it has effaced the Sabbath. It did virtually eighteen hundred years ago exactly what the French Revolution did sixty years ago—it effaced the Sabbath. Thus the chief thing for which the world has to praise the Saviour is, that he first struck off its Sabbath chains, and bid it go free from Sabbath obligations;—nay, perhaps the only thing for which some of these men think they have to thank the Lord of the Sabbath is, that he abolished it! Will they maintain this? Yet this they must, if they will honestly and consistently carry out their argument. To what extremity will not the hatred of the Sabbath drive a man!*

4. *That the Sabbath was a Jewish institution exclusively, and therefore fell when Judaism fell. Now, that there were several Jewish observances connected with the Sabbath in Israel, we do not doubt. But when these fell, did the Sabbath fall with them? Did their passing away bring the Sabbath to the ground? No. When the veil was rent, and Judaism crumbled to pieces, the Sabbath stood erect and untouched amid these ruins. It had not risen with Judaism, and it did not fall with Judaism. It was made for man not for the Jew. It was an ordinance as old as creation, and therefore, strictly speaking, had nothing to do with Judaism. It was an ordinance evidently known to Israel before proclaimed from Sinai; for as soon as they had entered the wilderness, and long ere they reached Sinai, the manna fell, and thus the Lord spake to them:—"To-morrow is the rest of the holy Sabbath unto the Lord. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." (Exod. 16:23, 26.) From which it is plain that Israel knew the Sabbath well before its proclamation from Sinai, and that when called to "remember" it, they were called to remember something which they and their fathers knew—something older than Moses—older than Abraham—older than Noah—as old as Adam and paradise.*

5. *That every day should be a Sabbath, and that, therefore, there is no need of a Sabbath. When this argument comes from the lips of a worldly man—a man who never spent an hour upon his knees, and who knows nothing of communion with the Father and the Son, it is profanity—it is hypocrisy. But even when it comes from the lips of one who seems to be living above the world, and to prize fellowship with God, we confess it appears strange and suspicious. Should not every day have been a Sabbath to Adam? Yet he was commanded even in paradise to keep a Sabbath to the Lord. Was not every day a Sabbath to the Lord Jesus when on earth? Yet he kept the Sabbath, and always made known his reverence for it by vindicating himself from the charge of Sabbath-breaking, and shewing that works of mercy might be done upon that day. But, apart from this, we dislike and suspect this sentiment even from the lips of religious men. They profess to bring up every day to the level of a Sabbath; but it is invariably found that, in reality, they bring down the Sabbath to the level of every day. We have heard of individuals, some years ago devout and spiritual. They were placed in the midst of worldliness, exposed to Sabbath gaiety, Sabbath parties, Sab-*

bath dinners, Sabbath pleasure, from week to week. Their souls were burdened, and each Sabbath evening they retired to rest with a wounded conscience and a heavy heart. After a while they ceased to be thus vexed in spirit, and were quite at ease. Had they got quit of their worldly company? No. Had they boldly testified for Christ and for his Sabbath in the midst of them? No. They had been led to see that "to a Christian every day should be a Sabbath." Therefore, their conscience no longer smote them, even when mixing all day long in the society of the world. Alas! they were deluding themselves with the dogma that every day should be a Sabbath. Yet they had not brought up each day to the elevation of a Sabbath. Nay, they had evidently brought down the Sabbath to the level of the day of commonest worldliness and folly.

6. *That the reasons for the observance of a Sabbath no longer exist. These reasons are, (1.) Man's need of rest. Is this reason gone? Does man need rest no longer? Is the world now so calm a scene, and earth so serene a region, that no seventh day's rest is needed? If not—if the reason still exist—must not the day still remain? Can the institution be erased when the reason for it still remains, not only as strong as ever, but stronger than ever, in these days of earnest worldliness, and excitement, and hurrying to and fro? (2.) Time for unhindered fellowship with God. Is there no longer need for this? Is there not more than ever, in this age of business and enterprise? Adam in paradise, Israel in the wilderness, when there was no bustle, no tempting world around, needed a Sabbath for fellowship and worship. And do we not in these busy days? And if the reason remains, the ordinance must. (3.) A memorial of creation. For four thousand years God kept up this memorial of creation as a thing that was needed; and where is his declaration that creation needs no memorial now? Ah! do we not feel how needful it is to uphold the Sabbath in these days when men are undertaking to prove from science that the world created itself? Ought we not to prize the Sabbath as God's standing testimony against atheism,—God's own loving voice, proclaiming, "I created all this out of nothing,"—God's appointed witness to a universe created by himself, against the atheistic theory of a self-creating universe? (4.) A memorial of resurrection. The Sabbath has now become a double memorial, viz., of creation and resurrection. If, then, it was sacred before, it is doubly sacred now. And to say that the Sabbath has ceased because Christianity has risen, is just saying this, that so long as we had but one reason for this memorial, we kept it up; but now that we have two, we must level and efface it. (5.) A type of the rest or Sabbath which remaineth for the people of God. Now, a type must stand till it be succeeded by the anti-type. That anti-type, that rest, has not yet come. And till it arrive, the Sabbath must be maintained. So that, whether you look backward to the old creation or forward to the new,—backward to resurrection, or forward to the restitution of all things, you see how entirely untouched, nay, how thoroughly immovable, are the reasons for its sacredness and perpetuity. Till these reasons be swept away, the Sabbath must stand. Unless you can say that man has no need for rest, no need for communion with God,—unless you can sweep away creation, resurrection, and the hope of the coming rest, you cannot cancel the Sabbath, nor dispose of its obligation and authority.*

The character of a cause is generally known by the character of its friends and its enemies. No one will deny that the great mass of the religious-minded men is in favor of the Sabbath, and the great mass of the ungodly against it. Popery is an enemy to the Sabbath; and wherever Popery flourishes, there the Sabbath goes down. Infidelity is an enemy to the Sabbath; and wherever infidelity flourishes, there the Sabbath goes down. Popish Spain has no Sabbaths, infidel France has no Sabbaths; Protestant England, Protestant America, and Protestant Scot-

land, have their Sabbaths still. And may we not conclude favorably of that cause against which Popery and infidelity are confederated as one man? May we not conclude well of that ordinance which takes root deepest, and spreads its branches widest, in the most religious and God-fearing nations of the earth?

They who oppose the Sabbath are standing in the position of men who are enemies to one of the brightest blessings and best birthrights that a nation can possess. They need not wonder that we should feel strongly the robbery which they are seeking to perpetrate. They are robbing us and our children of that which is worth more than a kingdom's riches, and which we will not part with without a struggle. And they themselves, were they men in earnest, should feel the seriousness of the position they assume. If they are in earnest, it must have cost them much pain before they could bring themselves to the conclusion that there is no Sabbath. In arguing with the atheist, who denies a God, we can appeal to him and say, If you are in earnest, it must have been with the profoundest grief that you have come to the conclusion that there is no God, no infinite good, no being of infinite love. In reasoning with the infidel, who sets aside the Scriptures, we can say, If you be in earnest, it must have cost you unutterable pain to come to the conclusion, there is no Bible, no book of divine wisdom and truth. And you, of all others, ought to be serious, solemn men, weighed down with the conviction of such an infinite blank. And so, in reasoning with the opposers of the Sabbath, we appeal to them and say, If you are men in earnest, it must have been with bitterest grief that you have brought yourself to the conclusion that there is no Sabbath,—no day of holy rest, no day of fellowship with God, no memorial of creation, no pledge of coming glory. You must have weighed the evidence well before coming to so sad a conclusion, and you must be most willing to hear evidence in favor of that which, if we can prove it, should be good and grateful news. Would you but listen in such a spirit to our reasonings, would you but believe us when we tell you how much your own temporal comforts, your own immortal interests are bound up in the observance of this day—a day that of itself preaches to you the glad tidings of Him who died, and rose, and ascended, and lives, and intercedes, and will come again in glory,—you would hesitate before you tried to obliterate the most ancient of all distinctions between day and day; you would try rather to preserve and perpetuate its testimony to creation, to redemption, to resurrection, to the glory of the Kingdom, and the security of the rest which remaineth for the people of God.

## Maturity of Grace.

FLAVEL, in his "*Meditations on the Harvest Season*," gives the following three signs of the maturity of grace:

1. When the corn is near ripe, it bows the head and stoops lower than when it was green. When the people of God are near ripe for heaven, they grow more humble and self-denying than in the days of their first profession. The longer a saint grows in the world, the better still he is acquainted with his own heart, and his obligations to God; both of which are very humbling things. Paul had one foot in heaven when he called himself the chiefest of sinners and least of saints. (1 Tim. 1:15; Eph. 3:8.) A Christian, in the progress of his knowledge and grace, is like a vessel cast into the sea—the more it fills the deeper it sinks.

2. When the harvest is nigh, the grain is more solid and pithy than ever it was before. Green corn is soft and spongy, but ripe corn is substantial and weighty. So it is with Christians; the affections of a young Christian, perhaps, are more fervid and sprightly; but those of a grown Christian are more judicious and solid; their love to Christ abounds more in all judgment. (Phil. 1:8.) The limbs of a child

are more active and pliable; but as he grows to a more perfect state, the parts are more consolidated and firmly knit. The fingers of an old musician are not so nimble, but he hath a more judicious ear in music than in his youth.

3. When corn is dead ripe, it is apt to fall of its own account to the ground, and there shed; whereby it doth, as it were, anticipate the harvest-man, and calls upon him to put in the sickle. Not unlike to which are the lookings and longings, the groanings and hastenings of ready Christians to their expected glory. They hasten to the coming of the Lord, or, as Montanus more fitly renders it, they hasten the coming of the Lord, that is, they are earnest and instant in their desires and cries to hasten his coming; their desires sally forth to meet the Lord; they willingly take death by the hand; as the corn bends to the earth, so do these souls to heaven. This shows their harvest to be near.

## The Harpers of Life.

BY GABRIELLE.

On list ye! From the Harps of Life,  
List how the numbers flow!  
As downward, through the "Vale of Years"  
There minstrel bearers go;  
Some clad in robes of snowy white,  
And some in sober grey,  
And some in garments travel-worn  
And "dusty with the way."

And ever as they journey on,  
Soft music upward swells—  
And pealing from those charmed harps  
Of joy or sadness tells;  
Oh! pilgrims through the shadowy Vale,  
The shadowy "Vale of Years"—  
They whisper of the smiles of Life,  
And sadly mark its tears!

The notes of some are harsh and rude,  
A fierce, unhallowed strain!  
The robes of those who bear them show  
Full many a darksome stain.  
And mournful melodies from some  
Of sorrow unexpressed—  
Are bearing on the troubled air  
Sad burthens of unrest.

But blessed be the white-robed band,  
For sweet, and clear, and low,  
Proceeding to the "better land,"  
Their softened numbers flow.  
With Faith's white lilies on each brow  
Their precious harps they bear,  
With perfume of those Eden flowers  
The lone wayside grows fair.

And bearing ever in their hearts  
An earnest of the time,  
When all Life's golden harps shall make  
One everlasting chime.  
Onward to join Heaven's harper band  
With steadfast feet they go—  
Where fast by the "Eternal Throne"  
The crystal waters flow.

Blest are they!—for to such 'tis said  
Unfading palms are given,  
And that the angels watch for them  
Amid the bowers of heaven.  
And sweet for ay, and evermore  
Shall all their numbers be!  
For God himself loves well to hear  
Their glorious melody.

Christian Advocate and Witness.

## Relics.

In a recent number of the *Gentlemen's Magazine* we find an interesting article upon the subject of relics. The article is suggested by the fact that a few months since, Aix la Chapelle received nearly seventy thousand pilgrims in a single day, to view a famous collection of relics there exhibited—relics renowned alike for their sanctity and venerable antiquity. The writer says that the original object of relics undoubt-



edly was simply to preserve the memories of holy people, and by the enjoined veneration of fragments of their clothing, bones, or hair, to increase our love towards the heroes of the faith. But this sort of honor, however harmless in its origin, soon degenerated into a regular system of gainful traffic. The relics were not suffered long to remain passive memorials of mortality, but were called upon to prove their authenticity by a series of wonders greatly exceeding those performed by the saints themselves during their lives; and it was their reputed miraculous power which constituted the standard of their value. They were made advertisements of monasteries and churches, and the source of ample revenues. Active rivalry was of course the result of this system, and if by chance any church obtained a relic of unusual power, a rival was sure to appear soon in its neighborhood. Even this was not enough; sometimes the possession of the same relic would be claimed in several different places at one time.

Itinerant friars were in the habit of wandering about and gathering money by the exhibition of relics. So singularly contorted were people's minds upon this subject, that the theft of a relic was considered rather honorable than otherwise, if done with the pious purpose of enriching some other church or shrine. On one occasion a Franciscan monk by the name of Wintha, stole the nuptial ring of St. Joseph, at Chiassi, with the intention of bearing it to his native country. On his road thither a sudden darkness enveloped him, so that he could not travel. He was struck with penitence, and hung the ring upon a tree, and confessed his sins before it, when it immediately emitted a great light. He subsequently bestowed the ring upon the inhabitants of Perugia. A controversy then arose between the Chiassians and the Perusians as to its ownership. The Perusians, although they acknowledged it was stolen, declared that they respected it too much to part with it, and would defend it by force of arms. It was allowed to remain in their possession; and the body of Wintha, the thief, was after his death interred with the highest honors before the tomb of St. Joseph and Mary.

The relics of the Virgin Mary are so numerous that a volume would be required to describe them. Every imaginable article of female clothing is exhibited in divers places as a holy relic of the virgin. In Rome there are now eight gowns which are regarded with special veneration as having been worn by her. In France there are at least half a dozen; in Spain two; and in other parts of Europe many others, which if less known, are at least equally authentic. The hair of our lady may be seen in a great number of places; and curiously enough, almost every tress is of a different color from the others. It has been said, indeed, that some of her hair was so fine as to be invisible; and as a monk was showing this, with other relics, a peasant said, "Reverend father, I do not see the holy hair." "I will believe it," replied the monk; "I have shown it for twenty years and have never seen it myself."

The decapitated head of John the Baptist is another famous relic. In the fifth century there were two acknowledged heads of the Baptist in Phenicia, and the Greeks instituted a fête to the two heads—a convincing proof of their faith. Subsequently a head at Amiens acquired great celebrity as the true head. One of the proofs in its favor was the mark of a wound under the eye, given by Herodias with a knife. Twelve heads in a tolerably perfect condition, can now be counted, and besides these there are numerous large and important fragments of the skull. There are no less than seven extra jaws in various parts of Christendom. The finger of St. John, which was said to have been saved from the cinders of the burnt body, was kept in a church at Normandy. A devout young man of Lower Brittany visited it, and the finger, unknown to him, slipped into the sleeve of his coat. A supernatural power drew him towards his native country. As he passed through a town, the bells rang joyfully, and the trees bowed in homage. He was seized as a sorcerer, and imprisoned. The next morning he awoke near a fountain in his native village. He hurried to the Chapel of St. Meridec, and the finger immediately left his sleeve and placed itself upon the altar. The tapers were instantly lighted by an invisible hand, and the people who were present prostrated themselves in prayer. It was said that the finger would never leave the church. The vassals of Henry VII. stole it on one occasion, but it left them, and returned of its own accord.

The nails which fastened the pieces of the holy cross together, were, it is said, three in number. One of them was cast into the sea, and the two have multiplied immensely. This fact of their multiplication is accounted for in various ways. One way for example, which may give a tolerable hint of the mode of making relics, was to touch similar nails with it, and distribute them as genuine. Sir Charles Borromeo, an enlightened prelate, and of the most

scrupulous exactness in regard to relics, had many nails made like that at Milan, and distributed them after they had touched it.

In 1784, feathers from the wing of St. Michael were exhibited at Mount St. Michael, and the author of Vathek, in his travels in Spain, speaks of a feather from the wing of Gabriel, which he saw at the Escorial.

It is asserted that true relics will not suffer any false ones among them. On one occasion, for example, a number of sacred bones which had been dug up at Cologne, were laid out on the seats of St. Mary's church in the capital at Cologne, covered with clean cloths, and as they became dry, a great smell arose from them. Goswin, the abbot, immediately knew that this was the work of the devil, and clothed in his sacerdotal garments, proceeded to exorcism, when a great horse bone jumped out of the midst as if projected by a whirlwind, and the offensive smell was succeeded by the usual grateful odor of relics. The wide-spread devotion to relics was also universal in pagan antiquity; it is rife among the followers of Mohammed and in the more ancient religions of India; and it seems to be so gradual a transition from an innocent weakness to a gross superstition, that minds of high intelligence are often induced by the force of habit to admit things contrary to the plainest dictates of common sense.

Boston Journal.

### "No Room Here."

"No room here," called out a chorus of musical voices—"not an inch of room."

The handsome "bus" had stopped in the centre of Broadway. Upon the steps stood a pale girl, very poorly dressed—within—the silks and lace and finery of ten or twelve children of fashion, fluttered with mortal and select horror.

The pale face looked eagerly in—sadness sat in the faded eyes—a shade of disappointment crossed the fair features at the cry (a sneering cry it was) of no room here.

"I am very tired," she ventured to plead—but the repeated cry of "no room," disheartened her, and she turned to pick her way through the mud to the opposite side.

"No room here!"

"Keep out!" sorrowful and down-trodden ones, keep out—homely want and patched garments, keep out—you who have felt the keen pinching of hunger, and wept over the scantily sodded graves of dead human passions, don't touch our braided garments, soil not our costly laces with profane eye-glances.

Look at our hands! they are white and delicately gloved—look at your red toil-fingers; are they fit to join with ours?

No; keep out of our places—our shops, our carriages, even of the people's omnibus when we are in, for there's no room there. Go into our kitchens—retire to the shades of the city's purlieus—stick to your slop-shops, and wear out your fingers under six cent shirts.

What if our grandfathers did sell candles, keep junk shops, retail snuff, they don't now—they've gone to heaven—been gone so long that we've forgotten them.

No room here! Oh! away, withering fashion, if thus thou canst corrupt. Let our path be that of the lowly. Let the bleeding spirit come to us, and let us minister to it. Never let it be said of our heart when sorrow comes for sympathy, "there's no room there."

### The Morning Cometh.

ISA. 21:12.

"AND we with faltering footsteps journey on, Watching the stars that roll the hours away: Till the faint light that guides us now is gone, And like another life the glorious day Shall open o'er us from the empyreal height With warmth, and certainty, and boundless light."

It is night now; and a dark night to some of us it is too. God's providences are uninterpretable: God's love is undistinguishable: his promises seem of no avail: and what is worse than all, and more distressing than all, when we look up to his throne it seems all dark there: the Shekinah has withdrawn his light: the Angel of the Covenant has veiled his face. But courage, drooping soul; the morning cometh. Why, heaven will be one continual morn: whose sun will be Christ: whose bright, and happy, and glorious beams will be the emanations of his love: whose early dew will be the sweet incense of loving, praising hearts.

It is night now; But God gives us the night that we may the better appreciate the day. These misty vapors, these doubts and fears will enhance the brightness of that glorious morn. A painter requires a dark background perfectly and fully to portray the bright and beautiful image which is to stand most prominent upon the canvas: and so God wills that when we see the glories of heaven we shall see them portrayed on this dark night which now hangs over us that we may appreciate more fully, and cherish them more dearly.

The morning cometh: a bright and endless

morn, perennial in its freshness and beauty. The dew will ever glitter upon the unfading flowers: the song of the morn will never cease: the sun will never decline, but ever ascend—ever rising, but never reaching its meridian: ever shining, and ever increasing in brightness.

Sometimes God shoots a ray of this bright morn down into the darkness of our hearts here on earth. Did you never experience it? When sitting at the communion table do you not sometimes obtain a foretaste of what is to come—a foretaste which makes you long to depart? Well, this is a sunbeam from glory; these are flowers which God places in your hands as a pledge of what is to come—flowers from the bright gardens of Paradise to tell you what he has in store for you.

The morning cometh: O it will be a happy time when the morn shall come. Zion will put on her robes of gladness then. Nature will cease her groaning and travelling. From every hill top and every valley the shout of salvation will ascend. The trees of the field will clap their hands for joy: the knowledge of the Lord shall cover the earth as the waters cover the sea, and one blest brotherhood of nations will raise the song—"to Him that loved us and washed us from our sins in His own blood." N. Y. Observer.

### Life on the Top of a Pillar.

SYMEON, after having been nine years an inmate of a strict monastery, withdrew to a place about forty miles from Antioch, where he lived for ten years in a sort of narrow pen. He then built a pillar, and took up his position on the top of it, which was only about a yard in diameter. He removed successively from one pillar to another, always increasing the height, which in the last of them was forty cubits; and in this way he spent thirty-seven years. His life was compared to that of angels—offering up prayers for men from his elevation, and bringing down graces on them. His neck was loaded with an iron chain. In praying he bent his body so that his forehead almost touched his feet; a spectator once counted twelve hundred and forty-four repetitions of this movement, and then gave over reckoning. He took only one scanty meal a week, and fasted throughout the season of Lent. He uttered prophecies, and wrought an abundance of miracles. Symeon's fame became immense. Pilgrims from distant lands—as Spain, Gaul, and even Britain—flocked to see him. Little figures of him were, during his own lifetime, set up in the workshops of Rome, as charms against evil. He corresponded with bishops and emperors, and influenced the policy both of church and state. By his life and his exhortations, he converted multitudes of Saracens and other nomads of the desert. Some time after he had adopted his peculiar manner of life, some neighboring monks sent to ask why he was not content with such fashions of holiness as had sufficed for the saints of earlier days. The messenger was charged to bid him leave his pillar, and, in case of a refusal, to pull him down by force. But Symeon, on hearing the order, put forth one of his feet, as if to descend; and the messenger, as he had been instructed, acknowledged this obedience as a proof that the Stylite's mode of life was approved by God, and desired him to continue in it. At length, the devil appeared to Symeon in the form of the Saviour, and invited him to ascend to heaven in a chariot, drawn by cherubim. Symeon put out his foot to enter the chariot, when the tempter vanished, and, in punishment of his presumption, left him with an ulcer in his thigh, which for the remaining year of his life obliged him to support himself on one leg. He died in 460, at the age of seventy-two. His body was removed with great ceremony to Antioch—the inhabitants of which had requested that it might be given to them as a defence for their city, instead of the walls which they had lost.

### Exaggeration in Style.

"In these days, exaggerated, intense, reckless and galloping expression is very common and very cheap. But just and fair expression—expression which is so qualified and accurate as to make the impression of truth, and truth only—is not so common." This is a quotation from the last *New Englander*. Who can deny its accuracy? Outrageous hyperbole used to belong to what are called Westernisms, and when it occurred in the language of flatboatmen, hunters, or pioneers, was not subjected to rigid criticism. The large scale on which the country where these men roamed was cast, seemed to warrant a corresponding amplitude of speech, and they who followed rivers thousands of miles to the sea, or camped under trees which might have been planted before the Norman Conquest, or traversed prairies as large as the Great Sahara, might be indulged with some license in the use of superlatives. But the practice has spread far beyond its original bounds. Lebanon has overshadowed Olivet; the Rocky Mountains have

thrown their influence this side of the Alleghenies. The prevailing vice of American style not only in journalism and the magazines, but even in stately reviews and solid books, is reckless exaggeration. Writers are determined to make an impression, and they seem to hesitate at no means which may tend to secure this result. Everything is put under high pressure. Facts are omitted or brought forward, are heightened or diminished, are combined or separated, not with the view to give the reader an exact idea of their mutual relation and relative importance, but to give intensity to the writer's apprehension of the case, and sometimes apparently to astonish the reader with his powers of expression.

It is surprising that this evil does not, by its very excess, work its own cure. Nothing is so wearisome as the perpetual glitter and strain of the intensified style. Nature loves alternation; she has marshes as well as lordly woods, sandy plains as well as fertile savannahs, low bottoms as well as lofty hill tops; and it is the distribution of these which makes up that variety of things from which poets and painters furnish themselves with their ever new and ever pleasing combinations. There must be plains, or there can be no mountains; and so in style there must be an ordinary level of utterance, or there can be no bursts of brilliancy. If metaphor is piled on metaphor, if every clause is padded out with epithets, if the tamest succession of events or the most ordinary trains of thought are made to sparkle like a sky-rocket, the entire texture of the piece becomes the same, and the uniformity is most fatiguing. Even the immature and half educated who perpetually crave "fine writing," as it is called, at last grow weary of the thing, just as a school boy is never so sick as when he is surfeited with sweets.

But there is a far greater evil involved in the matter than the violation of taste: there is a severe and constant temptation to depart from the exact and simple truth. Actual verities, whether of thought or incident, will not admit of being dressed up in any and every outlandish fashion, and yet produce their just influence. Writers of the "intense" class must therefore embellish. They bring together things which have no real connection, and separate those which have; they mutilate or enlarge: of ten points of description they leave out one which gives color to all the rest; of the different witnesses to a fact they select, not those who are most faithful, but those who tell the best story: in short, the great end and aim is to have something interesting, striking, thrilling. If these qualities are in the original subject, well and good; if not, they must be gathered somewhere by the writer and put in, whether admissible or not.

Sometimes, however, this exaggeration proceeds from no fixed design. On the contrary, the writer means to be perfectly fair, but he is carried away by his interest in the subject. Absorbed by the view which he takes of the matter, and by the importance of the object he wishes to gain, he forgets to observe or bring forward other facts or considerations quite essential to the due comprehension of the case. Then, dwelling closely upon the points before him, his mind grows warm, his feelings are excited, and the natural result is extravagance or assertion. Everything is pushed to an extreme; each sentence bristles with superlatives; adacities of expression are courted, and a titling of mint and anise is treated as if it were the crash of the universe. The consequence is, that the writer, aiming at too much, succeeds in nothing. Dispassionate readers are repelled, if not disgusted, and those who are not dispassionate are set more firmly in the opposite opinion. In this view, truth, pure and simple truth, is as much a matter of policy as of principle. It always succeeds best in the long run. Its conquests are slow, but they are sure. It requires time and pains to qualify and to guard, and a strict regard to accuracy is a deadly foe to antithesis and declamation; but what is lost in show is gained in substance, for the writer, by getting and keeping the confidence of his readers, secures his aim. Christian Intelligencer.

### Foreign News.

THE steamship *Pacific* arrived at New York, the 23d, bringing four days later foreign news. The intelligence by this arrival is quite important. The latest report, said to have been received in London by a special messenger, who was immediately closeted with the Queen, was that the Russians had taken Kalafat, and massacred all within its walls. This story does not appear to be implicitly credited, but it produced intense excitement. Previous accounts state that the Russians were preparing for a grand attack upon this stronghold of the Turks, and it is not improbable that they have been successful.

The Russians have sustained an ill-omened disaster by an attack upon each other—two columns cannonading each other for an hour and a half in the night, each column supposing the other to be Turks. The Czar has issued a new manifesto, in which he offers to evacuate the



Principalities on the same conditions on which the allied powers have heretofore refused to treat.

A British courier is on his way to St. Petersburg to demand the evacuation of the Principalities, which is equivalent to a formal declaration of war.

Austria defines the position which she intends to occupy, and Prussia refuses to close her ports against the Anglo-French Baltic fleet.

Russia has prohibited the exportation of grain from Odessa and the Sea of Azof. This will strengthen the grain markets.

There are rumors of a misunderstanding between England and Spain. The Spanish insurrection had been quelled, and it is reported that Mr. Soule is in high favor with the Queen.

On the 17th of February a conflict took place by mistake between two columns of the Russian army. The Turkish positions are extended in an easterly direction as far as the village of Cuipercenti, which is about a mile distant from Kalafat. For several days a Turkish corps of about 4000 strong, under the command of Col. Mirolai, had been posted in front of this village, and in the direction of the Russian outposts.

On this corps the Russians determined to make an onslaught during the night of the 16th. For this purpose two Russian columns were brought up, from 4000 to 5000 strong, one by the road which leads to Kalafat, from about the village of Scribiza, and the other from the left side of it from about Roisua—Prince Milosch's property—to advance unexpectedly upon the Turks, to surprise, enclose them, and cut them to pieces.

The Russian columns commenced their march at 3 o'clock in the morning, and by 4 o'clock reached a position from whence they were only half an hour's march from the Turkish pickets. The second column seems either to have missed the direction by mistaking the road, or to have come up long after its proper time. Be this as it may, the latter column, in the obscurity of a foggy night, concluded the former one to be a body of hostile Turks, and instantly opened upon them a terrific cannonade, which the others, who labored under the same mistake, returned with yet more deadly effect. Pressing toward each other, it came ere long to a close fire of small arms.

This ill-omened combat lasted for an hour and a half, until, when day dawned, the combatants saw with horror the error they had committed. The loss in killed and wounded in the course of this night's encounter is reckoned by themselves at several hundreds. The Turks were naturally alarmed at every point, and at Widdin, which is but a league and a half distant, Omar Pasha, on hearing the cannonade, took all the requisite measures for defence.

The Turkish corps at Cuipercenti stood to arms in readiness for action at any moment, but did not advance, as it was at a loss to imagine or comprehend what the Russians were about, murdering each other in that style. It was not till between 7 and 8 o'clock A. M., that the Russian columns withdrew to their respective positions, carrying their wounded along with them.

### The Affair at Havana.

On Saturday a messenger sailed from this port for Spain, to carry a demand for a settlement of the affair of the *Black Warrior*, seized by the revenue officers at Havana, and as we learn by the *Crescent City*, which arrived here on Sunday evening, still in their possession. The circumstances of the case have already been laid before our readers, but as the statement on both sides are naturally contradictory, we proceed, though in the absence of official Spanish documents, to sum up the facts as far as they now appear to be made out.

The *Black Warrior* is an indifferent ship, owned mostly in Mobile, but partly in New York, and is worth some \$125,000. She has run nearly two years between this port and Mobile, touching regularly at Havana on her way coming and going. She has been allowed to enter and depart from Havana without reporting her cargo to the authorities of that port—for that cargo has always been carried direct from New York to Mobile, or vice versa from Mobile to New York. The steamer has never landed at Havana nor received on board at that port any commodities of commerce whatever—her sole object in touching there having been to land or to receive passengers. The revenue authorities at Havana have always perfectly understood this. It is not her case alone, but the case of the other steamers running from this city to ports on the Gulf of Mexico and to the Isthmus. To prevent contraband trade, all these ships have always been put under surveillance from the time of their arrival till their departure. It has been perfectly well known that the *Black Warrior*, and the other steamers, carried cargoes, but they have been invariably passed through the Custom-House as "in ballast." This kind of entry has been permitted, notwith-

standing a revenue law has always existed requiring that a duty should be paid on the cargo of all vessels entering and departing from the port, although the vessel should neither land nor receive on board anything while there. The course of the *Black Warrior*, and of our other steamers, has therefore, been in direct violation of the letter of the revenue laws of the port of Havana. These laws, however, not having been enforced against the *Black Warrior* during the thirty voyages she has made to that port, notwithstanding the knowledge of the fact by the authorities of the notorious violation of them, her owners and agents had some right to suppose, and to act upon the supposition, that there had been an actual suspension of them in respect to that ship. The law requiring the transit dues on the cargo having been totally suspended in practice, it was fair to expect that some notice would be given that the law would be revived, in case it were the intention of the authorities to revive and enforce it. If no such notice was given, the seizure of the *Black Warrior* and the confiscation of her cargo, is an act of flagrant injustice. But on the other hand, if the authorities promulgated the fact that the law would be enforced, then no blame can attach to them for the seizure of the ship for a further violation of it.

The whole case turns, therefore, upon the fact of whether or not due notice were given of the revival of an obsolete law on port regulations, in its application to the *Black Warrior*, which law, by its sudden revival has resulted in the seizure of the ship and the confiscation of her cargo. This question we are unable to answer. We presume that the President is unable to answer it, and that the Committee on Foreign Relations is unable to answer it. The papers laid before Congress on Wednesday do not answer it. The report from Mr. Robertson, the acting Consul at Havana, affords good ground for the conjecture that the Spanish authorities intend to allege that such notice was given. On the other hand, the same document, and the statement of the consignees of the ship, go to show that such notice was not given. At present, we have but the statement of one side, and we must await that of the other, before an intelligent judgment on the case can be given.

At this point it is easy to branch off into conjectures. We may suppose that the Cuban officers have sprung a trap upon the *Black Warrior*, from unworthy purposes of gain or from hostile feelings. The supposition may be true or false. We may suppose the seizure of that ship to have been an intentional outrage upon our flag, and a designed act of piracy upon private property. We may also presume it was the intention of the consignees of the vessel to dodge, or defy the revenue laws of Havana.

All these suppositions are easy, but it may turn out that they are all alike unfounded. But, whether true or false, it is impossible for Congress or the Government to act upon them. They can only act upon facts, and facts are but slowly developed, officially, to say the least. It would seem that the Cuban officials had acted without any enlightened regard to their own interest, and obstinately and harshly toward the agents of the ship. The fact that they refused to allow the captain to correct his manifest, although he had lost his right to demand the correction, would appear to demonstrate so much as this. Unless the authorities desired to confiscate the cargo, here was an easy mode of letting off the offending parties, and at the same time signifying the purposes of the Government in the future. But provincial authorities are, proverbially, all over the world, a self-sufficient, arrogant set. And this fact must be taken in to the account in measuring their offences of act or of intention in this particular case.

N. Y. Tribune.

### Col. Fremont and his Party.

It is known that this gentleman has attempted to make the trip across the country through the Coochatope Pass, to California, in the winter, to test its practicability for a railroad route. It was in the vicinity of this pass, a few years ago, that his party met with such terrible reverses. For his enterprise in this matter, which is undertaken at his individual expense, he deserves the acknowledgments of the community.

Until a few days ago we had received no information from him or his party. It will be remembered that at the outset, Col. Fremont was taken sick, and returned from the Missouri to this city, where he remained some time. In the meanwhile his party preceded him to the Plains.

Lord Fitzwilliam, who returned a few days ago from the Plains, informs us that he arrived at Bent's Houses, situated about two miles below the River de los Animas, a tributary of the Arkansas, at the Point of Rocks in the Big Timber, on the same day that Col. Fremont left, but did not see or speak to him.

At Bent's Houses he learned that the Colonel had lost at Salt Creek, on the Crow River, seven animals, and afterward had five more stolen from him by the Cheyennes. These Indians

subsequently said they stole them supposing they belonged to the Delewares in the Colonel's party. They offered to give them up, but the Colonel refused to receive them. His party, before he overtook them, had consumed most of his provisions—at least that portion most desirable for the Plains—and he was compelled to recruit in horses and provisions at the Bent's Houses. The impression was that his men, who had been encamped at Salt Creek some time before his arrival, had destroyed most of his provisions for the journey.

The last snow which Lord Fitzwilliam met with was at Petty Encampment, about 140 miles from the "Fontaine qui Bruielle Creek," down the mountains. This gentleman has visited much of the Oregon and Washington Territories, Puget's Sound and Vancouver's Island, and as he is familiar with western life has been able to make many useful observations. He is on his return to England.

St. Louis Republican.

### War in Europe.

The latest intelligence from Europe seems to preclude all hope that peace may be preserved. The remonstrances of England and France appear to have had no influence on the mind of the Russian Czar, to turn him from his ambitious projects. The letter of the French Emperor, and the debates in the British Parliament, evince the firmest determination, on the part of those two great powers, to combine their forces with those of Turkey, to resist the encroachments of Russia. The position of Austria, which has hitherto been an undefined neutrality, is becoming more clearly indicated on the side of Turkey and her allies. In the meantime, Russia has collected forces and munitions of war, of the most extensive and formidable character.

With the opening of spring and summer, therefore, we may expect to hear of stirring events on the banks of the Danube and the region of the Black Sea. The tramp of armies and the shock of battle will be on a scale of magnitude unequalled since the days of Napoleon, and Alexander of Russia. The results, no mortal mind can foresee. The questions at issue are so involved, that some sudden and unexpected turn of events may put an entirely new face on the contests which may arise. Neither England nor France, nor Austria loves Turkey, nor desires the perpetuation of the Turkish power, as such; but they lend their aid and strength to the Porte, to hold in check the colossal power and grasping ambition of the great northern despotism. Yet if Russia should succeed, as she is well able to do, if left to conduct the contest against unaided Turkey, in breaking the head of the Turkish power by taking Constantinople, as she may yet do, in spite of the allies of Turkey, by the unexpected changes and chances of war, then a new scene will be opened in the drama. In that case, the motive to assist Turkey will be at an end. And this may yet be the result. The weakness of the Ottoman Empire is well known. The people of every Christian nation would rejoice in its overthrow, however it may suit the policy of courts and cabinets to prop it up for a time, for political reasons. History and prophecy unite in testifying that the Mohammedan power in Europe totters to its fall. The people of Russia are represented as fired with a zeal, like that which animated the crusaders, to drive out the infidels, and plant the standard of the Cross where the Crescent has so long stood.

The great object of dread, is the advancing power of the despotism of Russia. The government of that vast country is, essentially, military. Great care is taken to preserve the people from all those customs and ideas which favor popular or republican forms of government. The extension of Russian power is the extension of absolutism. Hence the people and the governments of England, France, and Germany, so dread the influence of Russia, that they are willing to hold up the falling power of Mohammedanism, as a check to it. Yet the fall of the Ottoman power is, evidently, regarded as a question, only, of time. The event must come. The question is, into whose hands shall those beautiful countries, those fertile fields, those noble harbors fall? Shall a free, or despotic government rule them? Shall the schoolmaster, the preacher, the press, be free to put forth their energies, protected, not persecuted, under those smiling skies?

One fact, in connection with the movements of the great powers of Europe on this question well worthy of notice is, the utter insignificance of the Papal government in these negotiations. The very existence of such a power in Europe seems to have been ignored. How different from the state of things a century ago. Then, the Pope's opinions on such questions as these were all controlling; now none so poor to do him reverence. Detested by his own people, held up by the power of French bayonets, which may, at any time, be removed, he is an object of contempt to all. The moment that Louis Napoleon loses the power, or the disposition to protect it,

Popery is destined to fall, and to fall to a depth from which it can never rise.

The aspect of things in Europe, therefore, is full of interest to the Christian. War is always to be deprecated—always, if possible, to be avoided; but if it must come, then let the prayers of the people of God ascend, that He who rules among the nations, and decides the events of war, may cause the wrath of man to subserve his own purposes of mercy. As the burning of a city sometimes prepares the way for a more beautiful city to rise in its place, so the overthrow of Mohammedanism and Popery, may result in a great extension of the Gospel, and the triumph of the Redeemer's kingdom. For this, let all who love God pray and labor.

Western Watchman.

In the above, the fact seems to be entirely overlooked, that the Scriptures place the end of the Papacy, and of the false prophet, in connection with the personal advent, and judgment.

HABITS.—Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountains, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue.

Jeremy Bentham.

### The Invasion of Canada by the Russians.

The Canadian papers treat the recent story of an intended invasion of Canada by Russia, via the United States, with great seriousness. The story appears to have originated with the *Quebec Mercury*, which paper stated that an order had been received in that city from the British Government, directing the seizure of letters sent to foreign parts, if suspected of being meant for Russia. A few days afterwards, it adds, a letter for the Emperor of Russia was intercepted in the Post Office, and the contents of that letter revealed the existence of a plan on the part of Russia for invading Canada, in the following manner:

"That some thousands of Russian veterans, too old in the service to desert it, influenced by large promises, should be introduced into the States in civilian dress as peaceful emigrants, without even their nationality being declared—an easy matter from the difference of language and race in the Russian service—a depot of arms formed on the frontier, and at one moment, the whole to rush by rail, unarmed and unannounced, to the crossing point, there to assume weapons, badges, and colors, and at once dash into Canada and attempt Quebec by a *coup de main* from the Plains. It was further suggested that some attempt should be made by the Russian Government to bring about a secret understanding with the United States for the partition of British territory in America, so to be arranged as to leave the question of slavery in its present position, that is, to give as much to the Slave States as to the Free States, the sacrifice of the West Indies, and, if need be, a large slice of Mexico, to be included in such arrangements between the two powers."

The *Mercury* advances several arguments to show the feasibility of this scheme, and thinks that the presence of Russian officers in the United States gives the matter a serious aspect.

The *Quebec Gazette*, a semi-official authority, contains the following paragraph:

"In relation to the Russian correspondent of whom the *Mercury* speaks, our readers will learn with pleasure, that the person suspected of having written the letter has been arrested. His papers have been examined; but he had received notice ten minutes before his arrest, and nothing could be found of a nature to inculpate him; he was consequently released."

The *Mercury* copies the above, and adds the following:

"We learn with still greater pleasure that the Government has determined to put 10,000 of the militia upon a war footing."

The *Toronto Colonist* sounds the tocsin as follows:

"Now we are not alarmists; neither would we fear for the result should an attempt of the kind alluded to be made. Every man in Canada understands the use of arms, and in the hour of need, every man, from the lowest to the highest, clear grit or fossil, reformer or conservative, will stand forth in defence of the country. We agree with the *Mercury*, that it is better at all times to be prepared for any treachery that may possibly be attempted; and it is hard to say what the autocrat of Russia, in his madness and anger, may not attempt. Still, if any invaders of the kind come to us, we can promise them such



a welcome as will prevent their ever leaving us." The *N. Y. Herald* says that the source from whence originated all this excitement, was a dodge on the part of a quack doctor to advertise his nostrums. Learning that orders had been given to intercept all letters suspected of being intended for Russia, he arranged the "plan of operations" which was discovered, and being arrested, a letter was found upon his person, which, when translated, will be found to be an advertisement of his quack medicines. This letter, published as it would be in all the Canadian papers, would give him sufficient notoriety. If not true, this is an ingenious speculation.



## The Advent Herald.

BOSTON, MARCH 25, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH.

#### CHAPTER XXXVII.

SENNACHERIB attributed his success to his own strength; and therefore God said to him:

Hast thou not heard long ago, how I have done it; And of ancient times, that I have formed it? now have I brought it to pass. That thou shouldst be to lay waste defenced cities into ruinous heaps. Therefore their inhabitants were of small power, They were dismayed and confounded; They were as the grass of the field, And as the green herb, as the grass on the house-tops, And as corn blasted before it be grown up.—*vs. 26, 27.*

The Lord reminds Sennacherib, that he, Jehovah, was the Creator of all those things,—rebuking him for his ignorance of it, by the inquiry, according to the margin: "Hast thou not heard how I have made it long ago, and formed it of ancient times?" It was probably known to surrounding nations that the God of Israel claimed to be the Creator of all things—to have formed them more than 3500 years anterior to the date of this prophecy. Notwithstanding their rejection of this claim, the Lord, as the Creator and Director of all things, takes to himself the credit of having enabled Sennacherib to lay waste those defenced cities—the Assyrian being only the instrument in his hand. And it was because God had enabled him to accomplish this, that their inhabitants were powerless to defend themselves. By the use of similes, their weakness and inability to resist are illustrated by the grass of the field and the tender herb, which are easily trodden down, and are no obstacle in the way of an invading army. To illustrate their feebleness still more forcibly, they are next compared to the slender grass which was often found growing on the flat, earthy tops of their houses, and was soon withered by the sun's heat. Corn blasted before it is grown up, is before it has acquired any strength. Sennacherib himself illustrated their inability to resist him, when he said, (Isa. 10:14,) "My hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped."

The Lord then informs the king that he is perfectly aware of all that pertains to him, of what he purposes to do, and that he has no further use for him, but will proceed to defeat all his plans. He adds:

But I know thy abode, and thy going out, And thy coming in, and thy rage against me. Because thy rage against me, and thy tumult, is come up into mine ears, Therefore will I put my hook in thy nose, and my bridle in thy lips, And I will turn thee back by the way by which thou camest.—*vs. 28, 29.*

The Lord's putting his hook in Sennacherib's nose, &c., and turning him back, are put by substitution for the instrumentalities by which he would defeat him and cause him to return to Nineveh.

This was what the Lord commanded Isaiah to say to Hezekiah, concerning Sennacherib. And now he gives a sign by which it might be known that the Lord would effect this:

And this shall be a sign unto thee, Ye shall eat this year such as growth of itself; And the second year that which springeth of the same; And in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah, Shall again take root downward, and bear fruit upward: For out of Jerusalem shall go forth a remnant, And they that escape out of mount Zion: The zeal of the Lord of hosts shall do this.—*vs. 30-32.*

"This year," and "the second" in which they

were to subsist on the spontaneous yield of the earth, was doubtless the time during which they were to be deterred from cultivating their fields by the invasion of the Assyrians; and the third year when they were to sow and reap, was when they would be enabled to resume their agricultural labors by the retreat of Sennacherib. During his presence, the subsistence of the Jews, was, therefore, in a measure miraculous. And it was within that interval that the sickness of Hezekiah transpired, as recorded in the chapter following.

The remnant that escape of Judah, is in the margin: "the escaping of the house of Judah that remaineth." Their taking root and bearing fruit, are metaphors illustrative of their subsequent prosperity—the conditions literally applicable to a plant or tree, being ascribed to the remnant of the nation.

All these troubles being first caused by Ahaz' having voluntarily acknowledged his vassalage to the Assyrians, that he might gain their assistance against Syria and Ephraim, (2 Kings 16:7,) they would no more look to them for aid, as we read in Isa. 10:20, 21—"And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. To accomplish this, the Lord added:

Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, Nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return; And shall not come into this city, saith the Lord. For I will defend this city to save it. For mine own sake, and for my servant David's sake.—*vs. 33-35.*

He would approach near to Jerusalem; but would not be permitted to enter it, nor to molest the Jews in any manner. At the time of this promise of deliverance, Sennacherib, probably, had not come into the neighborhood of the city; but he would come near enough to try the faith of the Jews in the promise of Jehovah, and to make their deliverance more manifestly the act of Jehovah. His approach is thus described in Isa. 10:28-32: "He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages; they are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed; the inhabitants of Gebim gather themselves to flee. As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem."

At this point was more probably the time of Shebna's treachery. (See note on chap. 36:22; 33:18.)

It has been fitly said, that "man's extremity is God's opportunity." Sennacherib having arrived at Nob,—from which place it is said that Jerusalem could be seen (note on chap. 10:32)—he rested his army there a whole day, preparatory to his attack on the city, doubtless exulting in the prospect of a speedy victory. But the Lord had said, (Isa. 10:24-27,) "O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing;" (vs. 33, 34,) "Behold, the Lord, the Lord of hosts shall lop the bough with terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one." This was signally fulfilled in the night following:

Then the angel of the Lord went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.—*v. 36.*

In the parallel history in 2 Kings 19:35, it is recorded that this "came to pass that night." And in 2 Chron. 32:21, we read that "the Lord sent an angel which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria." And in v. 22, "Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib, the king of Assyria, and from the hand of all other, and guided them on every side."

The more probable opinion is, that they were

cut off by a violent hail, accompanied with thunder and lightning, which the Lord discharged upon them.

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezzer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.—*vs. 37, 38.*

It is not necessary to suppose that he was slain immediately on his return to Nineveh. But such was his ultimate fate. He had trusted in the gods of Babylon; and now he is slain, while engaged in the worship of them, by his sons, one of whom was named after one of his gods—Adrammelech.

When the surrounding nations heard of the signal defeat of the Assyrians, (2 Chron. 32:23,) "Many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah, king of Judah: so that he was magnified in the sight of all nations from thenceforth."

Layard has transcribed from Assyrian records the account given by Sennacherib of this campaign, which he abridges as follows:

"Hezekiah, king of Judah," says the Assyrian king, "who had not submitted to my authority, forty-six of his principal cities, and fortresses and villages depending upon them, of which I took no account, I captured and carried away their spoil. I shut up (!) myself within Jerusalem, his capital city. The fortified towns, and the rest of his towns, which I spoiled, I severed from his country, and gave to the kings of Ascalon, Ekron, and Gaza, so as to make his country small. In addition to the former tribute imposed upon their countries, I added a tribute, the nature of which I fixed." The next passage is somewhat defaced, but the substance of it appears to be, that he took from Hezekiah the treasure he had collected in Jerusalem, thirty talents of gold and eight hundred talents of silver, the treasures of his palace, besides his sons and his daughters, and his male and female servants or slaves, and brought them all to Nineveh." The city itself, however, he does not pretend to have taken.

There can be little doubt that the campaign against the cities of Palestine recorded in the inscriptions of Sennacherib at Kouyunjik, is that described in the Old Testament. The events agree with considerable accuracy. We are told in the book of Kings, that the king of Assyria, in the fourteenth year of the reign of Hezekiah, "came up against all the fenced cities of Judah and took them," as he declares himself to have done in his annals. And, what is most important, and perhaps one of the most remarkable coincidences of historic testimony on record, the amount of the treasure in gold taken from Hezekiah, thirty talents, agrees in the two perfectly independent accounts. Too much stress cannot be laid on this singular fact, as it tends to prove the general accuracy of the historical details contained in the Assyrian inscriptions. There is a difference of five hundred talents, as it will be observed, in the amount of silver. It is probable that Hezekiah was much pressed by Sennacherib, and compelled to give him all the wealth that he could collect, as we find him actually taking the silver from the house of the Lord, as well as from his own treasury, and cutting off the gold from the doors and pillars of the temple, to satisfy the demands of the Assyrian king. The Bible may therefore only include the actual amount of money in the three hundred talents of silver, whilst the Assyrian records comprise all the precious metal taken away. There are some chronological discrepancies which cannot at present be satisfactorily reconciled, and which I will not attempt to explain. It is natural to suppose that Sennacherib would perpetuate the memory of his own overthrow; and that, having been unsuccessful in an attempt upon Jerusalem, his army being visited by the plague described in Scripture, he should gloss over his defeat by describing the tribute he had previously received from Hezekiah as the general result of his campaign.

There is no reason to believe, from the biblical account, that Sennacherib was slain by his sons immediately after his return to Nineveh; on the contrary, the expression "he returned and dwelt at Nineveh," infers that he continued to reign for some time over Assyria. We have accordingly his further annals on the monuments he erected. In his fourth year he went southward, and subdued the country of Beth-Yakin, defeating Susubira, the Chaldean, who dwelt in the city of Bit-tut on the river."—*Nineveh and Babylon*, pp. 143-145.

#### CHAPTER XXXVIII.

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amos came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live.—*v. 1.*

"In those days," refers to the time when Judea was invaded by the Assyrians. This is evident from the sixth verse, in which Hezekiah is promised a deliverance from them. Sennacherib came up and took the fenced cities of Judea, in the fourteenth year of Hezekiah (36:1); who reigned in all twenty-nine years. (2 Chron. 29:1.) As the last fifteen of them (v. 5) were added in answer to his prayer, at the time of this sickness, it must have occurred at the end of his fourteenth year, previous to Sennacherib's overthrow.

It is not known what was the nature of his sickness; but as it was doubtless one that was ordinarily incurable,—he being "sick unto death,"—and as it was accompanied by a "boil," (v. 21,) it has been supposed that it was a pestilential boil, or plague sore.

\* Col. Rawlinson gives a somewhat different version of this part of the inscription, for which see note on Isa. 33:8.

"House," by a metonymy, is put for its occupants—himself and family, and all his affairs. As he began to reign at the age of twenty-five years (2 Chron. 29:1), he was now but thirty-nine, and had probably made no provision for a successor. This notice was to enable him to make any arrangements which he deemed necessary, in view of his decease. This message of Isaiah, was doubtless the first intimation that the king had, that there was no prospect of his recovery.

#### SYNCHRONISM OF THE ADVENT, KINGDOM, RESURRECTION, &c.

As in mathematics, it is a well established axiom, that "things equal to the same thing are equal to each other," so in the chronology of events, it is equally self-evident that those which synchronize with the same must synchronize with each other.

This being so, it follows that the Second Advent of Christ, the destruction of the Papacy, the resurrection of the righteous dead, the change of the righteous living, the judgment of the redeemed, the marriage of the Lamb, the battle of Armageddon, the destruction of the wicked nations, the restitution of the earth to its Eden state, and the establishment of the kingdom, &c.—the consummation of the Christians hope,—must transpire in near connection—i. e., at a common epoch, but in their proper order and relation to each other.

The following are some of these synchronisms:

I. The Advent and Glorification of the saints. 1 Cor. 1:7, 8—"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

1 Pet. 1:3-9, 13—"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory: receiving the end of your faith, even the salvation of your souls. . . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

—4:13—"But rejoice inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

1 Tim. 6:13-15—"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords."

Titus 2:11-14—"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Matt. 24:3, 4, 27, 30, 31, 37, 42—"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. . . . For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. . . . And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other. . . . But as the days of Noe were, so shall also the coming of the Son of man be. . . . Watch therefore; for ye know not what hour your Lord doth come."

—25:13, 14, 19, 29—"Watch therefore, for ye



know neither the day nor the hour wherein the Son of man cometh. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. . . . After a long time the lord of those servants cometh, and reckoneth with them. . . . For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath."

1 Thess. 2:19, 20—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

—3:12, 13—"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

—5:23—"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

James 5:7, 8—"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

1 John 2:28—"And now, little children, abide in him: that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

—3:2—"Beloved, now are we the sons of God, but it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Col. 3:4—"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

1 Pet. 5:4—"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Mark 13:26, 27—"And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

Luke 12:35-38, 40, 43—"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he shall return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. . . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. . . . Blessed is that servant, whom his lord when he cometh shall find so doing."

—18:7, 8—"And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

1 Cor. 11:26—"For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come."

John 14:3—"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

#### II. The Advent and kingdom.

Luke 19:11-13—"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."

#### III. The kingdom and glorification.

Luke 22:15-18, 29, 30—"And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. . . . And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."

—23:42—"And he said unto Jesus, Lord, remember me, when thou comest into thy kingdom."

#### IV. The Advent, kingdom, and glorification, of the saints.

2 Pet. 1:11, 15-19—"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. . . . Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

Luke 21:27, 28, 31, 36—"And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh. . . . So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. . . . Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

#### V. The Advent, glorification of the saints, the destruction of the wicked nations, and the establishment of the kingdom.

2 Thess. 1:5-10—"Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

Matt. 25:31-34, 41, 46—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment: but the righteous into life eternal."

#### VI. The kingdom, and end of the world.

Matt. 24:14—"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

#### VII. Reward of the saints and end of the world."

Heb. 11:13, 14, 16, 39, 40—"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. . . . But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. . . . And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

Matt. 16:27—"For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works."

Mark 8:38—"Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

Luke 9:26—"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

Jude 14, 15—"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

(To be continued.)

#### Letter from D. I. Robinson.

BRO. HIMES:—I have now got through my winter's campaign. It has been a gloriously hard winter to us; but praise the Lord, labor is sweet when the Lord is with us, and blesses us and our labors. I judge from eighty to a hundred, during the winter, have been converted or reclaimed at the several meetings. Our meetings at Buffalo, with brother Fassett and his dear flock, were good—blessed to the saving of some, and the convicting of many of sin, and their duty to seek the Lord. Brother Orrock was a fellow-laborer indeed, of like precious faith. There are several other places where I expected to hold such meetings, but the travelling is so bad they must be deferred. I return East in a week or two, and shall stay four or six weeks, and then return, if the Lord will, to this section for the ensuing season. My health is better than it has been for two years. My address for six weeks to come will be Worcester, Mass.

Yours, in the gospel hope, D. I. ROBINSON.

Brewerton, March 20th, 1854.

"We learn by letter from New York, that bro. John Pearson has recently given a very interesting series of lectures, in that city, on the Apocalypse. The church at Forsyth-street were deeply interested in his expositions, particularly of the *Two Witnesses*, and the seven trumpets as a whole. Though some of these interpretations differed from those which had been previously entertained, in some respects, they were regarded as well fortified with proofs. A desire is expressed to see those lectures in print, and it is hoped that brother P. will put them to press before long. "Though definite time had been recently preached here," says our correspondent, "we had nothing like the solemn sense of the nearness of the judgment, from that simple chronological calculation, that we had on hearing the expositions of the *Apocalypse* by brother Pearson, fortified with such a mass of apposite facts, illustrative of the fulfilment of the prophecy of the seven seals and the seven trumpets, including the 1260 days, which we must think, with our beloved and lamented father Miller, had their limit at the close of the last century, 1793-8."

THE IRISH AND THE EASTERN WAR.—The Irish patriots in this country are seizing upon the present position of affairs in the Old World to stir up the slumbering embers of the insurrection of '48, and they call upon the inhabitants of Ireland not to enlist under the English banner to fight against Russian despotism. John Mitchell, in the *Citizen*, demands that Ireland take advantage of the present crisis, and strike one more blow for freedom. A meeting of the Irish of Western New York was held at Buffalo last week, at which an appeal to their fellow countrymen in Ireland, against enlistment in the ranks of England's army, was adopted. The *New York Times* has the following on the subject:

"Sundry exciting rumors are current in regard to movements of the Irish in the United States, with reference to the war just begun between England and Russia. It is reported that a very extensive organization is in progress here among the Irish—that companies have been formed, and that military exercises are constantly practiced, with the intention to stir up and aid in a rebellion in Canada, whenever the condition of affairs in the East shall seem most propitious for such a movement. We have received detailed information of the extent of the organization, the numbers concerned and even the names of the active agents in the arrangement; but under present circumstances we refrain from making it public. It is said that a similar scheme is on foot in Ireland, and that a very large number of men have been enlisted for the project."

MRS. HARRIET BEECHER STOWE has written her *Travels in Europe*, and the work is now going through the press. It is to be regretted that a trifling pecuniary consideration in the terms should have induced her to change her publisher. Everybody knows that *Uncle Tom's Cabin* is as much indebted for its popularity to the exertions of its enterprising publishers as to its author; and that the house that has paid her \$30,000 for one work, might have been safely trusted with another. The *Lamp-lighter*, a new work of rare merit, has been recently issued by Jewett & Co., and the sales thus far, have been larger than those of *Uncle Tom's Cabin*, at any time, during a similar period.—*International Journal*.

The above expresses the general opinion of this affair in this vicinity; based on so many of the particulars as have found their way to the public.

As much depends on the efforts of a publisher, as on the merits of a book, to give it a rapid sale.

A NEW MOVEMENT AMONG THE GERMANS.—The German emigrants in Ohio and the other north-western States, are uniting in a movement which may ultimately prove to be very important.—Among them are already various associations—rapidly increasing in number—instituted for the cultivation of music, for physical and mental culture. The members of these associations in politics are radicals, and in religion free-thinkers.

For the purpose of furthering their views, their various associations have for some time been making arrangements for an alliance which will enable them to co-operate together and to diffuse their sentiments. At a general meeting of these societies, held at Cleveland, on the 23d of February last, it was agreed to meet in this city on the 23d of this month, for the purpose of organizing a General Union. The fundamental ideas of this Union are, hostility to Slavery, Jesuitism, Roman Catholicism, Priestcraft, and the Bible.—*Cincinnati Gazette*.

SPIRITUALISM IN HIGH QUARTERS.—"For they are the spirits of demons working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." (Rev. 16:14.)

We take the following from the Paris correspondence of the *New York Commercial*:

"Day before yesterday, the Emperor and Empress spent an hour in converse with a spirit, evoked by one of the famous mediums of Paris. The table passed a very stern judgement upon the past acts of his Majesty, and predicted him all sorts of troubles for the future. This, the Empress thought indirectly proved the genuineness of the manifestation, as the natural desire of the medium, if she could control the replies, would be to render them pleasing to Louis Napoleon. Their Majesties indulge quite often in this amusement, though the Archbishop of Paris has besought the faithful to abstain."

ORDINATIONS.—In Fairfield, Vt., on Sabbath Feb. 26th, 1854, at a meeting appointed for the purpose of ordaining OTHNI ROCKWELL of that town, after the relation of his Christian experience, and call to the ministry, and a statement of his faith in the cardinal doctrines of the Bible, he was ordained for the gospel ministry. Sermon and charge, by Elder Addison Merrill, of Montgomery. Ordination prayer, and right hand of fellowship, by Elder Henry H. Janes, of Richford.

In Montgomery, Vt., on Friday, May 13th, 1854, ISHMAEL HURLBURT, of that town, was ordained as a minister of the gospel. Sermon by Elder Addison Merrill. Prayer, charge, and right hand of fellowship, by Elder Columbus Greene.

GENERAL CONFERENCE OF ADVENTISTS.—The Fifteenth General Conference of Adventists will be held in Providence, R. I., commencing Tuesday evening, May 16th, and continue over the 19th. This will no doubt be one of the largest meetings the Adventists have held for many years. Let prayer go up to the great Head of the church that it may also be the best. An address on the subject from the committee may be expected soon.

H. PLUMMER.  
J. PEARSON, JR.  
A. SHERWIN.  
L. OSLER.  
J. V. HIMES.

#### Book Notice.

"MASSACHUSETTS REGISTER for the year 1854, embracing state and county officers, and an Abstraction of Laws and Resolves, with a variety of useful information. Serial number 88. Boston: Published by George Adams, 91 Washington-street, Jan., 1854."

This *Register* contains a vast amount of statistics pertaining to the state of Massachusetts, giving its town and city officers, incorporations, societies, professional men, births, deaths, &c., &c., very conveniently arranged for reference, and indispensable to all who seek for carefully compiled and accurate information of the kind.

THE BLACK WARRIOR.—*New York, March 27.* A letter from Havana to the owners of the *Black Warrior*, states that she intended sailing on the 24th direct for New York, the vessel and cargo having been released on a \$6000 fine.

THE FOREIGN NEWS does not yet furnish anything significant of the state of affairs in the East; but every arrival leaves the prospect for peace less and less favorable. In such a crisis of affairs, it is comforting to know that the Lord reigns, and that every result will be in accordance with his own good pleasure.

The night fight of the Russians, noticed in another column, was a great blunder of theirs.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## PRAYER.

DEAR BROTHER:—There has been a great deal said about prayer, and I hope a great deal more said in prayer, in favor of which important subject I desire to add my testimony. I feel for one that there is none too much said on this subject, neither can there be, especially in this time of peril. I have had so much done for me in answer to prayer, that I should be very ungrateful did I not speak of it, and praise the Lord that I was ever taught to pray. I appreciate very much the instructions of our dear brother Litch on this subject, and join with him in the language of the Psalmist, "O, that men would praise the Lord for his wonderful works to the children of men." All I have, am, or ever expect to be that is good, is through Christ in answer to prayer; and what might we not expect did we make proper use of this mighty weapon which God has given to his people; or what might we expect without it. "Keep it before the people." "prayer moves the Arm that made the world." God has taught us to pray, commanded us to pray; he has exhorted and encouraged us to pray, by innumerable examples of answer to prayer, and yet how few of us make it a business of our lives as we ought.

Dear brethren and sisters in Christ, hear the words of the Lord: "I will be sought unto by the house of Israel to do these things for them." "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." "Watch and pray that ye enter not into temptation." I feel for one that we need to pray without ceasing; for "the Evil One has come down, having great power, knowing that he has but a little while." He is laying so many snares for our feet that we need to look up continually to the Author of all good, for grace, guidance and protection in all the ways through which we shall be led. We have every encouragement to pray, not only from God's word, but in answer to our own prayers. God ever has and is still doing great and wonderful things for us in answer to prayer. Every *Herald* that comes, I find in perusing it that our prayers are being answered in behalf of the ministry of brother Himes, and the Advent cause in general. My soul has been filled with joy and gratitude unspeakable, of late, while perusing the journals of the ministry, especially the very successful tour of brother Himes in Pennsylvania. Prayer moved the Arm that made the world, the word was made powerful, sharper than any two-edged sword, and the inmates of Satan's camp were slain. The Goliath of the company with all his ardent spirits could not withstand the word of the Lord. Praise the Lord who hears our prayers for such a victory. O, what a glorious time they must have had there; how I would loved to have been one of that praying company; but though we may not be permitted to meet in camp, conference, and prayer meetings, yet our God is an omnipresent being, and we may have communion with him in all places, at all times, and under all circumstances. And through him who hath loved us and given himself for us, we hope soon to come up to that meeting for which all other meetings are held.

O, that will be joyful, when we meet to part no more." The Judge standeth at the door; soon, if faithful, our prayers will be turned to praise. God is hurrying on his work for the consummation. He is making a short work of it. Who of us, under such cheering circumstances, cannot lift up our heads and rejoice, knowing that our redemption draweth nigh; who of us cannot pray without ceasing. It is evident that those who have any praying to do will have to do it now, for soon it will be too late. O, that they would begin to pray while they are on praying ground and interceding terms with God, for "now is the accepted time, and now is the day of salvation."

My soul responds to the feeling and faithful appeals of God's ministry for help. Men and brethren help! "Thou who hearest prayer and art the God of the harvest, help!" The harvest truly is great, the time is short, the laborers are few. O, let not one excuse him or herself by saying, "The

spirit indeed is willing, but the flesh is weak." The feeblest of us can pray, and that is great help. Let us help with our prayers, with our alms, with our pens, and every way possible, remembering that "he who loveth father, mother, brother, sister, wife or children more than Christ is not worthy of him." Jesus said, "let the dead bury their dead, but follow thou me." "Straight and narrow is the way, and few there be that find it." The Lord will provide for those who put their trust in him.

C. LAWTON.

## LETTER FROM JAMES WOLSTENHOLME.

BRO. HIMES:—I steal a moment in the midst of my bustle and toil, to request you to stop sending the *Herald* to the address of my dear aged mother, Sheffield, England. She requests me to do so, alleging her reason to be that she cannot see to read it. And I regret to be obliged to believe there is not any one around her, who feels interest enough in the wonderful grace of God, so manifestly set forth in its pages, and so clearly illustrated and brilliantly illuminated in all its rich effulgence in our Adventist apostolic doctrine, that it would seem that they who had eyes might see and be attracted by its beauties, enough, at least, to read it to a poor, forlorn old widow in her infirmities, who has "ears to hear," so that her old heart might be revived and comforted with hope, through a revival of her memory. But so it is; even those who pretend to love the Lord, and cannot be attracted by the preciousness of His ever blessed self, as it is set forth in this our blessed satellite of the glorious Bible, (the *Herald*), are not much. Well—the blessed hope of his people, that sustains them in all their afflictions, and delivereth them out of all their troubles, can and will sustain my aged mother, I doubt not, through her increasing privations, until the blind even shall see and the lame leap as a hart for joy and gladness, that they are at length personally associated with, and in the moral and physical likeness of him they loved so ardently before they saw him.

However, I do not stop this to decrease the circulation of our invaluable friend and companion. No! but I want you to send this copy and another additional one, to some dear old widowed saints, of any color, clime, or condition, (so that they need it gratis,) who love the Lord and have ears to hear and eyes to see the rich jewels which are weekly displayed, or hear the heart cheering reports of his preciousness, which we have in its pages. And by the Lord's help they shall be supplied with it at my expense, until he comes to take them to his rest.

These times in every aspect—the perilous work of truth-breaking, treachery, incontinence, both on this side and the other side the Atlantic—are too clearly ominous of the great desideratum of every Christian heart—the personal appearing of the blessed Lord to execute judgment for the meek of the earth—for those who are bowed down, especially the widows in their affliction.

Believe me, dear brother, as one in hope,

JAMES WOLSTENHOLME.

Providence (R. I.), March 14th, 1854.

## ACQUAINTANCE WITH GOD.

DEAR FRIENDS:—I am about to make a few extracts from a very valuable book on *Acquaintance with God*; and I would respectfully solicit your prayerful attention to the same. Perhaps you ask, What profit should we have if we pray unto Him? I will answer in the language of the author:

First. A delightful freedom from the accusations of conscience.

He who is convinced of his condition by the Spirit of God, and sees by the law of God the dreadful punishment to which he is exposed, knows something of the pangs of an accusing conscience.

How sweet is deliverance from such tormenting fear! How delightful is relief to that soul, tossed with tempest, and not comforted, over which the billows of the Almighty roll; and in which his arrows stick fast, the poison whereof drinketh up his spirit. To you, O thou afflicted, thus saith the Lord, thy Lord, and thy God, that pleadeth the cause of his people, "Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury. Thou shalt no more drink of it again!" How blessed is that man who feels himself released from the law as a covenant of works. He walks at large, without his prison fetters. He has no longer the sentence of condemnation sounding in his ears, nor the prospect of everlasting destruction before his eyes. He has within him the earnest of a paradise more beautiful, fragrant, and durable, than the fabled gardens of Adonis. He reads clearly his title to a glorious inheritance, that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for him. He is no longer the king's prisoner, but the king's

son. He shall be made fully like him. He shall dwell in his palace, sit at his table, and partake of his embraces. Surely this is peace indeed.

And this, my beloved, shall be the advantage of your growing acquaintance with God. You shall see Jesus made of God unto you, wisdom, righteousness, sanctification, and redemption. You shall see your sins forgiven in his blood. You shall see the covenant of peace ratified in his death. You shall see his perfect and everlasting righteousness securing your present peace, against the accusations of Satan, the holiness of the law, and the demands of the justice of God; and forming your entire justification before him. You shall see God loving you, and well pleased with you through his Son. And what are all the wealth, and gaiety, and charms of this world, to such inward tranquility as this?

The result of acquaintance with God is not merely to give you a knowledge of these things, but, by being habitually in his presence, to maintain the holy savor of them upon your heart; whereby your conscience shall be appeased and cleansed, and your mind kept from unnecessary alarms. The main thing in spiritual life is, to maintain the freshness of our deliverance; to feel as if we were released from bondage but yesterday. Thus we shall have a lively recollection of our former misery; and feel sensible of the obligations under which we are laid to him who brought us up out of the horrible pit, out of the miry clay, and set our feet upon a rock, and established our goings; who hath put a new song in our mouth, even praise unto our God. Reader, pass not lightly over this remark, digest the truth it contains, act upon it, and it will prove the life of your spirituality. By this you will discover the difference between those who constantly walk with God, and those who neglect him. There will be a levity and indifference where the knowledge of those blessed truths is only in the head; like a person talking of the happiness of a man whom the king has graciously pardoned, but who does not experience the joy, love, and gratitude which affects the heart, and flows spontaneously from the lips of the recipient of the royal bounty. The former cannot enter into the happiness of the latter. O, it is daily seeing thyself a debtor to sovereign grace; and viewing thy bond cancelled on the cross, where thy debt, thy whole debt was paid, and paid forever, that brings a holy gratitude to the mind. "For, being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

J. C. JR.

## Letter from A. Sherwin.

BRO. HIMES:—The *Herald* comes to us with its weekly store of rich, interesting matter, instructive expositions, sound, healthy, practical truths, with an elevation and purity of tone which cannot fail to recommend it to every truly devout mind. I was much edified in reading brother Robinson's late article on the "Duty of Church Members, and Revivals." It is hoped that none of the readers of the *Herald* failed to peruse it. It is worth reading over and over again, until its principles are deeply instilled into our hearts and lives. What precious fruits, under God's blessing, would follow! The article by brother Bliss, Feb. 11th, on "The Hebrew Word 'Midst,'" (Dan. 9:27,) was the most lucid and triumphant of any I ever read on that subject.

As a church we are not without the blessing of God. Recently some have been reclaimed from their backslidings, and a few converted. Last Sabbath I baptized six willing believers. May they have grace to walk in newness of life, that finally they may appear in the likeness of Christ, before the throne of God, with exceeding joy. We all need more grace to pray, and watch, and labor, for truly our work will not be in vain in the Lord.

Yours, A. SHERWIN.

## Letter from Justin B. Clapp.

DEAR BROTHER:—I feel a desire to write a few lines to inform you what the Lord has done for us in Homer. Brother Robinson came to this place January 4th, and commenced a series of meetings, which continued nearly four weeks; his labors were blessed, and the prayers of God's people were answered, backsliders have been reclaimed, sinners converted, and God's dear waiting children comforted. Nine have followed the Lord in the ordinance of Baptism. It is my desire to do my Master's will, and strive to make my calling and election sure, that when He appears, I may appear also with him in glory. I wish ever to be found looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ. I am determined by the grace of God assisting, to be among the redeemed ones, who shall

hail him with joy and rejoicing and be accepted of him, and admitted into the kingdom of God, with all his holy ones to praise him forever and ever. I believe the time is near when Jesus will come the second time without sin unto salvation; I feel the need of God's sustaining grace to lead me right—much of the Holy Spirit to make me Christ-like, but it is safe trusting in God. May God in his boundless mercy grant me grace so to do, that I may have a right to the tree of life, and enter through the gates into the city, is my desire. May God grant that we may meet on Canaan's shore, is the prayer of your brother, hoping for redemption,

JUSTIN B. CLAPP.

Homer, (N. Y.) March 7th, 1854.

## A SIMILITUDE.

Wintry winds did fiercely blow,  
When I laid me down to sleep,  
And the showers of sleet and snow  
Down were driving, heap on heap;  
Mournfully the wind-gods wail  
Rose mid storm, then died away,—  
And the frost-king's magic veil,  
Screened the windows where I lay.

Not a bird 'mid grove or air,  
Warbled forth its stirring strains;  
Not a flower did anywhere  
Blossom on the hill or plain,—  
Nor by stream or murmuring brook,  
Could the gentle flow'rets grow;  
For within the sunniest nook,  
They had perished 'neath the snow.

Winter, winter cold and drear,—  
Yet as sweetly I slept on  
As if summer had been here,  
With her robes of beauty don'd;  
But I waken'd—it was morn,  
And I saw with rapt delight  
The stern monarch had withdrawn,—  
By spring's herald put to flight.

And I listened breathlessly,  
Sweetest notes were borne on air,  
Over land—and over sea,—  
Joyous sounds were everywhere:  
But most welcome unto me,  
Dearer than all sounds beside,  
Was the robins minstrelsy,  
Chiming with the bounding tide.

Streams had burst the icy chain,  
That had held them prisoners long;  
And were leaping to the main,  
With a free unfettered song;  
'Twas a new song—yet an old,  
We've rejoiced in it before;  
'Tis a boon, nor bought nor sold,  
Shared alike by rich and poor.

Thus the entomb'd sleepers will  
From death's bonds joyful break—  
When the archangels' clarion shall  
The earth, and sky, and sea awake;  
But sweetest sounds of all, upon  
That final morn, will be  
Our Father's welcome benison,  
"Come blessed—reign with me."

ANNE.

## Letter from C. W. Dean.

BRO. HIMES:—After a long famine the Lord has again more clearly demonstrated to us, his waiting children, his willingness to hear and answer prayer. A few of us who are anxiously waiting his return to this earth, have been praying to him to revive his work in this place, and send some one to break to us the bread of life; we rejoice that he has heard and answered our prayer by sending among us brother M. Chandler, who is willing to labor with and for us; he has preached two Sabbaths in Brintnell Hall, where he has each time had good audiences whose countenances indicated a deep interest to hear on this all important subject, the return of our blessed Lord.

We intend, the Lord prospering us, to continue our meetings and to labor for the conversion of souls. We earnestly desire an interest in the prayers of God's dear children, that we may be successful in our efforts to advance the cause of our blessed Saviour, that when he comes to reward his children we may render up our account with joy and not with grief and have an abundant entrance into his kingdom. Yours, waiting for the blessed hope.

C. W. DEAN.

Syracuse, March 21st, 1854.

## Selections from My Library.

BY C. W. C.

"The swelling of an outward fortune can  
Create a prosperous, not a happy man;  
A peaceful conscience is the true content,  
And wealth is but her golden ornament."

Quarles, 1630.

"Each true Christian is a right traveller; his life his walk, Christ his way, and heaven his home. His walk painful, his way perfect, his home pleasing. I will not loiter, lest I come short of home: I will not wander, lest I come wide of home, but be content to travel hard, and be sure I walk right. So shall my safe way find its end at home, and my painful walk make my home welcome."—*Warwick's Spare Minutes*.



"The speech of the tongue is best known to men: God best understands the language of the heart. The heart without the tongue may pierce the ears of Heaven, the tongue without the heart speaks an unknown language. No marvel, then, if the desires of the poor are heard, when the prayers of the wicked are unregarded. I had rather speak three words in a speech that God knows, than pray three hours in a language that he understands not."—*Is.*

"Ten thousand thieves and robbers within are continually purloining God of our best affections; they assume imposing attitudes, array themselves in false attire, speak flattering words, 'prophecy smooth things,' delude the imagination, and darken the soul. 'Watch and pray, that ye enter not into temptation.'"—*Leigh Richmond.*

#### Letter from M. L. Dudley.

BRO. HINES:—I have been waiting sometime, deferring writing, hoping that I could obtain one or more new subscribers for the *Herald*. I now send you one, and would be glad to send you more. I have been a reader of the *Herald* for ten years, and it is still a welcome visitor to myself and family. It is a good paper. The Advent cause in this place is cold; but now and then one believing the Lord near even at the door.

We should be happy to have you visit us this spring if you can; you would get a good hearing. I must close by subscribing myself, your unworthy brother, looking for the blessed hope.

M. L. DUDLEY.

Durham, (C. E.), March 4th, 1854.

#### EXTRACTS FROM LETTERS.

BROTHER J. I. PERKINS writes from Macomb, March 8th, 1854:—"Brother Fuller and myself are the only two families that live near each other in this region, that take any interest in the views of our soon coming Lord. I do not wish to be understood that we are destitute of preaching, for we have plenty of teachers, who tell us every Sabbath that Christ has come in the spirit, that he comes at death, and that he comes in a great many different ways. They tell us of every way except the way the angels declared he should come, and that is, 'in like manner as you see him ascend, so in the same manner shall he descend.' Then we shall see him as he is, and dwell with him on this renovated earth, because we find it promised to the meek, for 'they shall inherit the earth.' Our teachers tell us that the bridegroom comes at death and at conversion, and obscure the true light. There appears to be a moral blindness of the evidences and signs of our near coming Lord. It is with pleasure that I look for my Saviour's second advent into our world, and I do know by a blessed experience that he who loves God with all his heart will rejoice to see the King of kings come to reign. Dear brother Himes, these are my first thoughts committed to paper on this subject. I will say that the *Herald* is next to my Bible for instruction. It comes to us as a welcome visitor every week. If the good Lord prospers me this summer, I will send the balance due, and some in advance. I will try to send the names and money of one or two more subscribers. Yours, in the love of the truth that makes us free."

BROTHER GEORGE W. de ROCHEMONT writes from Newington, (N. H.) March 13th, 1854:—"I have always prized the *Herald*, and still esteem it the best religious paper that has come under my notice, and should not like to be without it; I have not lost my love for the doctrines it advocates, and look with interest on what is transpiring in the East, and think they should have a tendency to strengthen our faith and increase our watchfulness, that we may be found of him, in peace, without spot and blameless. I see as yet no evidence to satisfy my mind on anything more definite than we have had for the last few years, but feel more than ever the importance of having our loins girt about with truth, and our lamps trimmed and burning. Yours in hope of eternal redemption."

BROTHER J. CUMMINGS writes from White Rock, (Ill.), Feb. 1st, 1854:—"Since we had our hearts cheered by your timely visit, we have enjoyed a good degree of the life and power of our blessed religion. Some of our meetings have possessed an unusual degree of interest. We have been privileged with the labors of Elder N. W. Spencer for a few days, the result of which was that the brethren and sisters have been much edified and comforted, and two precious souls have found peace in believing in the Lord Jesus Christ, and have obeyed their Lord in the ordinance of baptism, to the no small joy of numerous friends, and the brethren and sisters of like precious faith."

Having said so much concerning the state of affairs more immediately at home, bear with me while I call your attention to the state of the cause elsewhere.

"Your brief sojourn did not permit you to become so fully conversant with our parts as you would had your stay been more protracted. Since you passed through there has been a greater degree of interest manifested to hear on the subject of our blessed hope than before. The calls from places where they have heard the report have been urgent and numerous."

"I have just returned from Genesee Grove where I have had an interesting and profitable visit. Had large and attentive audiences. The interest was such that I disposed of all the 'Harps' and tracts that I had with me, and had not enough to supply the demand."

"By the earnest request of numerous friends we have made an appointment for the 4th Sabbath in each month, intending to make a protracted effort at some future time."

BROTHER SAMUEL H. WITHINGTON writes from Springwater, March 13th, 1854:—"I have every reason to be thankful to the Lord for having permitted me to attend the Buffalo Conference, last June. It was the means, under God, of rescuing me from the wrong influences under which I was placed. I like the general course pursued by you in conducting the *Herald*, very much. I am relieved of all those perplexing questions, to no profit, that I was troubled with while taking the *H.* My brother and myself have just returned from the meeting at Buffalo. We were treated very kindly by the brethren, and it was a refreshing season to our souls. The Lord be praised. The evidence to my mind is very clear, that our blessed Lord will soon appear. The present commotion and great perplexity of the nations of the Old World, all speak in thunder tones that the great day is near, and hasteth greatly. The seventh trump is about to sound, the third woe to have its fulfilment. In view of all these things, what manner of persons ought we to be in all our conversation and acts. May we all watch unto prayer, having our loins girt about with truth, and we ourselves like unto servants that wait for their Lord, that when he cometh we may open unto him immediately."

BROTHER GEORGE BANGS writes from Shipton, March 14th, 1854:—"In regard to our spiritual growth and prosperity in the Lord, I can truly say, that such as have regularly attended the stated ministrations of the word by brother Porter, have daily grown in grace, and in the knowledge of the truth as it is in Christ Jesus, and are looking for and hastening unto the day of God, with anxious expectation, but with patient endurance until his own appointed time shall arrive. We know not how long the Lord's little while may continue, or how soon it may accomplish the desire of all nations, and introduce a new and better dispensation. Come when it may, we wish to be prepared to welcome his appearing with a loyal salutation."

"There are some among us who are only occasional hearers, and occasionally moved by the word. We have been blessed in the observance of the Christian ordinances, and prospered in our efforts to erect a house of worship. We have now completed and finished our house of worship; a very convenient and comfortable one, and in it we have had many rich feasts upon the Lord's day. I am bold to say, the Lord has a people in Danville, who delight to call upon his name, to meditate upon his word, and who love his appearing. May we and all the Church be preserved blameless until the Master returns."

#### Prayer.

"WHAT is prayer! the fervent pleading  
With the majesty of heaven;  
'Tis the spirit interceding  
That its sins may be forgiven;  
'Tis the closest bond of union  
Of the soul with one above;  
'Tis the spiritual communion  
With that God whose name is 'Love.'  
'Tis the saint's most sweet employment,  
'Tis to him the end of strife;  
'Tis the Christian's best enjoyment,  
'Tis to him the staff of life;  
'Tis the bond hell cannot sever,  
Drawing man to worlds to come,  
To those joys that last forever,  
To a bright eternal home."

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." (Mark 16:15, 16.)

Go forth, says Jesus' sacred voice,  
Bid all the earth in me rejoice;  
The tidings of my love proclaim,  
Salvation through a Saviour's name.

They who receive you and obey,  
Arise and wash their sins away  
And bid to unbelief farewell,  
Shall in my glorious kingdom dwell.

Who slights the message that ye bear  
Shall feel the pangs of dark despair;  
Down to the depths of hell shall go,  
And joys eternal never know.

E. B. SHERMAN.

#### Acrostic.

As this welcome sheet comes weekly,  
Dealing plainly, wisely, meekly,  
Viewing its pure Advent teaching  
Each scripturian loves such preaching.  
Nought but truth is satisfying  
To the heaven-born soul undying.

Here we find sweet heavenly manna;  
Earth renewed shall sing hosanna;  
Righteousness exalts a nation;  
All fulfill'd is Revelation;  
Light is breaking, heed the warning,  
Dawns the bright millennial morning.

St. Albans, Ill.

E. P. B.

#### Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—*John 11:25, 26.*

JEREMIAH STICKNEY, son of Paul and Abigail Stickney, died December 7th, 1853, of typhoid fever and disorganization of the lungs, aged 58, residence, Ellisburg, N. Y.

LAURA STICKNEY.

DIED, on the First Fork Clinton Co. Pa., on the 28th of February, 1854, brother ARCHIBALD LOUGE, in the 63d year of his age. Brother Lounge embraced religion a year ago last fall, at a revival held in his neighborhood. He with his wife, two sons, and two daughters, united with the Advent church. He continued to live an exemplary life and devoted Christian till the day of his death. I was privileged in visiting him in his late illness, spending the afternoon and part of the night with him. At times he manifested a derangement of the mind, but when I would speak of the glorious hope of the living, dying Christian, the words seemed to vibrate upon his heart causing him to be peaceful and serene. In the afternoon of the same day I was requested to sing a hymn, and while engaged in singing one unknown to him, he lay with clasped hands and a smile wreathing his lips listening till the last verse was almost complete when he accompanied my voice in singing.

"When death and the tomb can divide us no more." At eleven o'clock in the night he was supposed to be dying. His wife, children, and friends were summoned to his couch, to take the farewell; I sang again for him and to the astonishment of all, he blended his voice with great clearness and strength and sang with me the chorus.

"Press forward, press forward, the prize is in view,  
A crown of bright glory is waiting for you." When his voice had ceased in a sweet cadence he clasped his hands and shouted "Glory." Thus another veteran of the cross sleeps in Jesus waiting the resurrection morn. His memory will ever be endeared by the church who mourns his absence. He was an active member aiding much to the cause of Christ. The text selected for the funeral occasion was Job 19th chapter and from the 23d to 27th verses inclusive, from which a discourse was given by the writer to a large congregation who had assembled from a distance in respect for the dead.

J. D. B.

DIED, in Worcester, Mass., March 3d, 1854, in the 40th year of her age, of lung fever followed by inflammation, sister HANNAH T. HEATH, wife of bro. John W. Heath. Sister H. experienced religion and joined the Methodist Episcopal church, when 18 years of age, and remained a member of that body to her decease. She was immersed by the writer of this notice in 1843, and loved the appearing of the Lord Jesus Christ, and requested a sermon to be preached in the Advent chapel, and her funeral to be attended at the Methodist church. She was buried on Sabbath, March 5th. The Rev. D. C. Chapin preached on the occasion from 1 Thess. 4:13-18, to the comfort and satisfaction of all that appreciate the Christian's hope. She bore her last sickness of ten weeks with remarkable patience, being entirely given up to God, not fearing death in the least. Most of her time was employed in holy conversation and prayer, frequently singing with great clearness, the songs of Zion. She leaves a husband, three children and a large circle of other relatives and friends to mourn her loss, yet they have the clearest evidence that she sleeps in Jesus, and will come forth in the first resurrection.

No more shall homes be rendered sad and lone,  
When saints shall meet around the brilliant throne;  
No more shall parent, son, or daughter weep  
The loss of those who now in Jesus sleep.

Then dry thy tears, nor let us once complain,  
Since Jesus died that we may live again;  
Tho' dark our way, and storms may gather round,  
Yet storms will cease at the last trumpet's sound.

Then from the shades of death and silent gloom,  
Each saint will rise, and vacant be each tomb;  
The captive come from long captivity,  
And join in songs of joy and victory.

I. H. SHIPMAN.



## AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Languor and Loss of Appetite, Listlessness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scoury, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

#### Ayer's Cherry Pectoral.

For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, &c., and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNEY, Boston, and by all Druggists everywhere. [d 10-5m.]

#### Valuable Religious Reading.

WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

"BENEDICTION, OR, THE BLESSED LIFE."

A truly excellent contribution to our Religious Literature, as are all the writings of this distinguished man. This volume will be followed by others at intervals of about four weeks. Each volume is complete in itself, and will be sold independently of others. The succeeding volumes will be published about as follows:

"Scripture Readings on Genesis." (March 1st.)

"Voices of the Night." (April 1st.)

"Scripture Readings on Exodus." (May 1st.)

"Voices of the Day." (May.)

"The Apocalyptic Sketches," and "Scripture Readings on the New Testament," with the continuation of the Old Testament Readings, will follow immediately, together with other valuable works by the same author.

Dr. J. Ross Dix, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer:

"At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not be possibility of a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a steady star, shining serenely, and illuminating our pathway with its steady ray."

Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio. For sale by all booksellers. [4-4-5.]

#### Agents.

ALBANY, N. Y.—W. Nicholls, 185 Lyndus-street.  
ANDOVER, N. Y.—Wm. Ingalls.  
BASCOR, Hancock county, Ill.—Wm. S. Moore.  
BUFFALO, N. Y.—John Powell.  
CABOT, (Lower Branch,) Vt.—Dr. M. P. Wallace.  
CINCINNATI, O.—Joseph Wilson.  
DANVILLE, C. E.—G. Bangs.  
DUNHAM, C. E.—D. W. Sornberger.  
DURHAM, C. E.—J. M. Orrock.  
DERBY LINE, Vt.—S. Foster.  
DETROIT, Mich.—Luzerne Armstrong.  
EDDINGTON, Me.—Thomas Smith.  
HALLLOWELL, Me.—I. C. Welcome.  
HARTFORD, Ct.—Aaron Clapp.  
HOMER, N. Y.—J. L. Clapp.  
LOCKPORT, N. Y.—R. W. Beck.  
LOWELL, Mass.—J. C. Downing.  
LOW HAMPTON, N. Y.—D. Bosworth.  
MILWAUKEE, Wis.—Dr. Horatio G. Vank.  
NEWBURGH, Mass.—Dea. J. Pearson, sr., Water-street.  
NEW YORK CITY—Wm. Tracy, 246 Broome-street.  
PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.  
PORTLAND, Me.—Wm. Pettengill.  
PROVIDENCE, R. I.—A. Pierce.  
ROCHESTER, N. Y.—Wm. Busby, 215 Exchange-street.  
ROUGH AND READY, Hancock county, Ill.—Larkin Scott.  
SALEM, Mass.—Lemuel Oeler.  
SHARBOSSA GROVE, De Kalb county, Ill.—Elder N. W. Spencer.  
SOMONAUK, De Kalb county, Ill.—Wells A. Fay.  
SHEROYAN FALLS, Wis.—William Trobridge.  
TAYLORVILLE, Christian county, Ill.—Thomas P. Chapman.  
TORONTO, C. W.—D. Campbell.  
WATERLOO, Shefford, C. E.—R. Hutchinson, M. D.  
WEST ALBANY, Vt.—Benjamin Webb.  
WHITE ROCK, Ogle county, Ill.—Elder John Cummings, jr.  
WORCESTER, Mass.—J. J. Egelow.  
R. ROBERTSON, Esq., No. 89 Grange Road, Bermordsey, London, is our agent for England, Ireland, and Scotland.



## Contents of this No.

MISCELLANEOUS.	CORRESPONDENCE.
The Sabbath..... 97	Prayer..... 102
Maturity of Grace..... 97	Acquaintance with God..... 102
The Harpers of Life (poetry)..... 97	A Similitude (poetry)..... 102
Relics..... 98	Selections from my Library..... 102
No Room Here..... 98	Letter from J. Wolstenholme..... 102
The Morning Cometh..... 98	" " A. Sherwin..... 102
Life on the Top of a Pillar..... 98	" " Justus B. Clapp..... 102
Exaggeration in Style..... 98	" " C. W. Dean..... 102
Foreign News..... 98	" " M. L. Dudley..... 103
The Affair at Havana..... 99	Prayer..... (poetry)..... 103
Col. Fremont and his Party..... 99	Mark, 16:15, 16..... 103
War in Europe..... 99	Acrostic..... 103
Habits..... 99	Extracts from Letters.....
The Invasion of Canada by the Russians..... 99	J. I. Perkins..... 103
	G. W. de Rochemont..... 103
	J. Cummings..... 103
	S. H. Whittington..... 103
	George Bangs..... 103
	OBITUARY.
	Jeremiah Stickney..... 103
	Archibald Louie..... 103
	Hannah T. Heath..... 103

## ADVENT HERALD.

BOSTON, MARCH 25, 1854.

## IMPORTANT PUBLICATIONS.

*Memoir of William Miller*—Containing many expositions of Scripture and illustrations of prophecy, relating to the personal coming of Christ and the millennium at hand. Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

*Commentary on the Apocalypse*. By Sylvester Bliss. This is a valuable work to all seeking a knowledge of the correct principles of interpretation, and calculated to expose many of the unsound views that are afloat at this time concerning the Apocalypse. Price, in cloth, 60 cents. Postage, 12 cents.

*The Inheritance of the Saints*, or, the World to Come. By H. F. Hill. This is a doctrinal and practical work, embracing twenty dissertations on the millennium, the true inheritance, the earth renewed, &c. The subjects are ably discussed, and the book has found its way pretty extensively among church members of all denominations, turning many to the true faith and hope of the Lord's kingdom. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.

*Faslett's Discourses on the Jews and the Millennium*. This work meets and refutes the Judaizing notions advanced against the doctrine of the Lord's near coming, and overthrows the theory of a mixed race of mortals and immortals during the millennium, with sickness, sorrow, and death still existing on earth. Price, 33 cents. Postage, 5 cents.

*Benedictions, or the Blessed Life*. By John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. In this work are set forth the constituents of the blessed life, in harmony with the blessed hope. We are also shown, that the grace of God upon the heart will alone send forth a holy and happy influence, transforming and renewing, causing life's parched places to freshen, and its deserts to blossom like the rose. Every Adventist should procure this work. Price, 75 cts. Postage, 18 cts.

*Advent Tracts* (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

*Morning of Joy*. By H. Bonar. A work of practical and experimental teaching, in harmony with the Lord's speedy coming. It is a work of rare merit, and suited to the present time. Price, 40 cents. Postage, 8 cents.

*Night of Weeping, and, Story of Grace*—By H. Bonar—These two works are of the same character and worth as the above. Price of each, 30 cents. Postage, 7 cts.

*The Advent Harp*—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

*Hymns of the Harp* (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

## TRACTS.

*The World to Come*—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. This tract contains a clear and strong argument. \$2 per hundred; 3 cents single.

*Glorification*. By Rev. Maurant Brock, M. A., of England. A sound and convincing illustration of the question. \$2.50 per hundred; 4 cts. single.

*The Lord's Coming a Great Practical Doctrine*. By the same author. This tract will commend the Advent doctrine to any candid reader. \$2.50 per hundred; 4 cents single.

*The Second Advent Introductory to the World's Jubilee*. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

*The Duty of Prayer and Watchfulness in prospect of the Lord's Coming*. A very important work for Christians at this time. \$2.50 per hundred; 4 cents single.

*First Principles of the Second Advent Faith*. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

*The Bible a Sufficient Creed*. By Rev. Chas. Beecher. This tract clearly exhibits the proper use of creeds. Price, \$2.50 per hundred; 4 cts. single.

*Promises Concerning the Second Advent*.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

*Tracts for the Times*—Nos. 1, 2, 3—"Hope of the Church"—"Kingdom of God," and, "The Glory of God filling the Earth." Price, \$1.50 per hundred.

## FOREIGN NEWS.



The steamer *Pacific* which arrived at New York on Thursday night, brought interesting news; the details of which will be found below:

THE WAR QUESTION.—From the Danube there is nothing new, so far as the relative positions of the two armies are concerned. Operations of magnitude are retarded by the bad weather, but a constant succession of minor encounters are reported. In almost all these conflicts the Turks are the aggressors, and generally come off victors. From all indications, however, the Russians, slowly as they move, are preparing for a grand stroke. The reported fall of Kalafat does not appear to be generally credited. If an important engagement had taken place, the fact would have been telegraphed, whereas the first report is said to have arrived in London by a special messenger.

There is nothing new from Asia. That portion of the Anglo-French fleet despatched to convoy Turkish troops to Batoum, had not returned. The naval division which had been cruising in the Black Sea, had returned to anchorage.

We have the following in regard to military preparations in England:

"The preparations for war are unceasing, but call for no special detail. The workmen labor in the navy yards night and day, and each ship as fitted hastens to join the rendezvous at Spithead. The crews of the fleet are daily practised in gunnery and naval manoeuvres. No day is appointed for the sailing of the fleet for the Baltic. The Queen will review the fleet ere its departure. In the land service all is activity. Voluntary enlistment keeps the ranks full, and Government is, on its part, doing all that can be done for the good of the men. An extra supply of under clothing is provided, provisions of the best quality, medical and surgical attendance of the best that has ever been sent into the field—spiritual consolation for different sects is provided—and last, not least, as an Englishman is nought without his beer, a contract has been entered into to supply the camp in Turkey with the best quality of porter at three-pence per quart—half price. Beyond this a parental Government could not go."

The Czar has issued a manifesto to his subjects, which closes as follows:

"Thus England and France have sided with the enemies of Christianity against Russia, who is combating for the orthodox faith.

"But Russia will not betray her holy calling; and, if enemies infringe our frontiers, we are ready to meet them with the firmness bequeathed to us by our forefathers. Are we not the same Russian nation of whose exploits the memorable events of 1812 bear witness?"

"May the Almighty assist us to prove this by deeds. With this hope, combating for our persecuted brethren, followers of the faith of Christ, with one accord let all Russia exclaim, 'O, Lord, our Redeemer! whom shall we fear! May God be glorified, and his enemies be scattered.'"

The Government of Russia is indefatigable in exertions to inflame the minds of the people. Every day, processions of priests traverse the streets of St. Petersburg, exhibiting relics of the saints of the Greek calendar, and the clergy everywhere preach to arms in support of the orthodox faith.

By this arrival, we have the text of the reply of the Czar Nicholas to the letter of the Emperor Napoleon. By the showing of the Czar, he supposes himself to be acting on the defensive. His argument is, that he has taken no step towards breaking the peace, except such as has been rendered necessary by his opponents. He hints to the Emperor that Russia will prove herself in 1854 what she was in 1812. The concluding portion of the Czar's letter gives the spirit of the whole:

"If the cannon-shot of Sinope reverberated painfully on the hearts of all those who in France and in England appreciate the national dignity, does your Majesty think that the menacing presence at the entrance of the Bosphorus of the three thousand pieces of cannon of which you speak, the report of their entry into the Black Sea, remain without echo in the hearts of the nation whose honor I have to defend? I learn from your Majesty for the first time, (for the verbal declarations made to me up to this period have made no such allusion,) that while protecting the reinforcement of Turkish troops upon their own territory, the two Powers have resolved to prohibit to us the navigation of the Black Sea—that is to say, apparently, to take from us the right of strengthening our own coasts.

"I leave it to your Majesty to consider if that be, as you say, the way to facilitate the conclusion of peace, and if in the alternative which is placed before me, I am permitted to discuss, or even examine for a moment, your proposals for an armistice—the immediate evacuation of the Principalities, and the negotiation with the Porte, of a convention to be submitted to a conference of the four Powers! Would you yourself, Sire, were you in my place, accept such a position? Would your national feeling allow you to do so? I boldly answer, No! Allow me, then, in my turn, the right of thinking as you would think yourself. Whatever your Majesty may decide, menaces will not induce me to recede. My confidence is in God and my right; and Russia, as I can guarantee, will prove herself in 1854 what she was in 1812.

"If, however, your Majesty, less indifferent to my honor, should frankly return to my programme—if you should proffer me a cordial hand, as I now offer it to you at this last moment—I will willingly forget whatever has wounded my feelings in the past. Then, Sire, but then only, we may discuss, and perhaps we may come to an understanding. Let your fleet limit itself to preventing the Turks from sending additional forces to the theatre of war. I willingly promise that they shall have nothing to fear from my attempts. Let them send a negotiator. I will receive him in a suitable manner. My conditions are known at Vienna. That is the only basis upon which I can allow discussion.

"I beg your Majesty to believe in the sincerity of the sentiments with which I am, Sire, your Majesty's good friend, NICHOLAS."

The publication of the Czar's letter in the *Moniteur*, was accompanied by a circular from the French Minister of Foreign affairs, in which he meets the specious arguments of Nicholas. The Minister says:

"I will only recall to recollection the fact that if the French squadron at the end of March anchored in the Bay of Salamis, it was because since the month of January there had been an immense assemblage of troops in Bessarabia. If the naval forces of France and England approached the Dardanelles, where they only arrived at the end of June, it was because a Russian army had been encamped on the banks of the Pruth, and because the resolution to cross that river had been taken, and had been officially announced since the 31st of May. If at a later period our fleets were at Constantinople, it was because cannon resounded on the Danube; and, in short if they entered the Black Sea, it was because, contrary to the promise of acting on the defensive, Russian vessels had left Sebastopol to destroy the Turkish vessels at anchor in the port of Sinope. Every step we took, in concurrence with England, in the East, had peace for its object and we did not desire to interfere between the belligerent parties. Every day, however, on the contrary, Russia advanced openly toward war."

The religious element in the war, which the Czar loses no opportunity of bringing before the world, is treated as follows by the Minister:

"I will only say one word, Sir, of the manifesto in which His Majesty the Emperor Nicholas announces to his people the resolutions he has taken. Our epoch, however troubled, had at least been exempt from one of the evils which most afflicted the world in former days—I mean the wars of religion. Now, however, an echo of these disastrous times is made to resound in the ears of the Russian people. There is an affectation of opposing the cross to the crescent, and an appeal is made to fanaticism for that support, which cannot be obtained from reason. France and England need not defend themselves from the imputation made against them. They do not support Islamism against the Orthodox Greek faith. They go to protect the Ottoman Empire against the ambitious covetousness of Russia.

"They go there with the conviction that the presence of their armies in Turkey will destroy the prejudices, already much weakened, which still separate the different classes of the subjects of the Sublime Porte, and which cannot be resuscitated unless the appeal sent from St. Petersburg, by provoking hatred of race and a revolutionary explosion, should paralyze the generous intentions of the Sultan, Abdul Medjid. For us, Sir, we seriously believe that by giving our support to Turkey we shall be of more use to the Christian faith than the Government which uses it as an instrument to advance its temporal ambition. Russia is too oblivious, in the reproaches she makes against others, that she is far from exercising in her own empire, in reference to the sects not professing the dominant faith, a tolerance equal to that to which the Sublime Porte has a good right to lay honorable claim; and that if she were to display less apparent zeal for the Greek religion beyond her frontiers, and more charity toward the Catholic religion at home, she would better obey the law of Christ, which she so pompously invokes."

SWEDEN.—It is reliably stated that the Russian Government having declared that it cannot accept or recognize the announcement of neutrality on the part of Sweden, the Swedish Government has replied that no change can be made; further, that Sweden is prepared to defend that policy, and has commenced to make defensive preparations accordingly. The Russian Government continues negotiations with Norway, but without prospect of any altered result, as the governments of Sweden and Norway are quite decided and united. Should Russia persist in refusing to acknowledge the neutrality of the Baltic powers it is believed they will formally join with France and England.

PS. Just as we are going to press on Tuesday, we receive intelligence of the arrival of the *Africa* at New York, with advices three days later from Eu-

rope. The news is important though in some respects singularly contradictory. The most important item is the contradiction of the report that Kalafat had been taken. It was an atrocious falsehood. There has been no fighting worthy of notice, either on the Danube, or in Asia. We are now informed that the Russians were withdrawing from before that place, having perhaps settled upon another plan of operations. It is stated in one part of the despatch that the Greek insurrection had subsided, and in another that it was extending into Thessaly, and that the city of Arta (in Albania) had been taken by storm. The despatch also states Austria has determined to side with the Western Powers, and again involves the position of that power in doubt by referring to a despatch of the Austrian Minister, M. Buol, the language of which is said to be obscure and unsatisfactory, and indicative of a change of policy on the part of Austria. It is possible that the full accounts may reconcile these discrepancies.

"MAP OF THE SEAT OF WAR—Turkey the King of the North—Probable connection of the Present War and Soon Coming of Christ, as foreshown in Prophecy"

We have published the above, which appeared in the *Herald* two weeks since, in a separate sheet, for general circulation. Price, \$1 per hundred.

NOTICE.—Friends ordering tracts by mail, will remember that under the present law each tract, however small, has to pay a postage of one cent.

## Appointments, &amp;c.

APPOINTMENTS OF ELDER J. V. HIMES.—  
New Bedford, Mass., Monday evening, April 3d.  
Providence, R. I., Tuesday evening, 4th.  
Worcester, Wednesday evening, 5th.  
Holds, Thursday evening, 6th.  
Nashua, N. H., Friday evening, 7th.  
Haverhill, Mass., Sunday, 9th. all day.

ELDER D. T. TAYLOR will preach in Newton Upper Falls, Mass., the evenings of Thursday and Friday, March 30th, and 31st; and in Worcester, Sunday, April 2d.

L. D. THOMPSON will commence a meeting in Auburn, N. H., April 7th, and continue over the Sabbath; at Essex, Mass., Friday, 14th; at South Reading, Sunday, 16th.

LEVI DUDLEY will preach on Densmore Hill, Haverhill, Vt., Sunday, April 2d; West Randolph, Thursday, 6th; Waterbury, Sunday, 9th; Underhill Union, 10th; Essex, 12th; Burlington, 13th; Colchester, 14th; Georgia, 15th, and 16th; Swanton Falls, 17th; Stanbridge, 19th, 20th, where the brethren may appoint; Cudwells M. pr., 21st; Odelltown Master schoolhouse, 22d, and Eldridge schoolhouse, 23d. All the week day appointments, in the evening.

A CONFERENCE will be held in the Karens neighborhood, to commence April 15th, and continue over the Sabbath. The design of the meeting is to forward the Advent cause in the Province. Let all that can come.—JOHN PEARCE, D. CAMPBELL.

JOHN PEARCE will preach on the evening of April 14th at Kames.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

C. BATES.—It was not rec'd; but we now Cr. you to No. 685, end of present vol.—July 1st. It is always best for each one to enclose their money themselves, without mentioning the contents of the letter to any third party.

F. WHEELER.—We lack some of the back No's, but send you all we have, from the commencement of the time discussed.

J. T. DIXON.—Sent you books by Earle's Express the 23d.

S. SIKES.—S. B. K. has paid for G. to No. 84.

J. C. H.—We have none.

M. M. M.—There stands to your Cr. \$1.12.

J. M. ORRICK.—Sent your tracts to care of W. Wood the 29th.

## DELINQUENTS.

F. COOPER, of Derby Line, does not take his *Herald* from that office; he owes..... \$8.25

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance.

\$1.13 do., or \$2.25 per year, at its close.

\$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies.

Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-six numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6d. sterling for six months, and 12s. a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefor \$5 a year, or \$2.50 for six months.

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 659 was the closing number of 1853; No. 685 to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

S. L. Prescott, 658; O. Rockwell, 711; D. Locklin, 697; E. Brewster, 686; N. Riley, 694; M. Winslow, 685; P. Greenleaf, 694; R. Chaney, 694; M. Kahne, 683; L. H. Smith, 674; A. Gray, 697; J. P. Dudley, 659; L. Dudley, on acct; B. P. Chase, 697; S. Ford, 685; L. Bolles, 697—each \$1.

S. Parker, 711; L. Parker, 690; J. W. Ross, 691—two tracts sent; G. Gelatke, 722; G. H. Roberts, 720; G. W. Dean, 685; H. Parmelee, 700—no book; J. V. Bowen, 703; J. Wheelock, 690; A. M. Hench, 677; A. Hurd, 716; B. Tilly, on acct; J. Grey, 690; W. Shapley, 685; T. Pearson, 707; J. H. Waters, 673; M. P. Vanderwerker, 659—and Y. G.—each \$2.

S. Overturn, 711; J. Bennett, 762; S. Sikes, (4 G's, on acct, and to end of the year on *Her.*) 711—\$3.  
A. Brown, 659—and to bal. acct—\$4; J. Ball, 690—\$5; J. Cummings Jr., on acct—\$13—\$1 for G's.